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# BIBLIOTHECA CLASSICA.

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THE

## TRAGEDIES OF AESCHYLUS.

RE-EDITED,

WITH AN ENGLISH COMMENTARY,

BY

F. A. PALEY, M.A.

CLASSICAL EXAMINER TO THE UNIVERSITY OF LONDON.

*Fourth Edition,*

*REVISED AND CORRECTED ACCORDING TO THE LATEST AUTHORITIES.*

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## PREFACE.

THE present work was undertaken simply as a revision of that published by its Editor, with brief Latin notes, at intervals between 1845 and 1853. But it has, for several reasons, proved to be something more than a mere revision. A more complete commentary was required, in which Explanation of the Text should form the chief feature; and it was found impossible to accomplish this, especially in English, without greatly enlarging the limits, as well as materially altering the style, of annotation. Again, much had been done by other scholars, and something had been gained by the Editor himself both in the way of experience and in accumulated corrections and illustrations of his author, on which he had never ceased to devote pains and attention since the publication of the former work. First to be mentioned among the more recent aids is the posthumous edition of Hermann's Aeschylus, containing by far the fullest and most authentic critical materials that have ever been collected. That continual reference has been made to Hermann in the present volume is nothing more than is due to so great an investigator and restorer of Grecian literature. Whatever opinions may be entertained on the degree of prudence and caution exhibited in that long-expected work, it is impossible to deny to its author the credit of great sagacity and ingenuity in the treatment of the most perplexing passages. Under these circumstances, the notes have been wholly re-written, and the text re-considered line by line and word for word, in order that, as far as pains and good intention could effect it, the *Bibliotheca Classica* might retain, in yet another volume, its well-earned character for practical utility and careful editorial supervision.

Few scholars will be disposed to deny that to produce a complete edition of Aeschylus in one volume of moderate size, with a sufficient but not overloaded commentary, is a peculiarly difficult task. In writings both obscure in style and corrupt or doubtful in many parts of the text, the demands of the young student for continual explanations, and of the maturer scholar for reasons why certain readings are to be preferred to others, form together a claim that something should be said, which it may not be easy to say at once briefly and well, on nearly every verse. Now if an editor's notes are not kept closely to the point,—if they are suffered to run into topics which, though not unimportant, are not directly pertinent,—they are apt to be set aside as verbose and prolix. However learned, or thoughtful, or argumentative they may be, they are barely honoured with a hasty glance from the majority of readers, on the idle plea that they are at least as difficult as, and infinitely more dull than, the author they were designed to illustrate. If, on the other hand, short and sketchy notes be attempted, they are disparaged, and not unjustly so, as being inadequate to the full elucidation of the text. They have, besides, in the case of really difficult works, the disadvantage of encouraging a cursory and superficial sort of reading, in the process of which a student is apt to overlook nearly as much of the author's meaning as he comprehends. If, again, notes are solely engaged in the discussion of various readings, like Hermann's book, these are, for ordinary students, practically useless<sup>1</sup>. What *they* want is to get at the full and exact meaning of the text, which they have seldom the patience, and still more seldom the ability, to investigate for themselves. Context, suppressed or implied meaning, logical sequence and coherence, irony and allegory, are matters easily overlooked by mere students of words; but they are matters of primary importance to students of poetry. Something then was required between the occasional observations in Prof. Scholefield's edition, and the diffuse and voluminous commentaries which Dr. Peile

<sup>1</sup> Hermann himself well says of certain critics of the old school, "Dum toti in varietate scripturae adnotanda vel in verborum formulis explicandis desudant, fere quae interprete non indigent explanant, quibus autem opus est enodatore, ea ne animadvertunt quidem." (Praef. ad Eur. Phoen. p. xii, ed. 1840.)



has appended to his *Agamemnon* and *Choephoroe*. And that desideratum has been held in view, and an attempt made to supply it, in this volume.

Besides the want of a good running commentary, in the way of foot-notes, compiled uniformly for all the plays of Aeschylus, one cause of the distaste which many feel towards the careful study of this great poet is the exaggerated notion which they entertain of the uncertainty of the text. Unfortunately, Aeschylus has more often been made a field for critical ingenuity than for the exercise of sober judgment and sound poetical taste. This is evidenced in the thousands of improbable conjectures which have been hazarded by critics of the so-called Porsonian school, who, mistaking a mere aptness at guessing for scholarship, and ambitious only to surpass their predecessors in this kind of sagacity, have so handled the more obscure parts as scarcely to leave a line unquestioned or a phrase unassailed<sup>2</sup>. Even where they have not ventured to alter, they have indulged in needless suspicions, and thus have tended to throw discredit upon the entire works on which they thought to shed a new light. Now, although a very large number of conjectural corrections must of necessity find a place in every good edition of this poet, and indeed are now adopted by almost universal consent, as possessing either self-evident truth or a degree of probability closely approximating to absolute certainty, these bear no proportion to the attempts that have been made upon passages which may, with at least equal probability, be pronounced perfectly genuine, and may often be proved so by parallel examples from the author himself. On the other

<sup>2</sup> "Est haec communis sors eorum qui arti criticae operam dant, ut initio nihil non corruptum esse suspicentur; ubi autem maturuit scientia, paullatim intelligunt, multo minus corruptos ad nos pervenisse veteres scriptores, quam a criticis esse corruptos." (Hermann, on Elmsley's *Medea*, Pars ii. *init.*)—It is due to the talented author (Professor F. W. Newman, of University College, London) to speak with respect of his pamphlet, "*Corrigenda in corruptissimis quibusdam Aeschyli canticis*" (1859). But the corrections which he proposes, though occasionally ingenious, are often of the most violent kind, and such as could rarely or never be admitted into the text with the least chance of becoming standard emendations. A critical structure raised on the very arbitrary assumption that an original writing has been utterly corrupted, stands on a very insecure basis.

hand, there are those who cause scarcely less dissatisfaction to a reader of taste, by rejecting all, or nearly all, conjectural correction, and by as greatly overrating the authority of our present imperfect MSS. as the others depreciated it. They seem to think no idiom too complex, no figure of speech too harsh, no violation of the ordinary grammatical rules too gross, no metrical deviations too violent to be accepted as from the pen of Aeschylus himself. They construe through thick and thin, and convert nonsense into sense with a facility absolutely startling to sober scholars. With such a Scylla and such a Charybdis to avoid, an editor has a perilous task to steer his bark according to the golden rule, *medio tutissimus ibis*.

But every editor who labours with a conscientious regard for modern scholastic requirements, has a reasonable claim to indulgence in proportion to the difficulty of his work. As it is no vain boast on the part of the present Editor to say that this volume contains the results of more than forty years' particular and critical study of Aeschylus, so it is no affectation to state, that he only now fully knows the difficulties which beset the right understanding of this author. It is, indeed, almost painful to reflect how many really great intellects have been for the last half-century devoted to a task, we will not say thankless, but interesting to comparatively few, and the extent and perplexities of which still fewer can rightly appreciate. Considerable has been their success, but yet very far from complete. If each critic did something which gained him repute in his own generation, many of his views were rejected as erroneous in the next<sup>3</sup>. The very fact of many differing so widely, where one only can be right and all may be wrong, seems almost to throw a doubt on the utility of such labours; and yet it is a doubt which ardent lovers of literature will scarcely allow themselves to entertain. Suffice it to say, that the conflicting opinions of really learned men, while they raise a smile of contempt in the unlearned, and are used by them as an argument against the study of ancient literature, cannot fail to furnish materials for earnest thought to succeeding editors, who feel

<sup>3</sup> "Multa quodque seculum obliviscenda profert futuro" (Hermann, Praef. ad Iph. Taur. p. vi).



that each opinion is entitled to deferential consideration, while both time and space are too often wanting to do this fully. In truth the notes, critical and explanatory, which have been already published on Aeschylus, form so large a mass of literary matter, that it has become a very formidable task to consult, and a positive impossibility to discuss at length, the views of each writer on disputed passages. It is not easy to be well acquainted with even the more recent editions, as those of Blomfield, Wellauer, Scholefield, Franz, Müller, Dindorf, Hermann, Haupt, Klausen, Peile, Conington, Linwood, Davies, Weil, Emper, Heimsoeth, Burges, Griffiths, Bamberger, Minckwitz, Kennedy, not to mention at least as many more<sup>4</sup> who preceded them in the same literary field. And yet we must every now and then appeal to these. All have done something for their author, and that something deserves to be specially and honourably commemorated<sup>5</sup>. It is a just law among the community of scholars that credit should ever be rendered to whom credit is due. Besides, it is really vain to expect a blind acquiescence, on the part of an intelligent and inquiring student, in the solitary judgment of each latest editor. No scholar will accept unquestioned the text of any one edition, as finally settled with that degree of precision beyond which criticism cannot hope to go. Every editor *must* give a sort of history of his text; and that history will be a very long, and hardly a very interesting one, unless he confines himself to a brief notice of the more important MS. variations and the most plausible conjectural emendations.

It would seem indeed that no inconsiderable part of the interest which is still so keenly felt in classical literature, consists in the canvassing and controverting the views and interpretations put forth by rival scholars. "*Literarum studia dissentione incitantur atque acuuntur*," said Hermann<sup>6</sup>. Were there nothing

<sup>4</sup> See a long catalogue of editors, commentators, and critical writers on Aeschylus in p. 311—2 of Franz's *Orestea*.

<sup>5</sup> "*Unusquisque nostrum aliquid in commune confert; non unus omnia complecti potest*" (Hermann, *Praef. ad Eur. Suppl.* p. xiv). We may here mention with especial praise a series of critical papers on the *Septem contra Thebas*, recently published by Dr. John Oberdick, Rector of the Imperial Gymnasium at Münster, Bavaria.

<sup>6</sup> *Praef. ad Hec.* p. vii, ed. 1831.

left to discover, nothing even to refute, the pleasure as well as the profit would be less. The useful and honourable motive of *ambition to surpass* would be wanting; and so would that peculiar feeling of unsatisfied curiosity, which ever enlivens and encourages the really enterprising mind in perusing writings which have something of an enigmatical character. Every scholar trusts that he may be the Oedipus to grapple successfully with the Sphinx. Thus it is, that the very imperfections of classical literature add materially though indirectly to its value.

Thus much has been said,—it is feared somewhat at length,—by way of apology for what many will think a useless, but what really is a necessary and inevitable part of an editor's duty, viz. the continual discussion of various readings,—a duty which happens to fall with unusual severity on the editor of Aeschylus. It is indeed the fashion of the present day, which is impatient of slow processes and tediously minute learning, to depreciate, in a wholesale way, the critical study of the classical writers, on the ground that the matter rather than the words ought to be our chief concern, and that too much care about the latter has a tendency to divert our attention from the former. Now, as words are but the vehicles of matter, so to speak, this objection obviously strikes at the root of all really accurate learning. The science of classical criticism requires no defence; what it has already effected in restoring and settling the texts of the classical authors entitles it to be spoken of with the highest respect. There is, perhaps, at this time, a not unnatural nor unhealthy reaction from the dry verbal scholarship which was exclusively in vogue during the last generation, and was undoubtedly esteemed far beyond its merits. Still we must remember that nothing less is involved in the principles of sound criticism than the laws of grammar and metre, nay, of language itself, in all its nicer shades and more refined and subtle modes of expression. And those who disparage verse-composition as a mere waste of time should be told, that there is no better or surer way to attain a sound judgment of what an ancient poet would or would not have written. Many are tempted to smile at the pains which a naturalist takes to determine the species of a fossil, or to define the distinctive characteristics of a new plant or insect, which seems in itself quite insignificant. But here the answer is the



same ; all these are methods and helps, individually small, but great in their ends, and therefore not undeserving of pains, towards the perfecting certain branches of human knowledge<sup>7</sup>. And whether the object be the understanding of Nature's laws, or the penetrating the inmost depths of the human intellect, either of these is certainly worthy of our best attention. There is nothing which may not become ridiculous when carried beyond due bounds ; and if classical criticism be liable to extravagances, it has this fault in common with nearly every branch of human learning. Those are wiser who, instead of disparaging it, try to correct its aberrations and to chasten its tendencies to excess by bringing taste and learning and a sound knowledge of principles to bear on the practice of it.

The settlement of the text of Aeschylus, as far as it has yet gone, has been a gradual process of restoration and recovery, founded not merely on a series of happy guesses, but on a constantly increasing knowledge of general laws, and on brilliant archaeological investigations and discoveries. What has been corrected with certainty has in its turn suggested the true readings in other passages ; and thus at the present time the really corrupt verses do not perhaps much exceed a hundred out of some eight thousand in all. There are, however, a great number of passages where there is no doubt at all about the reading, but much uncertainty as to the author's meaning. And this leads us to speak on another point, the *difficulty of Aeschylus as a poet*.

First, then, he is difficult because he is profound, or in other words, because he treats of matters beyond the reach of man's ordinary knowledge and perceptions. There is more of esoteric theology in him than in any other Greek poet, not excepting Pindar or Hesiod. He is fond of dwelling on the principles of divine action in relation to man, but he rarely expresses his sentiments on these subjects in plain and ordinary language, but employs terms mystical, figurative, and sometimes grammatically obscure. He writes with the reverent reserve of a religious man. He seems to have had a system before him, perhaps even a uniform and connected one ; but he gives us mere glimpses of it here and there, which, without the additional light of other passages,

<sup>7</sup> Porson's apophthegm is familiar to most, "*Nihil contemnendum est, neque in bello neque in re critica.*"

would hardly guide us through the intricacies of the subject. His mind was pervaded by a gloomy awe of invisible and supernatural agencies for evil, especially those of Earth and the demon powers of Hades. His Zeus is not that of the Homeric god, who sends storms and hail and lightning, but the *νεμέτωρ*, the awarder of retribution to the just and the unjust of mankind. Hence there is a continual reference to the ideas of expiation, propitiation, and averting of possible ills. Pythagoras, one of the most deep-minded speculators of the ancient world, speaks in every page of Aeschylus, and in language so remarkable for metaphor and imagery that we justly feel that we ought to know more than unfortunately we do about the master, before we can comprehend the full scope and meaning of the disciple.

Δαυλοὶ γὰρ πραπίδων  
δάσκιοί τε τείνουσιν πόροι  
κατιδεῖν ἄφραστοι.

That part of the opening chorus of the *Suppliants*, where these words occur (73—102), is a fair specimen of the school of mystical divinity in which the mind of Aeschylus was trained. Though here and there perhaps doubts occur as to the right reading of words, we cannot help feeling that the views of the author as to the attributes of the Divine Mind are the real difficulties which we have to encounter, and which lie beyond the province of the mere critic or grammarian. The same is true, in a greater or less degree, of nearly every choral ode in the *Orestea*. We can see their drift, so to speak, and can explain pretty well their general connexion; still we are under the constant impression that there was something in the mind of the poet which we imperfectly comprehend. To bring these remarks home to the reader, we would request him to *reflect* on such sentences as the following, and say if, without note or comment or parallel passages, he can satisfy himself of their full and exact sense. Those who have studied Aeschylus the longest will be the least inclined to dogmatic assertions on the subject.

Agam. 172,

στάζει δ' ἔν θ' ὕπνῳ πρὸ καρδίας  
μνησιπῆμων πόνος, καὶ παρ' ἄκοιτας ἦλθε σωφρονεῖν.  
δαιμόνων δέ που χάρις βίαιος,  
σέλημα σεμνὸν ἡμένων.

*Ibid.* 365,

πέφανται δ' ἐκγόνοις  
ἀτολμήτως Ἄρη  
πνεόντων μείζον ἢ δικαίως,  
φλεόντων δωμάτων ὑπέρφεν  
ὑπὲρ τὸ βέλτιστον· ἔστω δ' ἀπή-  
μαντον, ὥστε κἀπαρκεῖν  
εὖ πραπίδων λαχόντα.

*Choeph.* 628,

τὸ δ' ἄγχι πνευμόνων ξίφος  
διανταίαν ὀξυπενκὲς οὐτᾶ  
διαὶ Δίκας· τὸ μὴ θέμις γὰρ  
οὐ λὰξ πέδοι πατούμενον  
τὸ πᾶν Διὸς  
σέβας παρεκβάτως οὐ θεμιστῶς.  
Δίκας δ' ἐρείδεται πυθμῆν,  
προχαλκεύει δ' Αἴσα φασγανουργός·  
τέκνον δ' ἐπεισφέρει δύμοισιν,  
ἐκ δ' αἱμάτων παλαιτέρων  
τίνει μύσος  
χρόνῳ κλυτὰ βυσσόφρων Ἑρινύς.

In such passages as these,—and they are very numerous,—there is, literally, scarcely a word that does not involve a doctrine, a metaphor, or a meaning that lies below the surface<sup>8</sup>. Take a few points from the last: How is a sword said οὐτᾶν διὰ Δίκης? What is πέδοι πατεῖν τὸ μὴ θέμις? What is τὸ μὴ θέμις τῶν οὐ θεμιστῶς παραβαινόντων? How is a man said παραβαίνειν Διὸς σέβας? What is meant by πυθμῆν Δίκης? Why is the sword said προχαλκεύεσθαι? What doctrine is involved in τέκνον ἐπεισφέρειν? In what way does the Fury ἐκτίνει μύσος αἱμάτων? In what sense is she βυσσόφρων and χρόνῳ κλυτά?

Such questions are well calculated to arrest the attention of hasty and careless readers of Aeschylus. But much more remains for consideration.

<sup>8</sup> Mr. Clark (*Travels in the Peloponnesus*, p. 257) says, “The symbolism of a later age,—an age which has ceased to be creative and become critical,—forces upon the heedless simplicity of ancient works a subtle interpretation of which their authors never dreamed. I cannot but think that the odes of Pindar and the choruses of Aeschylus have been sometimes subjected to similar misconstruction.” Nevertheless, an ancient Greek always meant *something*. We are only concerned to ascertain what that something really was.



In the next place, Aeschylus is difficult because his mind was given to brood over subjects in their nature obscure, and the point and interest of which centres in the very fact of their being obscure. Dreams, prophecies, oracles, bodings, omens, and portents, were the favourite food of his fancy. In a word, the supernatural was his delight. We have ghosts<sup>9</sup> and demons, Furies and gory spectres, prophetic ravings and dark presentiments,—all grand and awful and terrific both in the language in which they are clothed and the conceptions which they embody. And he treats these subjects with the earnestness of a poet who had a firm belief in their reality, and in their playing an important part in human affairs. The relations between the seen and the unseen, the modes by which departed spirits communicate and are made to sympathize with those on earth, or on the contrary, show their resentment beyond the grave; the mysterious connexion between sin and woe, crime and retribution, impiety and misfortune; the fixed laws of Fate, Necessity, and eternal Justice;—such are the themes which Aeschylus loved, and which certainly are not conducive, when deeply reasoned out by a naturally mystic mind, to the formation of a lucid style.

Thirdly, he is difficult from the almost Oriental figurativeness of his expressions, and from the constant use of metaphors and similes, and in particular, from a habit of confusing these two distinct forms of speech, which greatly involves and perplexes the meaning. He appears too to have borrowed some of his imagery and phraseology from the Persians, the recent victory over whom, whether he personally shared in it or not, naturally attracted his mind to a subject at once new and striking. Add

<sup>9</sup> Besides the ghost of Darius in the *Persae* and of Clytemnestra in the *Eumenides*, the spectral form of Argus, the keeper of Io, was represented on the stage, as is clear from *Prom.* 579—90, a passage which can only be understood of a real form and real sounds, not of a mere fancy.

<sup>1</sup> Hence (see *Ar. Ran.* 938) he derived his fondness for strange and portentous forms, his *ἰππάλεκτρούρες* &c., the types of which may be traced in many of the Assyrian sculptures. Miss A. Swanwick, in her *Introduction to the Translation of the Oresteia*, p. xvii, observes that the Persian Theology seems to have made great impression on the mind of Aeschylus. Prof. Kennedy (*Introd. to Agam.* p. viii) calls him “a pessimist, nay, the very patriarch and first preacher of pessimism.”

to this a certain irony consisting in equivocal senses and double meanings, especially in dialogues, and an allusive or indirect way of speaking which is extremely liable to be misunderstood. To say that his words are often susceptible of more than one interpretation, is perhaps to state a fault which the Greek language, with all its clearness, is by no means exempt from. But whereas in other writers the context is usually quite decisive of the true sense, in Aeschylus this too often fails us as a guide, from the general obscurity of his meaning.

Fourthly, he is difficult from a grammatical carelessness or incoherency resulting from rapid composition, or rather from the impetus of genius, which, full of its own thoughts that crowd each other in rapid succession, leaves much to be understood, and causes an abruptness and suddenness of transition which some have attempted to explain by the supposition of lost verses,—a theory which Hermann has carried to an extent much beyond probability. Nominatives standing alone without their verbs, clauses cut short by *aposiopesis*, the frequent use of particles which have a force depending entirely on something to be mentally supplied, and of anomalous constructions and unusual meanings of words, are also frequent causes of perplexity. The extreme metrical accuracy which he uniformly adopts in the choral odes must also have greatly restricted him in the choice of words, and this in passages which the utmost freedom in diction would hardly have rendered very clear.

Lastly, a certain inflated, grandiloquent, and strained loftiness of language, sometimes not far removed (as the ancients themselves thought) from bombast, is a cause, if not of positive difficulty, at least of a continual mental effort in the perusal of his writings. He is, so to speak, always upon stilts, and reluctant to descend to the ordinary standard of poetical expression. Tranquillity and repose are thus too seldom allowed; he was great in *ἐκπληξίς*, but he sacrificed everything to it. Aristophanes with good reason called him *στόμφαξ*, *κομποφακελορρήμων*, *αὐθαδέστομος*, and *ξυμβαλεῖν οὐ ῥάδιος*. His invention was constantly occupied with strange forms and unnatural portents. His fondness for horrors amounted almost to a morbid appetite for blood. The conception of the spectral children in the Agamemnon, carrying their own gnawed hearts in their hands; the frightful

details, in the same play, of the king's murder by his wife; the blood-dripping and blood-sucking Erinyes; the butchery of the Persians at Salamis; the mangled liver of Prometheus, and his agonizing tortures; not to add the list of atrocities enumerated in Eum. 177, &c., fully bear out this estimate of idiosyncrasy.

It may seem almost a contradiction to add, that the *general* style of Aeschylus has a straightforwardness and a simplicity rather epic<sup>2</sup> than dramatic in its character. The truth however is, that his narratives are too impetuous to be artistically involved; and hence his idioms, on the whole, present a marked contrast with the complex and rhetorical constructions of Sophocles. Especially to be noticed is the natural order and arrangement of his words. The chief impediments arise from uncertainty of the readings, or archaic phraseology, or from some point of political or religious usage only partially known to us. The latter, indeed,—the religious *system* held and inculcated by the poet,—is of such paramount importance to the right understanding of his works, that an outline of it,—necessarily a very brief one,—may here be usefully subjoined.

In several respects, and not the least so in this, Aeschylus may be regarded as a poet of the heroic ages. His mind was deeply imbued with the old Element-worship of the Pelasgo-Argive people. The gods were not however with him merely the symbols of nature-powers; they were the agents in human affairs, the punishers of crime, the authors of calamity to those who violated their laws or infringed their high prerogatives. Earth is to him a real divinity, closely connected with the infernal powers, and therefore requiring propitiation both as

<sup>2</sup> Of Homer he was avowedly a student and an imitator. Athen. viii. p. 347, E, τὰς αὐτοῦ τραγωδίας τεμάχη εἶναι ἔλεγε τῶν Ὀμήρου μεγάλων δείπνων. But this refers perhaps chiefly to his selection of the Homeric heroes for his themes; and this he would do, because Homer was in favour with the Aristocracy. See Theatre of the Greeks, p. 76. Ar. Ran. 1040, ὅθεν ἡμῇ φρὴν ἀπομαξαμένη πολλὰς ἀρετὰς ἐποίησεν, Πατρόκλων, Τεύκρων θυμολέοντων. It should however be clearly understood, that before the time of Plato the name *Homer* included all the so-called 'Cyclic' subjects; and it is very doubtful if Aeschylus knew our Iliad and Odyssey. But he was certainly an imitator of Theognis. Compare Ag. 36 with Theog. 815, Ag. 381—3 with Theog. 417 and 449 seqq., Ag. 450—2 with Theog. 151—2, Ag. 705—6 with Theog. 961, Cho. 53—7 with Theog. 203 seqq., and 839 with 1165.



the guardian of the dead, whom she holds in reserve as potent agents for good or evil, and as the sender of hostile monsters, diseases, and barrenness, in wrath for pollutions contracted from the human race. The nurturer of youth, the mother of all produce, which she benignly teems forth to be received back again into her lap, she holds the foremost place among the powers which directly sustain human life, and as such she is always invoked first by new comers to a country. As the giver of vitality, she is able to impart even to the spirits of the dead a certain power, without which they would be totally helpless, and unable to hold any communication with their friends on earth. She is, in a word, the *medium* by which such connexion is sustained. The sun and the moon, and perhaps the other stars, are "the bright powers that bring summer and winter to mortals;" the light of the sun is the source of joy and hope and prosperity; and hence his identity with Apollo, though rather obscurely hinted at in the extant works of Aeschylus, is not to be doubted, and indeed is clear from a single passage, rightly understood (Choeph. 974). Apollo, Hermes, Pallas, and last, but not least, Zeus under very varied attributes (*Τέλειος*, *Κτήσιος*, *Αἰδοῖος*, *Σωτήρ*, *Ξένιος*, &c.), seem to be the chief divinities of the supernal or upper order of gods, though not unfrequent mention is made of Artemis, Aphrodite, Ares, Hera, and Poseidon. Each of these has his or her peculiar and well-defined office; but it is needless to pursue the inquiry into this subject. Pallas, as the patron-goddess of Athens, is the impersonation of divine wisdom, and she holds, in the Eumenides, the first place in tempering justice with mercy, and laying down moral principles for the guidance of man. Between the infernal powers (*Χθόνιοι*) of the old elemental mythology, including demons, heroes, and Erinyes,—gloomy, vengeful, and terrible,—and the newer and more benign deities of the Jovian dynasty (*νεώτεροι θεοὶ*, Eum. 156), the Olympian gods generally, he draws a clear distinction. The former are the genii of death and Nature's sternest laws; the latter interfere closely and sympathetically in the affairs of men, as protectors of cities and of the people in their social and political relations. It was the great object of the poet to explain away the old legends which represented these two powers (*χθόνιοι* and *οὐράνιοι*) in continual conflict, and to

show that there was a real and material union between them,—in a word, that the government of the world and the law of Nature could not be other than a harmonious principle. From their eternal warfare he perceived that nothing but evil could result for man, and therefore he laboured to reconcile what appeared to be adverse, or at least to show that it was but a temporal and accidental disagreement. Of the Chthonian Powers he speaks with a mixed veneration and religious awe (σέβας and δεισιδαιμονία) which leads him to deprecate, propitiate, and *euphemize* them, and which leaves no doubt of the sincerity of his belief in their influence over the destinies of mankind.

It has been well said<sup>3</sup>, that “Aeschylus belongs to a period when the national legends of Greece were considered not as mere amusing fictions, but as evidences of the divine power which ruled over Greece.” Hence he always makes *Destiny* a prominent feature in describing victory, defeat, alliances, and the fortunes of regal houses, which, in his mind, represented the nations themselves. The origin of families and even of nations he attributes to the counsels of Zeus, and he never loses sight of this view in tracing the course of events which have signalized a nation or a dynasty.

Aeschylus was, indeed, pre-eminently a religious poet. He derived from the teaching of his master Pythagoras a sublime, though a stern and gloomy, conception of the divine attributes,—the mysterious and inscrutable ways, the irresistible will, the inviolable majesty of God. He shrinks from *impiety* as the fertile source of every woe. But most especially does he dwell on the *Omnipotence* and the *Justice* of the Supreme Being. On these two points hangs a large portion of his theology; the helplessness of man, his inevitable fall sooner or later, when under the wrath of heaven; the dependence of every event on the will of Zeus; the facility with which he works out his own counsels; the certainty of sin being ultimately punished. Zeus knows no superior, but only that Eternal Destiny which even he is compelled to obey. He is the Consummator (Τέλειος) of all things with this reservation, that Fate or Necessity must have pre-ordained the event which

<sup>3</sup> K. O. Müller, Hist. Gr. Lit. p. 326.

he brings to pass<sup>4</sup>. "What is there," the poet asks, "which is accomplished to mortals without thee?" In his capacity of *Soter* or Preserver, in which he is always spoken of as the *Third* (or rather, as connected with two others), he appears as the especial friend of mankind, intermediate, in a certain manner, between the adverse Chthonian powers and the benign Olympian gods, and holding the especial office of harmonizing and adjusting their conflicting claims, as supreme over both. But Fate is not to be averted even by Zeus, either from himself or from man: he can only direct what has been forecast in the womb of time, and guide it to the best interests of the human race. Fatalism is a doctrine which the poet strongly and sincerely held. "What is fated, that will happen," he says; and again, "What is fated awaits both the bondsman and the free."—"You have no chance of escaping what is fated." He views with dislike the speculative philosophy which was then just beginning to arise, and which taught that the gods had no regard for the actions of mortals. He held that everything human is regulated by a superior mind, and hence he leaves no ground for free agency, in the proper sense of the word. All great actions are the result of an irresistible impulse. But there are certain conditions under which a man may voluntarily place himself, and by which he is made the helpless victim of circumstances, as by defiance or disobedience to the commands of the gods. He must take heed to escape the thunderbolt darted from the eye of Zeus, who regards with jealous dislike ill-used wealth, exalted reputation, and overweening insolence and pride. This is the *φθόνος* which Agamemnon knowingly incurred, and against his own better judgment, by walking on purple robes after his victory. Thus his own folly and the inherent family curse co-operated for his ruin. By more discretion and humility he might perchance have avoided instant fate.

Unlike Euripides, whose scheme of divinity is a cold, lifeless, unreal, and purely artificial system,—in fact, infidelity<sup>5</sup> barely

<sup>4</sup> So in fact Euripides taught, after Anaxagoras; καὶ γὰρ Ζεὺς ὅτι νέεσθ, σὺν σοὶ (Ἀνάγκη) τοῦτο τελευτᾷ. *Alcest.* v. 977.

<sup>5</sup> That is, disbelief or misbelief in the popular mythology. Euripides, as shown in the Preface to Vol. i. p. xxii—v, of the 'Bibliotheca' edition, was not an atheist. He had far too profound and thoughtful a mind to become



disguised ;—unlike Homer in his half-human conception of the life and converse of the celestials,—Aeschylus makes his gods to be gods indeed, the beginning and the end of all the action of his dramas, the centre on which every event turns either for weal or for woe. If disposed to mercy, their deliverance is speedy and effectual ; if to wrath, they are equally powerful to destroy. In all his existing plays, Divine Agency forms the leading idea. In the *Suppliants*, innocence is protected and lewd insolence is thwarted by Zeus as the patron of kindred. In the *Prometheus*, daring rebellion is curbed and disobedience is made a fearful example. In the *Persians*, Zeus again crushes pride and avenges impious boasts. In the *Seven against Thebes*, Zeus protects, in concert with other associate gods, a beleaguered city, at the same time that he baffles the vaulting insolence of the adversary, and accomplishes a fatal family curse. In the *Agamemnon*, Zeus Xenius brings a late retribution for the wrongs of violated hospitality, and then strikes the conqueror of Troy for his pride. In the *Choephoroe*, Apollo and Hermes conspire to direct Orestes to a deed of justice. And in the *Eumenides*, they are his patrons and protectors when he is called to account for the crime he has committed in obedience to the behest of Apollo, while Pallas gives a divine sanction to his judicial acquittal.

“ It was the poet’s aim ” (Müller observes <sup>6</sup>) “ throughout to extol the majesty of the external ordinances which uphold the universe ; whereas Sophocles, in the new form which he gave to Tragedy, had in view the moral sentiments, apprehended under a more refined aspect.” In fewer words, we might almost call Aeschylus the Poet of the Gods, Sophocles the Poet of Mankind. The one deeply studied the laws of divine action ; the other sounded the depths of the human heart. To reconcile the old law of inexorable justice with the newer law of mercy, seems to have been the leading idea of Aeschylus. To improve humanity by holding up to admiration the finer qualities of justice, forti-

that. He was the founder, as far as a tragic poet could be, of what we may call *neological* opinions, as opposed to the views of the earlier poets, who attributed every event to the direct interference of the gods with human affairs.

<sup>6</sup> Dissertations on the Eumenides, p. 201 (ed. 2).

tude under affliction, sympathy with distress, firmness in duty, and generally, all practical goodness, was the cherished object of Sophocles.

The moral teaching of our poet is founded not only on a sound philosophy, but on truths as immutable as human nature itself. He constantly represents the danger of wealth and prosperity, as conducive to a haughtiness and a presumption which lead to a man's downfall and ruin. Not that *mere* prosperity, as he takes care to define it, is necessarily productive of evil; but that when combined with insolence, ὕβρις, it gives rise to that daring contempt of holy things which has wickedness for its offspring, and sooner or later brings a certain retribution. By the actual commission of crimes, and even through the crimes of his forefathers, a man is placed in the power of the Furies. Zeus Soter then stands aloof, for he is the keeper only of religious men (οἰκοφύλαξ ὁσίων ἀνδρῶν). Once in the ken of these avenging goddesses, he is hunted down to destruction; his name and his honours dwindle and perish, and he becomes under a shade, an ἀχλὺς, and one of the Lost (ἐν ἀύστοις). So Agamemnon and so Oedipus came to wretchedness, for they were too confident in their prosperity. By a well-timed humility they might have postponed or modified, instead of aggravating the curse of ancestral guilt. But the sins of the father are visited on the children, and by the ordinary rule one crime begets another, even in the third and fourth generation. Thus a murder once committed brings on another, it may be in retribution; but that other is sure to be followed in its turn by a third. At last a curse may expend itself, but it leaves a family under a cloud from which it can only look up by the peculiar mercy of Zeus.

Now the first origin or motive of crime is ἄτη, a mental delusion or infatuation which prevents a man from foreseeing the consequences, as the sin of Atreus against his brother Thyestes was a πρόταρχος ἄτη. This ἄτη is sent by the god on those whom he has resolved to destroy. It is the method by which divine vengeance commences to work out its designs. Its immediate effect is to harden a man (βροτοὺς θρασύνειν) and make him reckless. He thus lays the foundation of a family curse by "kicking the altar of Righteousness with profane foot." Then all is over; he is a doomed man; fate has him in its in-

exorable grasp, and neither wealth nor honour can save him from ultimate annihilation. He is even so blinded that he cannot see his own progressive descent and coming ruin. Having once transgressed against Themis, he rapidly goes on from bad to worse.

Justice is described as a power always victorious in the end, though often silent, and slow, and lingering in its approach. It both restores usurped rights and punishes guilt, and thus sides with the oppressed and against the oppressor. But the aspect under which the poet regards it is rather that of *retaliation* and reprisal than as a corrective discipline. "For the doer to suffer" is with him "a very old maxim," that is, a law given to man from the first. Blood for blood, reproach for reproach; plot and counterplot, craft frustrated by craft. To injure fully as much as you have been injured, so as not to let your enemy have the balance of advantage over you, is a fair ground for boast and exultation. But this view, albeit essentially and characteristically a heathen one, was held by Aeschylus as the appointed law of heaven (*θέσμιον*), not as the legitimate indulgence of resentful feelings. He thought that it was *right* that man should so treat man, because crime was too fearful a thing to go unpunished, or to be punished less than its deserts. Man was by nature rebellious against God, and required to be taught sobriety (*σωφροσύνη*, the contrary to *ὑβρις*) by suffering. The merit of virtue consisted in its being voluntary, i. e. cultivated for its own sake, and not from compulsion. Irreligion he regarded as folly, piety as wisdom (*εὖ φρονεῖν*), the greatest gift of heaven. And he held that awe or fear (*αἰδώς* and *δέος*) was the best preservative of obedience, whether towards the state or to the laws of God. Finally, he fully believed in a future judgment, and the responsibility of man, of which he does not lose sight while he maintains the doctrines of Predestination. "The God of the unseen world keeps a stern scrutiny over man, and records all his actions in the tablets of his mind."—"A Zeus of the nether world judges sins in the last judgment."—"Not even in the other world shall the lewd man escape from being arraigned."

In his political sentiments Aeschylus was aristocratic and conservative. He was a partisan of the anti-popular faction represented by Aristides and Cimon, and an opponent of The-



mistocles, whom he regarded as a dangerous innovator on established customs. His play of the *Eumenides* is thought to have been directed against the supporters of Ephialtes, who desired, by curtailing the power of the Areopagus, to open a door to greater freedom from state prosecutions, if not to a greater licentiousness of life. His proud patriotism revolted from the overthrow of any time-honoured institution, the object of which was to keep in check the otherwise unbridled passions of a fickle multitude. He was nevertheless a moderate man, far more disposed to a conciliatory course than to be obstinately one-sided. An ardent admirer of the kingly office, in the abstract, he was no advocate of despotism. "Approve neither a life under no government nor that under a master; for God always gives the superiority to a mean between extremes." His feelings however evidently incline to an excessive reverence for kings. He delights to portray the abject service of eastern courtiers, even while as a Greek, or at least as writing for Greeks, he takes care to throw a certain invidious air over such slavish adulation. The person of a king was in his eyes absolutely sacred, as invested with an authority derived from Zeus and appointed by Fate. The throne and the sceptre were prerogatives which, as Hesiod had taught, came close to those of the gods themselves. Thus Agamemnon and Menelaus are *δίθρονος Διόθεν καὶ δίσκηπτρος τιμῇ*, and *διόσδότοις σκῆπτροισι τιμαλφούμενοι*. A regicide was a sacrilegious wretch, and one doubly accursed. Kings are the object of veneration to their people (*σέβας*), the shepherds and fathers of their flock, the dispensers of justice, invincible in wars, *ἄμαχοι* and *ἀπόλεμοι*, guardians of religion and lords irresponsible (*πρυτάνεις ἄκριτοι*) over the altars of the state. The beggar-kings of Euripides would certainly have found no favour in our poet's eyes. But while Darius and Xerxes are described as King of Kings, a God to the Persians, the Eye of the Palace, and a degree of grandeur is thrown over their state, which appears wholly incompatible with real dislike or contempt for it, the poet can paint a constitutional monarch of the heroic ages declining the absolute power attributed to him by strangers, and refusing to act without first consulting his people in full assembly. Even the Persian kings are supported by certain elders or councillors called *Πιστοὶ*, equivalent to the

*Βουλή* of the Greeks in the heroic times, who had the privilege of advising and dissuading, and of declaring their views on all questions, though with the most deferential submission to the superior wisdom and power of the sovereign lord.

Even when dead, kings held rule over the inferior ghosts in Hades, and were honoured by being made the ministers or attendants of the infernal gods. They had a delegated power, as *δαίμονες*, to send up justice, blessings, aid, &c., to their friends above; to hear and answer invocations at the tomb, and even to reappear in person, if Earth, propitiated by offerings, consented to restore them for a brief period to the upper air. They relied on the remembrance, offerings, praises, and sacrifices of their surviving relations, successors, and subjects. They could feel resentment beyond the pyre, and could show it by sending evil dreams to their enemies. Nor did the angry spirit rest till vengeance had been wreaked for the wrongs suffered in life. If neglected, it was dishonoured, *ἄτιμος*, even in Hades, and proportionally lost its influence over human affairs with the powers below. To be reinstated in its rights in Hades, it must have full amends made to it on earth. Thus Agamemnon can do nothing for Orestes, until by libations, dirges, promises of future honours, and condolences, the son has roused the long-slighted spirit of his father from its sullen and unhonoured sleep. He at last raises his head to listen, as one starting out of a death-slumber, and accepts the propitiatory offerings descending to him through the kindly lap of mother Earth. He is then called upon to witness the combat undertaken in his cause, to send Justice as an ally to his friends, and to regard with pity the sorrows of his offspring, who have been not unwilling but unable to honour him as they ought.

Such was the poet's conception of the kingly character,—a conception of the chivalrous Homeric chieftain aggrandized by the pomp of Eastern King-worship, and one the more remarkable in its free and graphic expression from the extreme and singular jealousy with which the Athenians themselves regarded that supreme dignity. One might almost imagine, from the favourable light in which he takes pains to portray the modified monarchy of the Pelasgic king in the *Suppliants*, that the poet was very far from insensible of the benefits which such an insti-

tution would have conferred on his country, then suffering under the growing evil (as he thought it) of democratic influence.

Indeed, both Sophocles in his characters of Creon, Theseus, and Oedipus, and Euripides still more remarkably in his Creon and Theseus of the *Suppliants*, have so much admirable instruction on the differences between tyrannical absolutism and constitutional monarchy, and invariably display the latter in so fair a light as a set-off to anarchy, that they at least could not have shared in the jealous fears in which the δῆμος held the very name of Βασιλεύς. Those persons form a very inadequate estimate of the Greek dramatic writings, who regard them merely as old legends popularized so as to please national vanity, or who imagine that an intellectual Greek would have sat out the day in the theatre for no higher purpose than to be amused. Still less can we compare any modern theatrical representations, which fall short of the ancient in their social and political importance as much as they surpass them in mere gorgeousness of decoration and variety of effects. The Tragic competitors of old were not only poets, but also good men and patriots, anxious to use their art to the best advantage for inculcating moral truths, elevating and purifying the feelings, and for directing the popular mind in the right way, by inspiring a love of virtue, of their country, of their fellow-citizens. To such an extent did this object prevail, that iambic verses embodied the proverbial philosophy of the day. At a period when men were only hearers and not readers, the tragic writer was preacher, essayist, and lecturer, as well as poet; a fact not to be doubted, when we consider how familiar to the multitude those compositions must have been, when a casual quotation by a comic author, or even an indirect allusion by a rival poet, could find an immediate response in the vast assembly of the Athenian theatre,—when we remember too that the greater part of the large collection of fragments from lost plays consists of moral sentiments and philosophical reflections which have come down to us simply because they were celebrated as such. No one will deny that they form an admirable set of maxims, and that the wise and the good in them greatly predominate over the evil and the unsound. The intense satisfaction which the scholar finds in the gravity, the majesty, and the well-studied wisdom of iambic verses, in the



varied and ingenious combinations, and the exuberant beauties of diction, is something more permanent and universal than fashion or mere educational predilection could inspire. They are inexhaustible sources of thought, instruction, and gratification. Like good pictures and good music, the more they become familiar to us, the more they seem replete with new and undiscovered beauties. What then a tragedy must have been to the Athenian, to whom it was, besides a religious festivity, a poetical treat, an imposing spectacle, and a political lesson, we need not stop to inquire.

With respect to Aeschylus, a prejudice exists amongst many, from causes already explained, that he is not worth the time and mental labour which must be bestowed before we can master the difficulties of the author,—imperfectly, perhaps, after all that has been done in correcting and explaining the text. But if he is deserving of any attention at all, he is surely deserving of all that can be devoted to him. Rather than reject the whole because some parts are obscure, and others, perhaps, hopelessly corrupt, let us make the most of what we have, and heartily wish that it were more. Considered merely as an intellectual discipline, the task is even rendered more useful, as it is more stimulating and exciting, by the very perplexities which beset it. Words, in themselves undeniably genuine, must have *some* meaning, though the right one be not as yet determined with certainty. Words undeniably corrupt must be capable of more or less plausible restoration, when metre and context, the finite resources of the language, and the known laws of palaeography, are all so many limitations within which our efforts are restricted. Nor is it, perhaps, altogether an ignoble ambition to have seen farther into the meaning of the author, or to have more shrewdly detected the errors and interpolations of copyists, than others have been able to do.

In saying this, we would by no means imply that *undue* attention should be given to the mere letter of the text, either in determining trifling points of orthography, or even in dwelling too much on the history and meanings of words individually. There is a vast difference between *construing* an author and *understanding* him. And a prudent editor will ever have prominently before him the latter object: he will try to guide the

reader to the full appreciation of the meaning by paraphrases, hints on the connexion, brief summaries of the argument, distinction of the parts, and so forth,—but especially by pointing out traits of character and the motives of action which lie at some depth below the surface. We seem to have had enough of that useful, but still insufficient sort of scholarship, which consists in the collection of parallel passages, and the compilation of glossaries from the voluminous works of the old grammarians and lexicographers. Without doubt much is due to those who have distinguished themselves in this important field; but it is obvious to remark, that such work *may* be done, and done well, by those who have scarcely troubled themselves with tracing the connexion of ideas, or bestowed a thought on the *design*,—the mythological views or the moral and political teaching,—of the author whose words they are absorbed in illustrating. To Müller and Klausen we are indebted for a movement in the right direction towards the interpretation of Aeschylus; in fact, they may be fairly called the founders of a new school of Aeschylean philology. They created a revolution, as startling in its novelty as satisfactory in its general results, in the method of interpretation hitherto applied. If some of their theories appear untenable, and some of their views a little far-fetched or devoid of evidence, they have at least pointed out the path in which succeeding editors should travel. On the whole, we have little to regret but that their labours have extended over so small a portion of the text of Aeschylus as a part of the *Oresteia*. That these writers have been, the one acrimoniously attacked, the other passed by in supercilious silence, by Hermann, the leader of the verbal-critics, is a significant circumstance.

It is commonly held, though the opinion may be controverted by weighty arguments, that all the existing MSS. of Aeschylus, which are by no means numerous, are derived from one single copy, well known as the *Medicean*, and now preserved in the Laurentian Library at Florence.<sup>7</sup> It is believed to be of the tenth century, and contains all the seven tragedies (besides Sophocles and Apollonius Rhodius), with the exception of some

<sup>7</sup> An important service to the student of Aeschylus has been rendered by the publication of Merkel's *verbatim* text of the Medicean MS., by the Oxford Press, folio, 1871.

leaves of the Agamemnon which have been long lost. Now this MS. can be shown to have been an apograph from a very ancient one, written in uncial or capital letters, and probably without any division between the words; for mistakes occur in the transcription which would naturally have occurred under these conditions alone. The same MS. contains marginal scholia, written in a different but not much later hand, and also occasional corrections, by the same later hand, of the text itself. Some further additions and alterations have been made in handwriting of the fourteenth and fifteenth centuries. A remarkable fact connected with these scholia is, that they evidently represent an independent and certainly earlier text than the Medicean, and consequently, than its uncial archetypus; and this at once brings them back to a great antiquity. For, whether copied or not from that archetypus (a supposition which the diversity of handwriting renders improbable), not a few of the comments refer to readings which are at once perceived to be genuine, but are not to be found either in the original or the altered text of the Medicean.<sup>8</sup> Hence it follows that the scholia were composed anterior to the time when the carelessness of transcribers and the unwarrantable alterations of more or less learned readers had combined to furnish the deteriorated text of the present MSS. That these scholia are of a very early date is further shown by the occasional quotations from or reference to works and plays which have long been lost. In fine, they were, in all probability, either wholly or in the greater part, compiled and abridged from the exegetical writings (*ὑπομνήματα*) of the Alexandrine grammarians who lived before, and in the early centuries after, the Christian era. That they are collections from various sources is manifest from the admixture, in not a few places, of two or more independent and sometimes

<sup>8</sup> I should have been glad to go into this question at length; but space does not permit it. Suffice it to say here, that much remains to be done for the editing of these important scholia even after Dindorf's useful reprint, Oxford, 1851. I have studied the whole of them with great care for the present work; and some notes upon them ("Commentarius in Scholia Aeschyli Medicea") may be obtained from the publisher (price 1s. 6d.). See remarkable instances of discrepancy between the text and the scholia in Suppl. 446. 586. 809. 854.



conflicting comments under one and the same scholium.<sup>9</sup> In several of the later MSS. of Aeschylus, these scholia have been greatly enlarged by Byzantine teachers of the middle ages; but of these, as of far less importance, no notice need here be taken. Indeed, the object of mentioning the scholia at all was to point out their extreme importance in determining the true readings in many doubtful and difficult passages.

There can be no doubt, that the true and only safe source for yet further correcting the text of Aeschylus is a most careful critical consideration of these scholia. Even in this present edition, a good many passages have been now emended (either in the notes or in the actual text) from scholia containing indications of earlier and better readings.

With regard to the corrections subsequently made (generally over the erasure of the original word) in the Medicean, there is every probability that they were derived from the collation of a different copy, and, to judge by the identity of the handwriting, from that very one whence the scholia were transcribed. For in times when MSS. were alone in use, and prized in proportion to their accuracy, it was the object of every possessor to endeavour to obtain a text as authentic as possible; and to this end it appears to have been a common practice to compare different copies, as an opportunity might occur, and to note down the various readings of importance, or correct the errors of copyists by their aid.<sup>1</sup> Hence, as in the case of the Medicean MS., the second hand, though a later one, will often be found to give a better reading than the original one.<sup>2</sup> And hence also it will be

<sup>9</sup> It is very common to find ἄλλως prefixed to a different interpretation. By this it is to be understood, that in compiling scholia from various sources, the transcriber or grammarian met with, and thought it worth while specially to record, two or more conflicting opinions as to the sense. As we now have them, the scholia on any given composition of antiquity include, in all probability, the ὑπομνήματα or comments of many authors, some of whom are occasionally specified.

<sup>1</sup> Thus, at the end of the *Orestes*, the MS. Ven. a., of saec. xii., has this note, πρὸς διάφορα ἀντίγραφα, 'collated with various transcripts.' Occasionally we find indications of the same mention of several MSS. being consulted, in the scholia, where such observations as the following occur, ἐν πολλοῖς οὗτος ὁ στίχος οὐ φέρεται, 'In many copies this verse is wanting,' &c.

<sup>2</sup> Considerable experience in critical minutiae since the above sentence was written, has abundantly confirmed the truth, not to say the importance of the

seen, that any single ancient MS. so corrected and revised contains, in truth, a great deal more than at first sight may appear. It bears along with it the credentials of several MSS., and some of these, it may be, belonging to an independent line of transcription.

Further, if we may assume that more than one MS. was sometimes used by the same transcriber and at the same time, we may thus explain discrepancies in our MSS. of Aeschylus, which agree on the whole so closely with the Medicean, that they are with great reason believed to have been copied from it. Or again, copies from the Medicean may have received subsequent corrections from other sources; and these being again transcribed, will have a sufficiently close correspondence with their archetypus to be justly classed with it in its general character. Of this kind was probably the valuable MS. used by Robortello in his edition of 1552.

However, to discuss these minutiae in detail, and to illustrate them by instances, would require a great space, and would be wholly uninteresting except to the professed critic. Suffice it to say, that from a proper use of these resources, from a very careful investigation of the style, metrical laws, idioms, and usages of Aeschylus, from numerous glosses in Hesychius and other grammarians, and generally, from a more enlarged philological knowledge of the language, means have been found for restoring, with a precision almost marvellous, numerous passages in this great poet which not a quarter of a century ago had been wrongly edited and were totally misunderstood. The same mind of man which has revealed the secrets locked up in Egyptian hieroglyphics and in the arrow-headed characters of Nineveh and Babylon, has successfully grappled with the scarcely less difficult, if less important, task of emending and explaining the text of Aeschylus. We may compare the fortunate preservation of a

observation. Sometimes transcribers had several copies before them at once, in which case various readings were recorded in the margin of the transcript by γρ., i. e. *γράφεται* so-and-so, &c. But if erasures and alterations are found by later hands, then, in general, the collation of a copy subsequently procured is indicated. It has been very much the habit of modern critics to attribute far more weight to a reading given by the original hand. But this principle is sometimes fallacious, since the copy subsequently compared may have been the better and the older of the two.

single ancient copy to the inheritance of a fine old mansion which for years had become less and less like itself from injudicious patchwork and gradual decay. At a first glance, and after only a casual survey, the proprietor doubts if it is possible to restore it. But when he has begun to remove from it the rubbish of a century, to cleanse the mouldy walls and ceilings from the stains and matted cobwebs, and has well studied the uniform principles of decoration which the hand of a master artist had followed in carrying out the design, he is surprised to perceive how much of gilded cornice and frescoed wall, of carved wood and of delicate sculpture, has been preserved in its pristine state,—overlaid indeed, but not obliterated; and he is gratified to find how satisfactorily that which remains will supply a precedent for that which has wholly or partially perished.

The collection of a long series of Fragments from the lost plays of Aeschylus and the other two great Tragic writers, is one of the happiest results of the laborious research of modern scholars. The value and interest of these isolated passages are perhaps in general too little appreciated, for students seldom care to read them till they have mastered the entire tragedies. Nevertheless, as already remarked, the Fragments are mostly of more than ordinary merit, and generally owe their preservation to that very circumstance. Of Aeschylus indeed nearly four hundred entire verses have been recovered from the various writers of subsequent ages; but this number is small compared with the Fragments of Sophocles, amounting to not far short of a thousand verses, and those of Euripides, of which between three and four thousand have come down to us, or as many as would amount to three entire new plays. Even in the second and third centuries of the Christian era many plays were in existence which have long since perished. They are quoted by Plutarch, Galen, Athenaeus, Pollux, and Stobaeus, and a host of grammarians of even a still later date. The immense number of plays,—in all about eighty,—taken from the theme of the Trojan war, yet in only three or four instances constructed on the lines of our Homeric texts, incontestably shows that the whole series of epics which we call “Cyclic” were then of at least equal, apparently of much greater authority. An inference may fairly be drawn from the comparative number of the Frag-



ments (not to say, from the fact that the quotations from Aeschylus are more of a casual and accidental kind, while those from the others are to a considerable extent *select extracts*), that Aeschylus was, in the later classical ages, by much the least popular of his compeers, and Euripides pre-eminently the favourite. Aristophanes evidently saw the tide that was setting strongly in favour of the new candidate for scenic supremacy, and he vainly tried to stem it by the barrier of his ridicule. Throughout all ages and in all places where the Greek language has been systematically taught, Euripides has clearly been the favourite in the schools of the learned; and to this cause alone, and not to mere accident, is to be attributed the much larger number which we still possess of his plays. The reason why Aeschylus has enjoyed the least favour of the three must be looked for in the ideal, supernatural, and mythological turn of his mind, in his obscure and somewhat turgid diction, and in his want of sympathy with the ordinary feelings and conditions of humanity. He dealt with gods, demons, and heroes, while Euripides treated of man as he is. Aeschylus is a poet of the imagination, Sophocles a poet of the feelings; but Euripides is a poet of real life. Euripides alone had the courage to *lower* tragedy, if we may so speak, to the sphere of purely human action. That reality should, in the long run, have won the race, is perhaps to the credit of human nature. It is to this that the *Iliad* and the *Odyssey* owe their well-earned immortality of fame. Homer's gods are at once subordinate and supreme. They direct and control human affairs, and even enter largely into the scheme of action; but human, and not divine, nature is the subject of his pen. There is however no positive standard by which we can test the respective excellences,—all transcendent, yet all different,—of the three great masters of Tragic composition. All however will concede to Aeschylus the credit which attaches only to genius of the highest order,—that of having perfected what he commenced, and of exalting the tragic art to a height which none of his rivals can be justly said to have exceeded. The immense influence which scenic exhibitions and dramatic literature have exercised on the minds and manners of mankind, is a sufficient reason for profoundly venerating the author and originator of it. For so we may justly

style the poet who out of the uncouth banterings of a religious festivity created the majestic and soul-inspiring art which could soften the sternest hearts<sup>3</sup> and claim for its votaries the proudest intellects. It is impossible that the drama should ever become obsolete as a species of literature. To possess in our own native literature the greatest dramatist the world has perhaps ever seen, should in itself be an inducement to study one of kindred genius and scarcely less exalted sentiments. Between Shakspeare and Aeschylus the interval of time is great, but the distance in the race for supremacy is small. It may be said of them with a singular propriety, that

Νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμῶν.

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<sup>3</sup> ποιήσαντι Φρυγίῳ δράμα Μιλήτου ἄλωσιν καὶ διδάξαντι, ἐς δάκρυα ἔπεσε τὸ θέητρον. Herod. vi. 21.—Xen. Conviv. iii. 11, δικαιότερον ἢ Καλλιπίδης ὁ ἱποκριτῆς, ὃς ὑπερσεμνύνεται ὅτι δύναται πολλοὺς κλαίοντας καθίζειν.

## LIFE OF AESCHYLUS<sup>1</sup>.

[From the *Medicean MS.*]

“AESCHYLUS the tragic writer was by birth an Athenian of the deme Eleusis, son of Euphorio, and brother of Cynegirus, born of noble parents. He commenced tragedy in his youth, and far surpassed his predecessors both in his poetry and in the arrangement of the stage, as well as in the splendour of the choral outfit, the dress of the actors, and the imposing appearance of his chorus; as Aristophanes also attests (*Ran.* 1004),

‘But O thou that first of the Greeks didst build up fine words  
And dress up tragic trumpery.’

He was contemporary with Pindar, having been born in Ol. 63<sup>2</sup>. He is reputed to have been a valiant man, and to have taken a part in the battle of Marathon with his brother Cynegirus, and in the naval engagement at Salamis with the youngest of his brothers Aminias, as well as in the land-fight at Plataeae.

“In the composition of his poetry he always affects the grandiloquent style<sup>3</sup>, using coined words and epithets, besides metaphors and every means of imparting a lofty tone to his language. The plots of the plays have not with him, as with the later writers, many incidents and complexities; for he only aims at giving weight to his characters, judging that this peculiarity, the magnificent and the heroic, was of the antique stamp, and con-

<sup>1</sup> The name Αἰσχύλος is a diminutive of αἰσχροῦς, *Turpiculus*, like μικκύλος from μικρός, or rather from the obsolete αἰσχὺς, μικκὺς or μικύς. Contrary to the usual law of accenting proper names, Αἰσχύλος retains the accent characteristic of diminutive adjectives of this form.

<sup>2</sup> MS. Ol. 40, corrected by Casaubon.

<sup>3</sup> τὸ ἀδρὸν πλάσμα.



sidering that cleverness, prettiness of style, and sententiousness<sup>4</sup>, were alien from tragedy. Hence he is ridiculed by Aristophanes for the excessive heaviness of his characters<sup>5</sup>. For example, in the *Niobe*, till the third act, Niobe sits at the tomb of her children with her head muffled, and says nothing; and in *The Ransom of Hector*, Achilles in the same way covers himself over and does not speak, except a few verses at the beginning in a dialogue with Hermes. Hence very many passages may be found in him excellent in the composition<sup>6</sup>, but not either sentiments, or touches of sympathy, or any other of those traits, the effect of which is to lead to tears. In fact, the spectacles and the myths which he employs are intended to startle by their strangeness rather than to produce illusion.

"He retired to the court of Hiero, as some say, being a victim to the bigotry of the Athenians<sup>7</sup>, and from having been defeated by the youthful Sophocles; but according to others, being beaten by Simonides in the elegy on those who died at Marathon. For elegy must share largely in the refinement of sympathy<sup>8</sup>, which, as we have said, is alien from the nature of Aeschylus. Others assert that in the exhibition of the *Eumenides*, by introducing the chorus without order into the orchestra he so scared the people, that infants expired and women miscarried.

"Having arrived in Sicily, as Hiero was then engaged in founding the city of Aetna, he exhibited his *Women of Aetna*, by way of predicting a prosperous life to those who contributed to colonize the city. Here he was held in high honour both by the tyrant Hiero and the people of Gela, but survived only three years, and died at an advanced age in the following manner. An eagle having picked up a tortoise, and not being able to get at his prey, dropped it down on the rocks by way of smashing the shell, when it fell on the poet and killed him. He had been forewarned by the oracle, *A stroke from heaven shall slay*

<sup>4</sup> This seems directed against Euripides.

<sup>5</sup> Ran. 911.

<sup>6</sup> τῇ κατασκευῇ διαφέρουσαι.

<sup>7</sup> ὑπὸ Ἀθηναίων κατασπονδασθεῖς. Perhaps this alludes to the accusation of having revealed the sacred Mysteries. Cf. Ar. Ran. 807, οὔτε γὰρ Ἀθηναίοισι συνέβαιν' Αἰσχύλος.

<sup>8</sup> τὸ γὰρ ἐλεγεῖον πολὺ τῆς περὶ τὸ συμπαθὲς λεπτότητος μετέχειν θέλει.

*thee*. When he died, the people of Gela buried him at great cost in one of the public tombs, and paid him splendid honours, inscribing as follows :—

‘Euphorio’s son and Athens’ pride lies here ;  
 In fertile Gela’s soil he found his rest ;  
 His valour Marathon’s wide plains declare,  
 As long-hair’d Medes who felt it can attest.’

His tomb used to be visited by the professors of the tragic art, who offered sacrifices to him as to a hero, and rehearsed their plays over it. As for the Athenians, they were so devotedly fond of Aeschylus, that they passed a decree after his death, that whoever wished to exhibit the plays of that poet should be furnished with a chorus. He lived to the age of sixty-three<sup>9</sup> years, in the course of which he composed seventy plays, and beside these, about five Satyric dramas<sup>1</sup>. He gained in all thirteen victories, and carried off not a few after his death.”

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“Aeschylus was the first to improve tragedy by passion of a more exalted kind<sup>2</sup>. He introduced scenic decorations, and struck the eyes of the spectators by their splendour, through the aid of paintings and machinery, altars and tombs, trumpets, ghosts, and Furies ; he also furnished his actors with gloves, and gave them a stately mien by the train (*syrrma*), and raised their height by increasing the size of the buskins. As his first actor<sup>3</sup> he employed Cleander, but he afterwards added to him as his second actor Mynniscus of Chalcis. Of the third actor he was himself the inventor, though the credit is given to Sophocles by

<sup>9</sup> So the MS., but he really died in the sixty-eighth or sixty-ninth year of his age.

<sup>1</sup> These numbers are erroneous, and the text referring to the Satyric plays is perhaps corrupt, unless we may understand by it, that these five plays were not included in the regular tetralogies. (See Müller, *Hist. Gr. Lit.* p. 319, note \*.) The titles of seventy-eight plays are known. Suidas attributes to him not less than ninety.

<sup>2</sup> *πάθει γεννικωτάτοις. γεννικωτέροις* Blomfield.

<sup>3</sup> The author means the actor of the *first part* (*πρωταγωνιστής*), &c.

Dicaearchus of Messene. If we compare him in the simplicity of his dramatic composition with his successors, it might be considered meagre and deficient in elaborateness<sup>4</sup>; but if we look to those before him, one may well admire the poet for his genius and invention. Those who consider Sophocles to have been a more perfect tragic poet, are right indeed in their opinion, but then they should remember that it was much more difficult, after Thespis, Phrynichus, and Choerilus, to advance Tragedy to such a degree of greatness, than for one who wrote after Aeschylus to arrive at the completeness of Sophocles<sup>5</sup>."

*"From the Literary History<sup>6</sup>."*

"In this respect also Aeschylus is judged to have special excellence in tragedy, viz. because he introduces great and dignified characters. In some of his plays indeed the whole plot turns on gods, as in those inscribed *Prometheus*. For the subjects of these plays<sup>7</sup> are entirely made up from the oldest and most honoured of the gods, and all the characters both on the stage and in the orchestra are divine."

<sup>4</sup> φαῦλον ἂν ἐκλαμβάνοι καὶ ἀπραγμάτευτον. (Probably ὑπολαμβάνοι has been corrupted first to ἀπο- then to ἐκλ.)

<sup>5</sup> The above extracts are from Alexandrine Grammarians, probably of an age anterior to the Christian era. Though their statements may not be wholly authentic, we must not forget that they had abundant sources of information which are wanting to us. The criticism however is admirable, and shows how thoroughly the ancients understood the spirit and principles of Greek Tragedy. The translation has been made from Dindorf's edition of the Scholia (Oxford, 1851), and according to the readings of the Medicean MS., other MSS. exhibiting various interpolations and corruptions.

<sup>6</sup> Some unknown author is quoted. Α μουσική ιστορία is attributed to one Dionysius of Halicarnassus and to Rufus (see Dindorf's note).

<sup>7</sup> For τὰ γὰρ δράματα we should probably read ταῦτα γὰρ τὰ δράματα. The allusion in οἱ πρεσβύτατοι τῶν θεῶν is to Oceanus and the Titanian powers, Cronos, Atlas, &c.





XXXIV

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ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΑΔΕΣ.



## SUPPLICES.

THE precise date of the *Supplices*, which has been generally regarded, on internal evidence, as the earliest tragedy extant, is unknown. Müller however (Dissertations on the Eumenides, p. 84, ed. 2, transl.), after Boeckh and others, thinks that from certain political allusions in the play (677. 740. 930) to the then contemplated alliance of Athens with Argos and the war with Egypt (Thucyd. i. 102. 104), Ol. 79, 3, B.C. 461, the date may be fixed at only a few years previous to the *Orestea*, which was brought out Ol. 80, 2, or B.C. 458. It may be doubted if these supposed allusions are sufficiently clear and definite to establish the argument. Those at least who judge by the style, the simplicity of the plot, the paucity of the characters, and the predominance of choric action, will be reluctant to believe that the *Suppliant's* was composed more than ten years after the *Prometheus*, *Persians*, and *Seven against Thebes*. It may be remarked, though not as an evidence of date, that the play is rather a melodrama than a tragedy. It ends happily, and has no other claim to the latter title than from the pathos excited and sustained by the helpless condition of the fugitive maidens in a foreign land. On the whole, it is rather a good play; and though it has obtained a bad name among scholars on the score of its many corruptions, yet there is a grace and a dignity in the choruses, and a general tenderness, virtue, and artlessness in the characters, that impart a very pleasing tone to the whole composition. There are only two actors in the piece, for the same person alternately assumes the characters of Danaus and the Herald. The trilogy, of which the present seems to have been the middle play (Müller, Diss. p. 212), comprised also the *Aegyptii*, of unknown argument, and the *Danaiides*, of which the trial and acquittal of the women for the murder of their husbands formed the subject. The Chorus consists of (probably) twelve Suppliants, who sing the opening anapaestics in their procession from the entrance to the orchestra (parodos) to the thymele in the centre, the long



antistrophic ode commencing when they have ranged themselves there in the usual rank-and-file order. (Müller, Diss. p. 31. See also Mure, Hist. Gr. Lit. i. iv. § 5.)

The argument is briefly this:—Danaus and Aegyptus, sons of Belus, had settled, as the descendants of Io and Epaphus, in the vicinity of Canopus at the mouth of the Nile (Prom. 870). In consequence of Aegyptus' wish to unite his fifty sons to the fifty daughters of Danaus, the latter fly from Egypt to Argos in order to escape from a union at once incestuous and detested. Arriving with their father at Argos, the land of their ancestress, they appeal to the country for protection on the plea of their descent, to the national gods and heroes, and especially to Zeus as the patron of Suppliants and the author of their race. The king, by name Pelasgus, tardily grants them a refuge with the consent of the people, and in a spirited scene at the conclusion, repels the insolent attempt of the Herald to seize them in the name of the sons of Aegyptus.

The origin of the myth may probably be sought in the early introduction of Egyptian or Phœnician rites or colonists into Pelasgic Argos, where moon-worship especially prevailed. The daughters of Danaus seem to typify *ἐπιγαμία*, and to have been, with the early people of Peloponnesus, objects of religious worship as heroines—like Helen and Medea, and as even the Romans worshipped the “*fratres aheni*” (Persius, ii. 56), or sons of Aegyptus.

It is a fact of some interest that the Greeks seem to have regarded marriage with first cousins as incestuous. The Scholiast, however, always evades this interpretation of *γάμον ἀσεβῆ*, τὸ μὴ θέμις, &c., and refers it to the superior authority of a father, which could not be set aside without impiety. This point in the play, a very important one, appears to demand further investigation.

The political as well as the theological views of the poet are well set forth in the *Suppliants*. The decision of the people being supreme over the mere will of the monarch, though uniting in his own person the offices of both king and high priest, and the constant assertion that the real strength of a state is the will of the citizens, form what may be called the Moral of the play, and harmonize with that of the *Prometheus*. Here also we find “the grandest ascriptions of omnipotence to the Olympian King, who is invoked as

‘King of Kings, most blessed of the blest, among the Perfect, Power most perfect, supreme in bliss;’ as ‘Mighty Zeus, Protector of the guest, the Highest, who directs destiny by hoary law;’ he is ‘Lord of ceaseless time, almighty Ruler of the earth;’ the Great Artificer, supreme Ruler, who knows no superior, whose deed is prompt as his word to execute the designs of his deep-counselling mind.”<sup>1</sup>

The extant MSS. of the *Supplices* are very few. Hermann enumerates four, of all of which he has given an accurate collation in his edition of 1852. These are,

- (1) The Medicean, saec. x.
- (2) MS. Guelph., saec. xv., copied from the Medicean.
- (3) A Paris MS., saec. xv., transcribed, according to Hermann, from the archetypus MS. of the Medicean, but according to his editor Haupt, from the Medicean itself.
- (4) A paper MS., saec. xvi., preserved in the library of the Escorial, and probably a transcript from the Paris MS.
- (5) Another MS. of saec. xv., formerly in the monastery of St. Mark at Florence, and said to be a copy from the Medicean, is mentioned in the catalogue prefixed to Hermann’s edition; but no use appears to have been made of it in this play.

<sup>1</sup> Introduction to the *Orestea*, translated by Miss A. Swanwick, p. xvii.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΧΟΡΟΣ ΔΑΝΑΙΔΩΝ.

ΔΑΝΑΟΣ.

ΒΑΣΙΛΕΥΣ ΑΡΓΕΙΩΝ.

ΚΗΡΥΞ.



## ΑΙΣΧΥΛΟΥ ΙΚΕΤΙΑΔΕΣ.

### ΧΟΡΟΣ.

Ζεὺς μὲν Ἀφίκτωρ ἐπίδοι προφρόνως = ἰκέσιος  
 στόλον ἡμέτερον νάιον ἀρθέντ' v. 241 = ἰκέσιος.  
 ἀπὸ προστομίων λεπτοψαμάθων  
 Νείλου· διὰν δὲ λιποῦσαι  
 χθόνα σύγχορτον Συρία φεύγομεν, i. ε. πορεύειν ὑπομ.  
marching with

1—39. The *parode*, or anapaestic recitation of the chorus as they enter the orchestra, the *stasimon* commencing with v. 40. Schol. on Eur. Phoen. 210, *ὅταν ὁ χορὸς μετὰ τὴν πάροδον λέγῃ τι μέλος ἀνήκον τῇ ὑποθέσει, ἀκίνητος μένων, Στάσιμον καλεῖται· πάροδος δὲ ἐστὶν ὥδῃ χοροῦ βαδίζοντος, ἀδομένη ἅμα τῇ ἐξόδῳ* (i. *εἰσόδῳ*). We have a similar opening of the *Persae*; and in the *Agamemnon* the *stasimon* follows the *parode* without any interval, at v. 104. No play of Sophocles, and only two of Euripides begin with anapaestics; and these last poems (the *Rhesus* and the *Iphigenia at Aulis*) are dialogues of actors.

1. Ἀφίκτωρ. Schol. *ικετῶν ἔφορος*. Hesych. *ἀφίκτορα· τὸν ἰκέσιον Δία*. Inf. 237 the Suppliants themselves are called *ἀφίκτορες*, and so Orestes is *σεμνὸς προσίκτηρ* Eum. 419, while *προσίκτορες*, *ib.* 118, seems to mean 'patrons of Suppliants,' which is the sense in the present passage. Where the adjective is not a mere epithet, but a title or attribute, as inf. 188. 621, it seems proper to mark it by a capital letter.

2. ἀρθέντ'. For *αἶρειν στόλον* see Ag. 45. Pers. 791. Hermann joins *νάιον ἀρθέντα*, but it is not easy to see why *στόλος νάιος* may not stand in contradistinction to a land expedition. In this technical expression *αἶρειν* may be classed

with such words as *ἀνάγειν*, *κατάγειν*, *καταίρειν*, *μετέωρος*, in reference to the raised appearance of the ocean towards the horizon. Compare *altum mare*, and our term 'the high seas.' It is doubtful if *αἶρειν στόλον* is ever used of a land army alone, as we say 'to raise forces.'

3. *προστομίαν*. Schol. *ἄμεινον τὰ στόμα ἀκούειν, πλεοναζούσης τῆς πρό*. The word does not occur elsewhere. Hermann understands by it not the actual mouths of the Nile, but the alluvial deposit called *πρόσχωμα* Prom. 866, which would be rightly described as *λεπτοψάμαθον*, composed of fine sand or mud. For so Pauw happily emended *λεπτομαθῶν* of the MSS., an error which arose from the accidental omission of *ψα*. Others have proposed *τῶν λεπτοβαθῶν* or *λευκοβαθῶν*.

4. The MSS. have *διὰν δὲ λείπουνσαι*. Hermann adopts Seidler's *διὰν δ' ἐκλείπουνσαι*, but the aorist is rather more suited to the context. Besides, no other verse in this *parode* is wholly spondaic, and all but one or two have at least *two* anapaestic or dactylic feet. With respect to the accent of *διὰν*, there seems no ground for altering it. Both Homer and Hesiod shorten the last syllable, as Od. xi. 375. xiii. 275. 440. xix. 540. Theog. 697, though Hesiod has *δίη τε Μενίππη*, Theog. 260. See Pers. 278.

οὕτιν' ἐφ' αἵματι δημηλασίαν  
 ψήφῳ πόλεως γνωσθεῖσαι,  
 ἀλλ' αὐτογενεῖ φυξανορία,  
 γάμον Αἰγύπτου παίδων ἀσεβῇ τ' (10)  
 ὀνοταζόμεναι. *Med. desecrating*  
 Δαναὸς δὲ πατὴρ καὶ βούλαρχος  
 καὶ στασίαρχος τάδε πεσσονομῶν *Med. to arrange*  
 κῦδιστ' ἀχέων ἐπέκρανεν, *(sc. πεποιταί)*

6. *δημηλασίαν*. So Auratus for *δημηλασία*, which violates both grammar and metre. The *ι* in *οὕτιν* could not be elided, nor could *δημηλασία* be an adjective agreeing with *ψήφῳ*, as the Schol. supposed; and *γνωσθῆναι φυγὴν*, 'to have banishment recorded as a sentence,' follows from the usual construction *καταγιγνώσκειν φυγὴν τινος* (Herod. i. 45. Thuc. iii. 81), where *κατὰ* is only necessary when the person against whom the sentence is given is added.—*ἐφ' αἵματι*, 'for murder,' directly or indirectly,—a charge the chorus is anxious to clear itself of at the outset, since this was the commonest and least creditable cause of flight, as well as the least calculated to enlist the sympathy of foreigners. So *φεύγειν ἐφ' αἵματι* Dem. Mid. p. 549. Pausan. v. 1, 6, *ἐλεῖν τινα ἐφ' αἵματι ἀκουσίῳ*. Dem. p. 1126, *ᾧ δημοσίᾳ προσήκεν ἐπὶ τοῖς εἰργασμένοις τεθνάναι*. Inf. 192, *τάσδ' ἀναιμάκτους φυγάς*. The Schol. wrongly construed *οὕτιν' ἐφ' αἵματι*, and took *δημηλασία* for an adjective agreeing with *ψήφῳ*,—*οὐκ ἐφ' αἵματι τινι καταγνωσθεῖσαι ψήφῳ πόλεως, δημοσίᾳ ἡμᾶς ἀπελευνούσῃ*.

8. *αὐτογενεῖ φυξανορία*. 'By a voluntary retreat from wedlock, and loathing as unholy a union with the sons of Aegyptus.' The MSS. give *ἀλλ' αὐτογενήτων φυλαζάνοραν*, but the Med. with the letters *υλαξ* in an erasure, and *γρ. φυζάνοραν* in the margin. The Schol. also read *φυζάνορα*. The common reading, *ἀλλ' αὐτογενῇ τὸν φυζάνορα*, is from Turnebus. It is objectionable both on account of the article and because the law of anapaestic synaphea is violated by a dactyl coming before an anapaest. It has been proposed to construe *ὀνοταζόμεναι τὸν φυζάνορα γάμον* (ὡς ὕντα) *αὐτογενῇ ἀσεβῇ τε*, like *δέξαισθ' ἱκέτην τὸν θλυγενῇ στόλον* inf. 27. But Bamberger's correction is rightly adopted by

Hermann. When the *ι* had been dropped, *φυζάνοραι* (—*α*—*αν*) no longer completed the verse. For this end two metrical corrections were proposed; one *ἀλλ' αὐτογενήτων φυζάνοραν*, the other *ἀλλ' αὐτογενῇ φυλαζάνοραν*. The union of these two resulted in the reading of the Med. We might even retain the accusative, on the ground that *φεύγειν φυξανορίαν* is only another form of *φεύγειν φυγὴν*, but then the participle following would not be rightly coupled by *τε*. The interpretation of *αὐτογενεῖ*, 'originating with ourselves,' is certainly better than 'kindred,' διὰ *συγγένειαν*. For the antithesis is between compulsory banishment and voluntary flight.

9. *ἀσεβῇ*. Marriage with first cousins was thought incestuous. Hence *λέκτρων ὧν θέμις εἶργειν* v. 37, and *φεύγουσα συγγενῇ γάμον ἀνεψιῶν*, Prom. 875. See inf. 221.

10. Hesych. *ὀνοταζομένην* ἐκφανλιζομένην. This word, like *μέφομαι* and its derivatives, has the primary sense of 'dissatisfaction,' 'disparagement,' &c. It is here a sort of euphemism for 'loathing.' Cf. 331.

11. Either one or both the clauses *καὶ βούλαρχος καὶ στασίαρχος* may be an interpolation. The Schol. Med. recognizes the latter only. The former occurs in v. 947, *πατέρα—πρόνοον καὶ βούλαρχον*.—*πεσσονομῶν*, 'arranging,' 'planning,' as one who sets in order the draughts. Schol. Med. *ὑπταύτων λογιζόμενος*. (Robortello gives *ὑπὸ τούτων*, but this has no meaning. Perhaps, *ὕπερ*, 'about,' or *τὰ ἀπὸ τούτων λογιζόμενος*, 'considering the consequences.')

13. *κῦδιστ' ἀχέων*, 'determined on the best (i. e. the least bad) of evils.' Compare *τὸ βέλτερον κακοῦ* inf. 1054. *κακῶν φέρτατον* Il. xvii. 105. *Optimus malorum*, Mart. xii. 36. Hesych. *κῦδιον* κρείττον' αἰρετώτερον. This comparative occurs in Eur. Alc. 960, and Androm. 639, while

φεύγειν ἀνέδην διὰ κῦμ' ἄλιον, *effrase hic* (15)  
κέλσαι δ' Ἄργους γαῖαν, ὅθεν δὴ 15

γένος ἡμέτερον, τῆς οἰστροδόνου  
βοὸς ἐξ ἐπαφῆς καὶ ἐπιπνοίας

Διὸς εὐχόμενον, τετέλεσται.  
τίν' ἂν οὖν χώραν εὐφρονα μάλλον (20)  
τῇσδ' ἀφικοίμεθα 20

σὺν τοῖσδ' ἱκετῶν ἐγχειριδίοις  
ἔριοστέτοισι κλάδοισιν ;  
ὦ πόλις, ὦ γῇ καὶ λευκὸν ὕδωρ,  
ὑπατοί τε θεοὶ καὶ βαρύτιμοι (25)

χθόνιοι θήκας κατέχοντες 25

κύδιστος (*optimus*) is a common epic epithet of Zeus. Heath wrongly explained it 'the most creditable,' as if from *kûdos*. As *αἰσχυρὸς* (originally *αἰσχὺς*) forms *αἰσχιστος*, so *κυδρὸς* (*kuδr̥s*), *κύδιστος*. On *ἐπέκρανεν* the Schol. remarks, *ἀμείνονα τῶν κακῶν ἐψηφίσατο τὴν φυγὴν κακὸν ὁ γάμος, κακὸν δὲ καὶ ἡ φυγὴ, αἰρετώτερον δὲ τὸ φεύγειν*. It is self-evident that the above scholium belongs to this verse. Dindorf, who prints it to v. 9, has wrongly altered *ἐψηφίσατο* to *ἐψηφίσαντο*.

14. *κῦμ' ἄλιον*. MSS. *κυμβαλέον* or *κυμαλέον*. The true reading is preserved by Hesychius in v. *ἀνέδην*. Bekk. Anecd. i. p. 400, *ἀνέδην· ἀνεμένως· δύναιται δὲ ἀπὸ τῶν ἵππων μετάγεσθαι, οἷς ἂν αἱ ἡνῖαι ἀνεθῶσι*.

15. *κέλσαι δ'*. Hermann gives *κέλσαι τ'* without remark. The use of *δὲ* in mere connexion is not uncommon in Aeschylus, as inf. 63. 75. Pers. 195. 565. Cf. Rhes. 934, *Τροίας ἀπηύδων ἄστου μὴ κέλσαι ποτέ*.

17. *ἐπιπνοίας*. The words *πνεῖν, ἐπιπνεῖν, ἐπίπνους, εἰσπνηλος*, were peculiarly used of the feelings inspired by love. So Ag. 1177, *κάρτ' ἔμοι πνέων χάριν*. Here the same idea is conveyed as in Prom. 868, *ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θυγῶν μόνον*, viz. that the generation was supernatural, not physical and material. Impregnation by *wind* or *air* was believed in by the ancients, from their views of the nature of *ψυχῇ*, which they confounded with vitality. See Hom. Il. xvi. 150.—*εὐχόμενον*, i. e. *εἶναι*, by a common ellipse, *εὐχεσθαι* meaning properly 'to aver,' 'to declare,' as inf. 268. 1044. So Pindar, Ol.

vii. 41, *τὸ μὲν γὰρ πατρόθεν, ἐκ Διὸς εὐχονται*. Apoll. Rhod. ii. 359, *τοῦ καὶ περ ἀφ' αἵματος εὐχετόωνται*. Inf. 271. 308. 530. Eur. Heracl. 563, *εἴπερ πέφυκα πατρός οὐπερ εὐχομαι*.

19. *τίν' ἂν οὖν*. So Dindorf with G. Burges. The MSS. give *τίνα οὖν*, but in the Med. a letter has been erased after *τίνα*, which Hermann says was not γ, and therefore there is no authority for *τίνα γοῦν* beyond ed. Turn. Hermann gives *τίνα δ' ἂν*, because, he says, Aeschylus ought to have written so. The erased letter in the Med. can hardly have been any other than ν, and it was erased because somebody mistook *τίναν* for an erroneous form of the accusative. The same error occurs in *φρένα* for *φρέν' ἂν* Cho. 839. In defence of Haupt's *τίνα νυν* compare for the omission of ἂν, Pind. Pyth. iv. 210, *οὐ ξείναν ἰκοίμην γαῖαν ἄλλων*. But the enclitic *νυν* is not properly used except with imperatives or true optatives.

22. The Med. has *ἱεροστέτοισι*, but the Schol. explains it by *τοῖς στεφάνοις*.

23. *ὦ πόλις, ὦ γῇ*. So the MS. of Robortello. The rest give *ὦν πόλις, ὦν γῇ*, which Hermann rightly attributes to the false reading *δέξαιθ'* in v. 27. It was usual to invoke the elements, the gods, and the heroes, on entering any land for the first time. The herald in Ag. 491 does this even on returning after a long absence to his own country. Virg. Aen. vii. 137, *primamque deorum Tellurem Nymphasque et adhuc ignota precatur Flumina*.

25. *χθόνιοι*. The antithesis with *ὑπατοί*, which occurs also Ag. 89, is in favour



καὶ Ζεὺς Σωτὴρ τρίτος, οἰκοφύλαξ  
 ὁσίων ἀνδρῶν, δέξαισθ' ἱκέτην  
 τὸν θηλυγενῆ στόλον αἰδοίῳ  
 πνεύματι χώρας· ἄρσενοπληθῆ δ' (30)  
 ἔσμον ὑβριστὴν Αἰγυπτογενῆ, 30  
 πρὶν πόδα χέρσῳ τῇδ' ἐν ἀσώδει  
 θεῖναι, ξύν ὄχῳ ταχυήρει  
 πέμψατε πόντονδ', ἔνθα δὲ λαίλαπι  
 χειμωνοτύπῳ βροντῇ στεροπῇ τ' (35)  
 ὁμβροφόροισιν τ' ἀνέμοις, ἀγρίας 35  
 ἀλὸς ἀντήσαντες, ὄλουντο,

of those who understand the infernal gods, and interpret βαρύντιμοι with the Scholiast, οἱ βαρέως τινόμενοι καταχθόνιοι θεοί. Others explain, 'departed heroes laid in the tomb.' Compare Il. iii. 277, καὶ ποταμοὶ καὶ γαῖα, καὶ οἱ ὑπένερθε καμόντας ἀνθρώπους τίνυσθον. These avenging deities are said 'to have in their keeping' the sepulchres, in the sense of κατέχειν noticed on Pers. 43. But θήκας κατέχειν is more commonly applied to the dead in their graves, as Ag. 440. 1518, Theb. 729, Ajac. 1167; and hence Hermann understands the heroes, or διὶ ἰνδιγέτες of the country, and reads βαθύτιμοι. All the χθόνιοι, including the heroes, were regarded as malignant infernal powers, opposed to the ὑπατοὶ or 'Ολύμπιοι, and so requiring propitiation.

27. δέξαισθ'. The MSS. have δέξαιθ', which Dindorf retains. Hermann adopts δέξασθ' from Heath. Cf. Ag. 499. The optative, though generally in the third person, often alternates with imperatives; see especially the Chorus 619 inf. Here ἱκέτην is the predicate, as Oed. Col. 487, δέχεσθαι τὸν ἱκέτην σωτήριον. On Σωτὴρ τρίτος see Agam. 237. Cho. 236. Müller, Diss. Eum. p. 190 seq.—θηλυγενῆ, in opposition to ἄρσενοπληθῆ,—'receive the women, but reject the men,' their pursuers.

28. αἰδοίῳ πνεύματι. 'With merciful spirit.' Schol. αἰδῶ ἐπιπνεύσας τοῖς ἡμᾶς δεχομένοις Ἀργείοις. He read δέξατο, and so referred αἰδοίῳ πνεύματι to Ζεὺς τρίτος alone. The phrase is only a modification of a sentiment commonly expressed by οἶρον or οὐρίσειν. Cf. χειμῶν inf. 156.

30. Photius, ἐσμός, πληθὺς, ὄχλος, κυρίως τῶν μελισσῶν. It is here used in

contempt. The word is rightly written with an aspirate, as from ἐξέσθαι. Aristotle has ἀφεσμός. The MSS. here give δεσμόν.

31. ἀσώδει. From ἄσις, silt. Hesych. ἀσώδης· ἀμυδάης. Lex. Bekk. p. 457, ἀσώδης· ἐφυλάδης γῆ· Αἰσχύλος. (Read ἐφελάδης.) The epithet is applicable to the low marshy shore of Lerna; see on Prom. 695, and Mr. Clark's 'Peloponnesus,' p. 89, who says, 'While the flat ground, lying scarcely above the sea-level, is saturated with moisture, all the upper slopes of the plain of Argos are dry;' whence it was called πολυδίψιον Ἀργος. It was immediately opposite to Nauplia, where, according to Pausanias, iv. 35, Danaus first disembarked, and colonized the place with Egyptians. But inf. 748, Danaus speaks of coming to a χθὼν ἀλόμενος, which therefore could not be Nauplia, since that was a ναύσταθμον, Strabo, lib. viii. cap. 6, ad init.

33. ἐνθα. For ἐνταῦθα, and like πόντονδε, an epic use. This clause must be considered parenthetical, or else with Hermann and others we must read σφετεριζόμενοι, depending by a well-known Attic law of attraction on the subject of ὄλουντο. Hesych. σφετεριζόμενος· ὑφαιρούμενος, ἰδιοποιούμενος. Photius, σφετερίζεται λαμβάνει, ἰδιοποιεῖται. To this word perhaps the obscure comment of the Schol. Med. refers, διὰ τὸ μὴ θανατωθῆναι τὸν πατέρα. For if Danaus had been dead (or condemned to death, cf. v. 7), the sons of Aegyptus might have claimed the Danaids as their right, as being nearest of kin. Cf. 381—5.

36. ἀντᾶν often takes a genitive in the

slimy mud

πρίν ποτε λέκτρων ὦν θέμις εἶργει <sup>a family of persons by the talkative side.</sup>  
σφετεριζάμενον πατραδελφείαν <sup>see Act. 1. but ἑνω-σιν to make one.</sup>  
τῇδ' ἀεκόντων ἐπιβῆναι. (40)

νῦν δ' ἐπικεκλομένα στρ. α. 40  
Δῖον πόρτιν ὑπερπόντιον τιμάορ' Ἰνὴν τ'  
ἀνθονομούσας προγόνου βοὸς ἐξ ἐπιπνοίας (45)

Ζηνὸς ἔφαψιν· ἐπωνυμία δ' ἐπεκραίνετο μόρσιμος αἰὼν 46

εὐλόγως, \*Επαφόν τ' ἐγέννασεν·  
ὄντ' ἐπιλεξαμένα ἀντ. α.

sense of τυγχάνειν. Cf. Hom. II. vii. 158. Oed. Col. 1445. Pind. Ol. xi. 42. The Schol. Med. however expressly says that the order is, ἔνθα ἀντήσαντες λαίλαπι, &c. ὄλοιτο.

39. ἀεκόντων. Not for ἀεκουσῶν, but agreeing with λέκτρων. The phrase ἐπιβημένοι εὐνῆς is Homeric. Hermann chooses to read ἀκόντων.

40. ἐπικεκλομένα. So Turn. and most recent editors for ἐπικεκλούμεναι. A gloss in the Med. also recognizes the plural, ἐπικαλούμεθα. But the ἡγεμῶν of the chorus now speaks, till 144, where the whole chorus appears to join. Probably ἐπικεκλούμεναι is due to grammarians, who were at a loss for a finite verb, and had noticed the use of the plural in the preceding anapaests.

41. τιμόδωρ. Hermann thinks this form defensible, referring to Lobeck, Paralip. p. 216. Blomfield on Ag. 497 condemns it; but the metre seems in its favour, though τιμωρὴν would satisfy that. Perhaps the poet avoided a form which properly meant 'an avenger' rather than 'an assistant.' See on Ag. 519. Eur. Phoen. 681, καὶ σὲ τὸν προμάτορος | Ἰοῦς ποτ' ἐκγονοῖν | \*Επαφόν, ὃ Διὸς γένεθλον, | ἐκάλεσ' ἐκάλεσα βαρβάρω βοῶ, | — βᾶθι βᾶθι τάνδε γᾶν. The sense is, 'invoking Epaphus, not only as a patron-god able to protect us on the other side of the water, but also as the son of our ancestress.' Compare this use of τε, which couples two attributes of the same person, with κερκηλάτου τ' ἀηδόνας, inf. 60. In both places Hermann omits τε, here assuming that the ις in Ἰνις is long, as in κόνις, ὕφις, and there reading κερκηλάτας.

45. ἔφαψιν. This is an instance of 'res pro persona,' which is exceedingly harsh; yet it is not less so to refer ἔφαψιν, by a change of punctuation, to ἐπεκραίνετο,

and to take the latter in a middle or dependent sense, as in Eum. 927, with Schütz. There is a gloss in the Med., ἐπικαλούμεθα τὸν Ἰνιν τῆς βοὸς τὴν ἐπαφὴν τὴν ἐξ ἐπιπνοίας τοῦ Διὸς, which is not very intelligible. Perhaps he wrote καὶ τὴν ἐπαφὴν, and found in his text ἐκ τ' ἐπιπνοίας Ζ. ἐφ. The poet meant, the usual or regular time, which passes between the ordinary mode of conception and birth, passed in this case between the ἐπαφὴ and the birth of Epaphus. Literally, 'Time went on to its full accomplishment in a name suited to the event,' i. e. it was brought to the destined issue by a son called \*Επαφος being born. The imperfect expresses the duration of the intermediate time; the aorist ἐγέννασε, the single act of birth. The Schol. explained the sense thus: 'By the name Epaphus a prosperous life was secured, for it signified that Zeus took in hand (ἐφήψατο) his fortune and destiny.'

47. εὐλόγως. This word is sometimes used to imply that a name is rightly given from some event, as inf. 248. Frag. Aetn. 1, Παλίκων εὐλόγως μένει φάτις, πάλιν γὰρ ἴκουσ' ἐκ σκότου τόδ' ἐς φῶς. Ar. Vesp. 771, εὐλόγως, ἣν ἐξέχρη εἴλη κατ' ὄρθρον, ἡλιαίσει πρὸς ἥλιον.—The nominative to ἐγέννασεν (which in the MSS. is corruptly combined with the next word, ἐγέννασ' ὄντ') is not αἰὼν, but βοὺς, γεννᾶν being used of both sexes indifferently. The best copies have \*Επαφόν δ'. See sup. 15.

49. ἐπιλεξαμένα. Hesychius, perhaps from this passage, explains ἐπικαλεσάμενη. The Schol. also has ἐπικαλουμένην. Another interpretation is proposed by Bothe, 'choosing as my patron.' Cf. Herod. iii. 157, τῶν Βαβυλωνίων ἐπελέξατο, and id. vii. 10, ἐπιλεξάμενος ἀνδρας τοὺς ἐθέλεις. Schütz understands

κόλ. ποιόντος ἀνὸς ποταμῶν.

νῦν ἐν ποιονόμοις ματρὸς ἀρχαίας τόποις τῶν 50  
 πρόσθε πόνων μνασασμένα τά τε νῦν ἐπιδείξω  
 πιστὰ τεκμήρια γαιονόμοις, τὰ δ' ἄελπτά περ ὄντα  
 φανεῖται. (55)

γνώσεται δὲ λόγους τις ἐν μάκει. 55  
 εἰ δὲ κυρεῖ τις πέλας οἰωνοπόλων στρ. β'.

ἔγγαιος, οἶκτον οἶκτρον αἰῶν  
 δοξάσει τις ἀκούειν ὅπα τᾶς Τηρεῖας (60)  
 μήτιδος οἶκτρος ἀλόχου  
 κερκηλάτου τ' ἀηδόνας. 60  
 αὐτ' ἀπὸ χῶρων ποταμῶν τ' εἰργομένα ἀντ. β'.

'mentioning the name,' as a testimony to their origin. The first appears to be the traditional meaning, and is accepted by Hermann.

52. Here the MSS. reading, τὰ τ' ἀνόμοια οἶδ' ἄελπτά περ (Med. τεκμήρια . . . ἀνόμοια), is clearly corrupt. Porson proposed πιστὰ τεκμήρι', αὐτ' ἀνόμεν', οἶμαι, ἄελπτα, &c., which, though approved by J. Wordsworth, cannot be considered satisfactory. Hermann seems to have made a much happier guess, γαιονόμοις δ' ἄελπτα, &c. But the change of τὰ τε νῦν into γανέων, which he fancies is justified by the words of the Scholiast, ὡς οὐ ξένος ὢν ἐλεύσεται, ἀλλ' εἰς προγόνων γῆν, — a mere supplement to explain the point and object of the τεκμήρια, — is too violent. A better reading would be γενετῶν ἀποδείξω κ.τ.λ. For τὰ δ' ἄελπτα, &c. the present editor is responsible. There is no difficulty in τὰ τε νῦν answered by τὰ δὲ, as τε and δὲ are often so used. 'Other proofs, though unlooked for, will yet appear.'

55. ἐν μάκει, sc. χρόνου. The poet has in view the subsequent conversation with the King, by which the whole story of Io and her descendants is elicited, inf. 285 seqq.

56. εἰ δὲ κυρεῖ κ.τ.λ. The sense is (compare Ag. 1113), 'I will sing in such doleful strains, that the people here will take my voice for that of a nightingale.'

58. ἀκούειν is Heath's correction for ἀκούων. Conversely λαβὼν has been corrupted to λαβεῖν in 174, and the confusion is very frequent. On τις repeated see Ag. 646. Eum. 516. Trach. 943. Eur. Androm. 733, ἔστι γάρ τις οὐ πρόσω Σπάρτης πόλις τις. In Ar. Ach.

569 it occurs thrice, εἴτε τις ἔστι ταξί-  
 αρχός τις ἢ τειχομάχας ἀνὴρ, βοηθησάτω  
 τις ἀνύσας. — Τηρεῖας μήτιδος, an epic  
 periphrasis for Τηρέως, as the Schol. re-  
 marks. Hermann condemns the other  
 way of construing the words, τᾶς Τηρεῖας  
 ἀλόχου, οἶκτρος (ἐνεκα) μήτιδος, as against  
 the natural order of the words. Other-  
 wise, it may be defended by such expres-  
 sions as Νικίεας ἀλόχου, Theoc. xxviii. 9.  
 Νηληϊῶν υἱί, Il. ii. 20. See Monk on  
 Hippol. 794. On the force of τε see  
 sup. 41. Scholfield is probably right in  
 understanding *et mulieris et avis*, i. e. one  
 and the same person under the two cha-  
 racters. For in the following words she  
 mourns as a *bird* for her lost haunts, as a  
*woman* for her son.

61. εἰργομένα. The MSS. give ἐργο-  
 μένα. See the note on Eum. 536. Her-  
 mann reads ἐγραμμένα, which he thinks  
 borne out by the scholium διωκομένη.  
 But the present participle seems rather  
 to suit εἰργομένα. She is *kept away* from  
 her favourite haunts by the continual  
 fear of the kite, rather than *roused* from  
 them by a sudden invasion. But Her-  
 mann goes yet farther. Supposing that  
 the poet had in mind the fine verses on  
 the nightingale in Od. xix. 518,

ὡς δ' ὅτε Πανδαρέου κόρη, χλωρῆς  
 ἀηδῶν,  
 καλὸν ἀείδῃσιν ἔαρος νέον ἱσταμένοιο,  
 δεινδρέων ἐν πετάλοισι καθεζομένη πυκι-  
 νοῖσι,

he reads αὐτ' ἀπὸ χλωρῶν πετάλων ἐργο-  
 μένα. This is ingenious; but he fails to  
 show that the vulgate is wrong by the  
 somewhat frivolous question, 'num aqua-  
 tilis avis est luscinia?' The ancients



πενθεὶ νέοικτον οἶτον ἠθέων,  
 ξυντίθησι δὲ παιδὸς μόρον, ὥς αὐτοφόνως (65)  
 ᾔλετο πρὸς χειρὸς ἔθεν,  
 δυσμάτορος κότου τυχών. 65  
 τὼς καὶ ἐγὼ φιλόδυρτος Ἴαονίοισι νόμοισι στρ. γ'.  
 δάπτω τὰν ἀπαλὰν Νειλοθερῇ παρειὰν (70)  
 ἀπειρόδακρύν τε καρδίαν·  
 γοεδνὰ δ' ἀνθεμίζομαι  
 δευμαίνουσα φίλους, τᾶσδε φυγὰς 70

always spoke of the bird as loving solitude; and the deep shade of trees is naturally associated with river banks. As a matter of fact, too, the nightingale frequents those places where water is near. So in Eur. Rhes. 546 she is called παιδολέτωρ ἀηδονίς Σιμόντος ἡμένα κόλτας φωνίας. On the legend see Apollodor. iii. 14. Pausan. lib. x. 4, 6, λέγουσι δὲ οἱ Φωκεῖς ὡς τῇ Φιλομήλᾳ καὶ ὕρνῳ οὕτῃ Τηρέως δέμα ἐφάνη, καὶ οὕτω πατρίδος ἀπέστη τῆς Τηρέως (where ἀπέστη singularly confirms εἰργομένη). Virg. Ecl. vi. 80, 'quo cursu deserta petiverit, et quibus ante Infelix sua tecta supervolita-verit alis.'

62. νέοικτον οἶτον. 'A strange and wild strain,' with the notion so often attached to νέος and its compounds of 'unfortunate,' 'wretched,' &c. Cf. inf. 336. Pers. 258. So Hermann for νέον οἶκτον. Either the strophic or the antistrophic verse must be altered; and if we retain the vulgate here, we must have recourse, with Dindorf, to the yet more violent alteration of Bamberger, in v. 57, ἐγγάιος, οἶκτον αἶων. Hermann remarks that the two verses ought to correspond in the repetition of two similar words. As applied to the nightingale, οἶτος is the proper word, and so Blomfield long ago remarked, with reference to this passage, on Callim. Lav. Pall. 94, where we have γοερῶν οἶτον ἀηδονίδων. Cf. Iph. Taur. 1091, ὕρνις ἂν—ἐλεγον οἶτον αἰεῖδεις.

63. ξυντίθησι. "Nove dictum videtur, ut sit addit, quod dici poterat ἐντίθησι, ut in Ag. 1232, κάμου μισθὸν ἐνθήσειν (ἐνθήσει) κότῳ," Hermann. It might also signify, 'she composes a strain on the death of her child.' Beek. Anecd. i. p. 63, συνθεῖναι ποίημα καὶ λόγον, οὐ μόνον συγγράφει.—αὐτοφόνως is here used as αὐτοκτόνως in Ag. 1613.

66. τὼς καὶ ἐγὼ. 'As the nightingale is kept away from her native woods and driven into exile by a cruel pursuer, so I leave my native Nile through fear of my cousins.'—Νειλοθερῇ, Schol. τὴν ἐν τῇ Νείλῳ θερισθεῖσαν, ὅ ἐστι βλαστήσασαν ἐν Αἰγύπτῳ ἀπὸ τῶν σταχύνων δὲ ἡ μεταφορά. Cf. Βουθερῆς λειμών, Trach. 188. This word seems opposed to Ἴαονίοισι, Schol. Ἑλληνικῇ φωνῇ, though there is also an allusion to the name Io, as inf. 152, and possibly to the soft and plaintive Ionian melody. The chorus says, 'Though born in Egypt, I lament in Grecian strains.' The same idea is expressed in καρβᾶνα αὐδᾶν, v. 110, viz. that as Egyptian women descended from Greeks, they can speak Greek intelligibly. But this meaning is obscured if with Hermann we admit Emper's εἰλοθερῇ, 'my sun-burnt cheek,' ἡλιοκτυπον inf. 145, or with Dindorf adopt ἀηδονίοισι from Spanheim. It is however worthy of notice, that iao is written in the Med. over an erasure, and we have θρηνεῖ δὲ γόνον τὸν ἀηδόνιον, Frag. 420.—ἀπειρόδακρυν, 'profusely weeping.' The α of the penult must be long, contrary to common usage, if v. 75 be right, which Hermann and others alter; and καρδίαν must be a dissyllable. The latter may surely be allowed without writing κάρσαν with Dindorf. For διὰ is constantly a monosyllable in choral verses; see on Cho. 774; and perhaps generally when used in composition in iambics.

70. δευμαίνουσα. There are serious difficulties here, especially as the antistrophic verse is by no means free from suspicion. Hermann, who quarrels with both the sense and the metre, reads δέμα, μένουσα φίλους, but without adding a word in defence of the strange expression γοεδνὰ δ' ἀνθεμίζομαι δέμα. Schol. τῶν

ἀερίας ἀπὸ γᾶς

(75)

εἵτις ἐστὶ κηδεμών.

ἀλλὰ, θεοὶ γενέται, κλύετ' εὖ τὸ δίκαιον ἰδόντες, ἀντ.

ἦβα μὴ τέλεον δόντες ἔχειν παρ' αἴσαν.

[γ'.

ὔβριν δ' ἐτοίμως στυγόντες

75 (80)

πέλοιτ' ἂν ἔνδικοι γάμοις.

† ἔστι δὲ καὶ πολέμου τειρομένοις

γῶαν τὸ ἔνθος ἀποδρέπομαι. With regard to φίλους (Med. φόλους), a question arises whether it means the relations, i. e. sons of Aegyptus, or the Argives, whose friendship is as yet unsecured. The comparison with the case of Philomela (see on 66) is clearly in favour of the former sense, which is adopted by Dindorf. We must thus understand εἵτις ἐστὶ, &c. 'fearing about my relations, that there are some who are concerned in this flight,' and so are anxious to prevent it. Photius, κηδεμονία, πρόνοια· καὶ κηδεμών, φροντιστής, προνοητής. Xen. Anab. iii. 1, 17, ἡμᾶς δὲ, οἷς κηδεμών μὲν οὐδεὶς πάρεστιν, — τί ἂν οἴμεθα παθεῖν; It is to be observed that δειμαίνουσα is more suited to the metre (cf. 58. 67. 74) than δεῖμα μένουσα. One might suggest, δειμαίνουσα φίλους· τὰς δὲ φυγᾶς ἀερίας ἀπὸ γᾶς οὗτις ἐστὶ κηδεμών. If φίλους be taken for the Argives, the meaning will be, 'fearing that none of them care for my flight,' i. e. will befriend me in it. See inf. 716. Elmsley ad Med. 181.

71. ἀερίας. Egypt was so called from the dim and misty aspect it presented from the sea. Steph. Byzant. in vν. Ἀερία and Αἰγυπτος. Eustath. ad Dionys. p. 35, ed. R. Steph. Apollon. Rhod. iv. 267, ἦμος δ' ἤρην πολυλήϊος ἐκλήϊστο Μήτηρ Αἰγυπτος προτερηγενέων αἰζήων. Pindar, Pyth. iv. 93, similarly speaks of the κελαϊνεφῇ πεδία of Libya.

74. ἦβα. The Paris MS. has ἦ βαί, the Med. ἦ καί, Rob. ἦ καί. Schütz conjectured ἦβαν, but Prof. Conington rightly adopts the dative (which also has the highest MS. authority). Cf. 97 inf. The meaning will then be, 'Not allowing youth to have its desires realized contrary to justice,' i. e. not letting the sons of Aegyptus unlawfully possess our persons. It is easy to supply τὸ πρᾶγμα, or τὸ βούλευμα, with τέλεον, or even ὔβριν from the following verse. The μὴ is used in continuation of the imperative sense, as μηκέτ'

ἰάπων Ag. 493, μὴ ὄρων inf. 792.

75. ἐτοίμως. So the Med. Hermann reads ὔβριν δ' ἐτοίμως στέγοντες εἰ, others, with Turnebus, στυγόντες. But Homer uses the aorist ἔστυγον, Od. x. 113, and στυγόντες, which all the good copies give, suits the preceding δόντες much better. Hermann further gives νόμοις for γάμοις, which he thinks may be detected in the scholium ἐπὶ τοῖς νενομισμένοις καὶ δόξασιν ἡμῖν, and explains, 'be just to the laws which protect Suppliants at your altars.' But the Scholiast appears to have read ἐνδίκους γάμοις, and to have construed πέλοιτ' ἂν ὔβριν στυγόντες, perhaps contrasting γάμοις with ὔβριν, which frequently signifies 'rape' or 'abduction.' Translate, 'and showing a prompt hatred to outrage, be just to our marriage,' i. e. if we are to wed, let it be lawful.

77. πολέμου. The MSS. have πολέμου, which suggests ἔστιν δὲ πολέμῳ. There is a similar metrical discrepancy inf. 537. 546, though in a proper name. The Schol. however seems to have found καὶ as well as δέ:—καὶ τοῖς ἐκ πολέμου δὲ τειρομένοις καὶ φεύγουσιν ὁ βωμὸς διὰ τὸ τῶν δαιμόνων σέβας ῥῆμα τῆς βλάβης ἐστίν. Another omits both the ἐκ and the δέ:—ἦ οὕτως· καὶ τοῖς ὑπὸ πολέμου τειρομένοις καὶ τετραμμένοις εἰς φυγὴν ὁ βωμὸς Ἀρης ἐστίν. In both scholia the ἐστίν is supplied at the end. To say nothing of the metre, ἔστιν does not stand well at the beginning as an emphatic verb. Probably it arose from a gloss. The true reading perhaps is, τοῖς μὲν γὰρ πολέμῳ τειρομένοις, or ὡς τοῖς γ' ἐκ πολέμου κ.τ.λ. The meaning is, 'Those who are hard pressed in war find safety in the sanctity of an altar; and shall we be denied the like security?' The MSS. here generally give Ἀρης, which Dind. retains. But ἀρή is Homeric, Il. xviii. 100. Cf. Hes. Theog. 657. Hesych. ἀρή· βλάβη ἢ ἐν τῷ Ἀρει. Compare for the sense Cho. 328. Plutarch de Super-



βωμὸς ἀρὰς φυγάσιν

ρῦμα, δαιμόνων σέβας.

εἰ θεῇ θεὸς εὖ παναληθῶς. στρ. δ'. 80 (85)

Διὸς ἱμερος οὐκ εὐθήρατος ἐτύχθη·

πάντα τοι φλεγέθει

κὰν σκότῳ μελαίνα ξὺν τύχᾳ

μερόπεσσι λαοῖς.

πίπτει δ' ἀσφαλὲς οὐδ' ἐπὶ νώτῳ, ἀντ. δ'. (90)

κορυφᾷ Διὸς εἰ κρανθῇ πρᾶγμα τέλειον. 86

δαυλοὶ γὰρ πραπίδων

*ἡλικ, ἡλικ, μετ' ἀντ'*

stit. § iv. ἔστι δούλω φεύγιμος βωμὸς, ἔστι καὶ ἡσταις ἀβέβηλα πολλὰ τῶν ἱερῶν, καὶ πολεμίους φεύγοντες, ἀν' ἀγάλματος λάβωνται ἢ ναοῦ, θαρροῦσι. See inf. 185. For the sanctity of these altars of refuge see Eur. Ion 1255 seqq. Androm. 114, *τειρομένα πρὸς τὸδ' ἀγαλμα θεᾶς ἱκέτις περὶ χεῖρε βαλοῦσα*. Plaut. Rud. 691, 'Sedete hic modo: ego hinc vos tamen tutabor: aram habete hanc Vobis pro castris: moenia haec: hinc ego vos defensabo.'

80. θεός. So Schütz. The MSS. give Διός. Porson (on Orest. fin.) shows that these words are occasionally confounded. The poet seems clearly to allude to the derivation of θεός from τίθημι, whence he adds παναληθῶς. 'O that the god may truly prove to us the author of good!' So inf. 309, Ἐπαφὸς ἀληθῶς ῥυσίων ἐπώνυμος. Herod. ii. 52, θεοὺς προσωνόμασάν σφεας (οἱ Πελασγοὶ) ὅτι κόσμῳ θέντες τὰ πάντα πρήγματα εἶχον. See *New Cratylus*, § 473. Hermann's conjecture *ἰθεὶν Διὸς, recta voluntate Jovis*, (Hesych. εἰθεῖα· δικαιοσύνη), is rather ingenious, but has the great disadvantage of continuing the sense into a new strophe, which is a licence very rarely allowed. See however inf. 577.

81. The connexion is, 'And yet our hopes may be disappointed, as human hopes often are (v. 90); for the counsels of Zeus are not easily divined.'—πάντα, Doric for πάντη. The MSS. give πάντα, Rob. πάντη, Dind. πάντα. Perhaps rather παντᾶ. The doctrine here is probably Orphic or Pythagorean: 'That there is a divine will is clear even amidst the darkness which prevents mortals from knowing what that will is.' Compare 1042.

83. ξὺν τύχᾳ. Hermann reads μελαίνα

τε τύχᾳ, and τείνουσι πόροι in the corresponding verse. The Schol. seems to have found μελαίνα ξυντυχίᾳ.

85. πίπτει ἀσφαλὲς. 'Falls without being tripped up, and not on its back.' He should rather have said ἀσφαλὲς ἔστι καὶ οὐ πίπτει. The metaphor is from the wrestling-school, where the victory consisted in three 'clean throws,' i. e. in the adversary being fairly laid on his back, when he was said κεῖσθαι πσών. See Eum. 559. Ag. 165. 858. 1256. If he fell on the knee or shoulder only, it was no defeat; Ag. 63. Pers. 914. Ar. Equit. 572. Eur. Phoen. 1687. Moreover, χαμαὶ πίπτειν was a proverb for words or intentions which were never realized, as Theb. 791. For σφάλλῳ in its primary signification, see II. xxi. 719. So Callimachus, κορυφᾷ Διὸς φ' ἐπινεύσῃ, ἔμπεδον. Hom. II. i. 527, οὐκ ἀτελεύτητον, ὅτι κεν κεφαλῇ κατανεύσω. Schol. εἰ δέ τι ἀνυσθῇ τῷ νέματι τοῦ Διὸς, ἀσφαλῶς πίπτει καὶ εὐσχημόνως. In point of sense, these two verses merely amplify the πάντα τοι φλεγέθει, &c., while the γὰρ which immediately follows reverts to οὐκ εὐθήρατος. The metaphor changes to the overgrown tracks through a forest, while φλεγέθει refers to the lighting up of a beacon.

87. δαυλοί. Pausan. x. 4, 5, καλεῖσθαι τὰ δασέα ὑπὸ τῶν πάλαι δαῦλα· ἐπὶ τούτῳ δὲ καὶ Αἰσχύλον τοῦ Γλαύκου τοῦ Ἀνθηδονίου γένεια ὑπήννη ἀνομακέναι δαῦλον. Cf. frag. 30. The Spartans worshipped Ζεὺς Σκοτιτᾶς in a grove of shadowing oaks, Pausan. iii. 10, 7. Similarly Strabo, ix. p. 423, τοῦνομα δὲ τῷ τόπῳ (sc. Δαυλίδι) γεγενέαι ἀπὸ τοῦ δάσους· δαυλοὺς γὰρ καλοῦσι τὰ δάση. The word is probably from δᾶ and ἔλη.



δάσκιόι τε τείνουσιν πόροι,  
κατιδεῖν ἄφραστοι  
ιάπτει δ' ἐλπίδων ἄφ' ὑψιπύργων . στρ. έ. (95)  
πανώλεις βροτοῦς, 91  
βίαν δ' οὔτιν' ἐξοπλίζει.  
πᾶν ἄπονον δαιμόνιον.  
ἦμενος ὃν φρόνημά πως (100)  
αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἀγνῶν. 95  
ιδέσθω δ' εἰς ὕβριν βρότειον, οἷα ἀντ. έ.  
νεάζει πυθμὴν  
δι' ἄμὸν γάμον τεθαλὼς (105)

89. ἄφραστο.. 'Beyond human ken to see into.' So Plato has κατιδεῖν παγχάλεπος, Sophist. p. 236; D.

90. δ' ἐλπίδων. So Herm. and Well. for δὲ ἀπιδῶν (Δ for Α). Thus in Prom. 258 one MS. has ἀπιδας for ἐλπίδας.— πανώλεις is not a mere epithet, for πονηροῦς or κακοῦς (Schol.), but implies the result, ὥστε παντελῶς ὀλέσθαι. Cf. Agam. 518, καὶ πανάλεθρον αὐτόχθονον πατρῶον ἔθρισεν δόμον.

92. ἐξοπλίζει. If the text is right, we must suppose the metaphor to have again changed to the military operations of a siege (ιάπτει, &c.). 'To do this,' viz. in order to hurl mortals from their towering hopes,—'he calls into action, (or arms as his ally,) no force: every supernatural event is brought to pass without labour or trouble.' So Eum. 621, Zeus is said to work οὐδὲν ἀσθμαίνων μένει. Lucret. v. 1181, 'in somnis quia multa et mira videbant (Deos) efficere, et nullum capere ipsis inde laborem.' The MSS. give τὰν ἄπονον δαιμονίων, which is manifestly corrupt. To Wellauer's correction, πᾶν ἄπονον, Hermann objects that Aeschylus would have written πᾶν δ' ἄπονον: but this is at most a matter of opinion. His own correction is very bold, βίαν δ' οὔτις ἐξαλύξει τὰν ἄπονον δαιμονίων. In support of the sentiment, however, he might well have compared Pers. 101, τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν. As for δαιμονίων, the omission of the article makes it a harsh expression, and scarcely parallel to the well-known πολλαὶ μορφαὶ τῶν δαιμονίων of Euripides, Med. 1159. Bacch. 1388. Dr. Oberdieck on Theb. 891 reads δαιμόνιον.

94. ἦμενος ὃν. The MSS. give ἦμενον

ἂν or ἄνω, which Hermann alters to μνήμον ἄνω, objecting that ἦμενος is "languidum." The notion of majesty is often expressed by the mention of a regal throne, as inf. 591. Cho. 962. Agam. 176. Translate, 'Seated on his holy throne, he nevertheless (i. e. though from afar) works out his will without stirring from the spot.' This is the force of αὐτόθεν, *illico*, and it quite bears out the preceding ἄπονον. Nor need we write ἄφ' for ἐφ' merely because αὐτόθεν ἐξ ἐδρέων occurs Od. xiii. 56, as was suggested by J. Wordsworth. The Schol. seems to have read ὃν in explaining ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ (*his aim*). It is clear that he read ἐφ' and not ἄφ', for though he repeats the latter at the end, it is only as a gloss to αὐτόθεν. Read, τὸ δὲ φρόνημα αὐτοῦ ἐπὶ τῶν ἀγνῶν ἐδρασμάτων ἐφήμενον ἐξέπραξε τὸν σκοπὸν ἑαυτοῦ αὐτόθεν, ἀπὸ τῶν ἀγνῶν ἐδρασμάτων, ὃ ἔστι τοῦ οὐρανοῦ. Perhaps however a different scholium commenced with αὐτόθεν. Prof. Conington conjectures ἔξ μέμονεν, 'in the way that he chooses.'

96. οἷα, sc. ὕβρει. So Schütz. The MSS. give οἷα, Herm. οἷα, putting a comma after νεάζει, so that πυθμὴν stands in opposition, and we have νεάζοντα ὕβρει, Agam. 739. By πυθμὴν the family of Aegyptus is indirectly meant, of which he is himself the stock or parent tree. Schol. αὐτὸς δ' Αἴγυπτος. The old stock is here said to bud and blossom anew in the insolence of his sons. See on Ag. 939, and Cho. 196. 252.

99. τεθαλὼς. Bothe's emendation for τὸ θάλας is completely confirmed by the scholium, οὐ φύλλοις, ἀλλὰ τῇ ἀνοίᾳ τῶν

which  
of old

ἰάλεμος ὁμ. ἰη - a disease (ἰή).  
 ἰάομαι ατ = ἰάομαι ἱρ. = ἰαρόκομαι.  
 βούης ἡ λέλει. κορτω = γούος. ας κεν = εἰς.

# IKETIDÆΣ.

17

δυσπαραβούλοισι φρεσίν, 100  
 καὶ διάνοιαν μαινόλιν  
 κέντρον ἔχων ἄφυκτον, ἄταν δ' ἀπάτα μεταγνούς.  
 τοιαῦτα πάθεα μέλεα θρεομένα λέγω στρ. στί'.  
 λιγέα βαρέα δακρυοπετῇ, 105  
 ἰή, ἰή,  
 ἰηλέμοισιν ἐμπρεπῇ. (115)  
 ζῶσα γούοις με τιμῶ.  
 ἰλέομαι μὲν Ἀπίαν βούνιν,  
 καρβάν' αὐδὰν δ' εὖ, γὰ, κουνεῖς. 110

παίδων ἑαυτοῦ. Compare Od. xii. 103, φύλλοισι τετηλῶς.

101. μαινόλιν (μενόλιν Med.). This feminine form is rare, but occurs Orest. 823, ἀσέβεια μαινόλις κακοφρόνων τ' ἀνδρῶν παράνοια. Photius, μαινόλης μανικός. The accent is doubtful, some giving μαινολῖς. The word μαινέσθαι is often used of the phrenzy of love. For διάνοιαν it may be doubted whether we should not restore δι' ἀνοιαν with Heath, for the Schol. alludes to this reading in τῇ ἀνοίᾳ, though he also recognizes the reading διάνοιαν in apposition with κέντρον. On the meaning of ἀνοία, which is very appropriate to the present passage, see inf. 194.

102. ἀπάτα. 'Through disappointment.' So Antig. 630, ἀπάτας λεχέων ὑπεραλγῶν.—μεταγνούς, sero cognoscens. Though this seems to be the only instance of μεταγνῶναι so used, it gives a more natural and simple sense than that which might be defended by Ag. 214, 'having resolved on an infatuated act,' i.e. the pursuit. See on 400 inf.

104. λέγω. The MSS. give λέγων. Hermann follows Enger in reading δ' ἐγώ, connecting the pronoun with τιμῶ, v. 108. These words δ' ἐγώ and λέγω, or rather, Δ and Λ, are confounded in Ag. 1262. But, like πᾶν ἄπονον, &c. in v. 93, the short sentence in v. 108 may be allowed to stand by itself. The MSS. repeat θρεομένη μέλη after ἐμπρεπῇ.

108. τιμῶ. The construction with a dative is not uncommon, as Herc. Fur. 1361, δακρύοισι τιμᾶν. Hipp. 55, Ἀρτεμιν τιμῶν θεῶν ὑμνοῖσιν. Isocrat. Nicocl. p. 25, τιμῶ σε τοῦτοιοις. Aelian, Var. Hist. i. 32, τιμῶ σε Κύρου ποταμοῦ ὕδατι. Cf. Theb. 1040. Orac. ap. Pausan. vi. 9,

ad fin. ἢν θυσίας τιμᾶτε. More unusual is με for ἐμαυτῇ. Compare however Eur. Androm. 256, ἀλλ' οὐδ' ἐγὼ μὴν πρόσθεν ἐκδώσω με σοί. Hipp. 1409, στένω σὲ μᾶλλον ἢ μὲ τῆς ἀμαρτίας. Hel. 842, τύμβον π' ἰ νότῳ σὲ κτανὼν ἐμέ κτενῶ. For the sentiment, Wordsworth compares Il. vi. 500, αἱ μὲν ἔτι ζῶντων γόνον Ἑκτορα, and Ag. 1293, ἅπαξ ἔτ' εἰπεῖν βῆσιν, οὐ θρήνον θέλω ἐμὸν τὸν αὐτῆς. See also Isocr. Encom. Hel. p. 213, ἰδὼν αὐτοὺς πενθομένους ἔτι ζῶντας.

109. ἰλέομαι μὲν. It was usual on entering a strange land to invoke it, with the elements, and the θεοὶ ἐγχώριοι, to be propitiates. Supra, 23. Oed. Col. 44, ἀλλ' ἴλεω μὲν τὸν ἰκέτην δεξαίματο. Xen. Cyrop. iii. 3, 22, ἐπεὶ τάχιστα διέβη τὰ ὄρια, ἐκεῖ αὖ τῇν ἰλόσκετο χοαῖς.

110. καρβᾶνα. καρβᾶν (Ag. 1028) or καρβανος (inf. 891) is explained by the grammarians βάραβας. Goettling on Hes. Theog. 311, derives it from Kāpes, "qui Graecis primi sunt barbari." The chorus says, 'You understand my barbaric voice, or pronunciation,' because βούνις, a hill-country, was believed to be a Cyrenean or African word. See sup. on v. 67, inf. 756. New Cratylus, p. 659. The reading of the following words is corrupt, both here and inf. 121. The MSS. give καρβᾶνα δ' αὐδὰν εὐακοννεῖς or εὐγακόννις. Hence, εὖ, γὰ, κουνεῖς Boissonade and Dind.; καρβᾶν' αὐδὰν, δὲ γὰ, κουνεῖς, Herm. The δὲ has been transposed, first, because the Med. has καρβᾶν αὐδὰνδαν in 121, and MS. Guelph. καρβᾶνδὰδαν; secondly, because δὲ is very commonly misplaced, as inf. 891, καρβανος δ' ὦν for καρβανος ὦν δ' (see also on v. 315); lastly, the verse corresponds with 152—3 infra, being spon-

πολλάκι δ' ἐμπίτνω (120)

ξὺν λακίδι λίνοισιν ἦ

Σιδονία καλύπτρα.

θεοῖς δ' ἐναγέα τέλεα πελομένων καλῶς ἀντ. στ'.

ἐπίδρομ', ὁπόθι θάνατος ἀπῆ. 116

ἰὼ, ἰὼ,

(125)

δ. "ωαιρη"

ἰὼ, δυσάγκριτοι πόνοι

ποῖ τὸδε κῦμ' ἀπάξει;

ιλέομαι μὲν Ἀπίαν βούνιν, 120

καρβάν' αὐδὰν δ' εἶ, γὰ, κουνεῖς. (130)

πολλάκι δ' ἐμπίτνω

ξὺν λακίδι λίνοισιν ἦ

Σιδονία καλύπτρα. 125

πλάτα μὲν οὖν λινorroφῆς τε στρ. ζ'.

δόμος ἄλλα στέγων δορὸς

daic anapaestic dimeter. The Schol. indicates the same to be the true reading, or very near it; ὥς γῇ νοεῖς καὶ τὴν βάρβαρον φωνήν, where we should correct δ γῇ. We have the form κοινῶ inf. 154. Others have conjectured κοεῖς or κνοεῖς (Jelf, Gr. Gr. § 23, obs. 4). It is not impossible that the MSS. reading is a corruption of a gloss, εἰ ἀκούεις. Robortello gives εὐακοεῖς.

112. ξὺν λακίδι. 'I fall upon my linen dress and head attire with reuding.' Cf. inf. 879. Cho. 26. Pers. 129. The Egyptians were always famous for the manufacture of linen, as Sir J. Gardner Wilkinson has shown (Ancient Egyptians, vol. ii. p. 72, &c.), whence also λινorroφῆς inf. 126; nor was the art of embroidery unknown to them (ib. p. 81). For Σιδονία see Il. vi. 289, ἐνθ' ἔσαν οἱ πέπλοι, παμποῖκιλα ἔργα γυναικῶν Σιδονίων. Hesiod has καλύπτρην δαιδαλέην, Theog. 575. It appears that in the Med. there is an erasure of a letter after the first syllable σι. The scribe therefore originally wrote σινδονία, and σινδὼν is the very word used by Herod. (ii. 86; see Wilkinson *ut sup.* p. 73) for the mummy-cloths of linen.—καλύπτρα, as the name implies, was a kind of veil, probably a cloth thrown over the head, as it is still worn in Asia Minor (see Sir Chas. Fellows' Travels in Lycia, p.

353, ed. 1852), for the Egyptian women, properly speaking, do not appear, from the ancient pictures, to have worn anything of the sort.

116. The MSS. have the slight errors, long ago corrected by Hermann, ἐπιδρόμω (or —ο) πόθι θάνατος ἀπῆ. Schol. ὅπου δὲ θάνατος ἀπῆ, ἐκεῖ τῶν ἀνθρώπων ἐνπραγούντων τιμὰ τοῖς θεοῖς ἐπιτρέχουσι. ἐναγέα δὲ, ἐναγίσματα. He should rather have supplied τῶν πραγμάτων, by an idiom not uncommon in Aeschylus, as Theb. 263, εἰ ξυντυχόντων, inf. 437. Eum. 742. Ag. 938.—τέλεη, 'sacrifices,' as Pers. 206, εἰ τέλη τὰδε, but with the notion of payment or recompense for, so that the genitive depends upon it.—ἐναγέα, properly 'under a vow,' or rather, 'under the ban of a broken vow.' See the commentators on ἐναγὴς φίλος, Oed. Tyr. 656.\* The sentiment is general, as appears from ὅπου (ἀν) ἀπῆ. 'Wherever there is an escape from death, thanksgivings for safety follow as a bounden duty to the gods,' i. e. they shall be paid in this instance.

127. ἄλλα στέγων. Schol. τὴν θάλατταν εἰργων. So Eur. Iph. A. 888, δακρυὸν τ' ὄμματ' οὐκέτι στέγει. See Theb. 202.—λινorroφῆς, sup. 112. The pseudo-Egyptian in Ar. Thesm. 935 is called ἰστιορράφος, i. e. μηχανορράφος, because the Egyptians are said to have first used sails.

\* one who places himself under a curse in case of treachery, from δα.



ἀχ εἰματόν μ' ἔπεμπε σὺν πνοαῖς·	135)
οὐδὲ μέμφομαι· τελευτὰς δ'	
ἐν χρόνῳ πατὴρ ὁ παντόπτας	130
πρευνμενῆς κτίσειεν,	(140)
σπέρμα σεμνᾶς μέγα ματρὸς	
εὐνὰς ἀνδρῶν, ἐῆ,	
ἄγαμον ἀδάματον ἐκφυγεῖν.	
θέλουσα δ' αὖ θελουσαν ἀγνά μ'	ἀντ. ζ'.
ἐπιδέτω Διὸς κόρα,	136
ἔχουσα σέμν' ἐνώπῃ Ἄρτεμις·	(145)
παντὶ δὲ σθένει διωγμοῖς	
ἀσφαλῆς ἀδμήτος ἀδμήτα	
ρύσιος γενέσθω,	140 (150)
σπέρμα σεμνᾶς μέγα ματρὸς	
εὐνὰς ἀνδρῶν, ἐῆ,	

(See Wilkinson, i. p. 412. ii. 123, who quotes Ezekiel, xxvii. 7.) Whether *δωρὸς* belongs to *δόμος* or *ἀχέματον* is uncertain. We have *δωρὸς ἐν χειμῶνι* Antig. 670, but on the other hand *σὺν πνοαῖς*, *non sine ventis*, i.e. by the aid also of favouring winds, makes rather the other way. The Schol. joins *δόμος δωρὸς*, and understands *λινογραφῆς* of sewing together papyrus-boats. (Wilkinson, ii. 120.) The imperfect *ἔπεμπε* implies (as in Pers. 280) that the action is only contemplated *so far as it has yet gone*; hence *τελευτὰς δ'*, &c.—*μέμφομαι*, 'I have no fault to find with it; it has performed its part so far well enough.' Cf. Soph. Phil. 1465, καὶ μ' εὐπλοία πέμψον ἀμέπτως. Oppian, Hal. i. 61, ἰδυνηρ ἄλιαντον ἔγει καὶ ἀμειψέα νῆα. Hom. Il. vi. 171, θεῶν ὅπ' ἀμύμονι πομπῇ.

129. The MSS. give *τελευτὰς*. Burges *τελευτάς*. Hermann introduces rather extensive alterations here, *οὐδὲ μέμφομαι· τελευτὰς δ' ἂν ἐν χρόνῳ πατὴρ | \*παντάρχας\* παντόπτας | πρευνμενῆς κτίσειεν κ.τ.λ.*, comparing Oed. Col. 1084, *ὡς πάνταρχε θεῶν, παντόπτα Ζεῦ*. By adding *ἂν*, he destroys the *wish* expressed in *κτίσειεν*, which seems the very point of the passage. The Schol. however explains *ἴσως οὖν πρὸς τὴν ἀρχὴν ἔσται καὶ τὸ τέλος*. See on 1036.

137. *Ἀρτεμις*. This is Hermann's con-

jecture for *ἀσφαλῆς*, a word undoubtedly corrupt. Cf. 1010, *ἐπίδοι δ' Ἄρτεμις ἀγνά*. Prof. Conington suggests *πάντα δὲ σθένους' ἀρωγὸς ὡς φίλας ἀδμήτος ἀδμήτα*.—*ἐνώπια* are properly the front walls of a temple or court, against which statues were placed. Hesych. *ἐνώπια*, τὰ καταντικρὺ τοῦ πυλῶνος φαινόμενα μέρη, ἃ καὶ διεκόσμουεν ἔνεκα τῶν περιόντων. The Schol. (who read *ἀσφαλῆ*, perhaps) explains *ἀσφαλῶς ἐπιδέτω με*, taking *ἐνώπια* for 'countenance.' In this instance we must understand the wall (*ὀπισκῆνιον*) below the stage, where a statue of Diana was placed.

138. The MSS. give *παντὶ δὲ σθένουςι διωγμοῖσι δ' ἀσφαλῆας ἀδμήτας ἀδμήτα*. Hermann reads *παντὶ δὲ σθένει διωγμοῖς ἐμοῖσιν ἀσχαλῶσ'*. Perhaps *διωγμοῖς ἀσφαλῆς* may mean, without much violence to the words (see sup. 85), 'uncaught (untripped) in the chase,' since Diana had been pursued by Orion, Alpheus (Pausan. vi. 22, 5), and Otus, and escaped without hurt. Thus the point of the invocation becomes at once clear and appropriate.—*παντὶ σθένει*, as Thuc. i. 86, *τιμωρητέα ἐν τάχει καὶ παντὶ σθένει*. Ag. 225, *παντὶ θυμῷ*.—*ἀδμήτος*, from *ἀδμῆς*, 'a virgin.' The MSS. and Schol. have *ἀδμήτας*, as if the accusative or genitive feminine of *ἀδμητος*.

ἄγαμον ἀδάματον ἐκφυγεῖν.  
 εἰ δὲ μὴ, μελανθὲς στρ. ἡ.  
 ἡλιόκτυπον γένος, 145 (155)  
 τὸν γάϊον,  
 τὸν πολυξενώτατον Ζῆνα τῶν κεκμηκότων  
 ἱξόμεσθα σὺν κλάδοις  
 ἀρτάναις θανοῦσαι, 150 (160)  
 μὴ τυχοῦσαι θεῶν Ὀλυμπίων.  
 ᾧ Ζῆν, Ἰοῦς ἰφὴ μῆνις  
 μάστειρ' ἐκ θεῶν· κοινῶ δ' ἄταν  
 γαμετᾶς \*σᾶς οὐρανοῖκου·

145. ἡλιόκτυπον. So Wellauer for ἡδιόκτυπον. The ancients imagined that the dark colour of African and Indian races arose from their greater proximity to the sun. The colour of the Egyptians seems to have been a dark shade of reddish brown, so dark indeed, that Herodotus calls the women black, ii. 57, μέλαιναν λέγοντες εἶναι τὴν πελειάδα σημαίνουσιν ὅτι Αἰγυπτίη ἡ γυνὴ ἦν. See also ii. 104. Eraphus is κελαινὸς Prom. 870.

146. τὸν γάϊον. The MSS. give τὸν-  
 ταιον, with some varieties of accent. Wellauer restored Γ for Τ. Ζεὺς γάϊος is the Ζεὺς καταχθόνιος of Il. ix. 457. Ζεὺς ἄλλος inf. 227. The Schol. Med., by explaining it τὸν καταχθόνιον Ἀἰδην, shows that he found τὸν γάϊον. This passage is quoted by two grammarians (Etymol. Gud. p. 227. 38, and Cramer's Anecdota Graeca, vol. ii. p. 443), who read τὸν ἀγραῖον. Pluto was called πολύξενος, as he was πολυδέκτης and πολυδέγμων, as the receiver of all mortals without distinction. Aeschylus applied the same epithet to Ζαγρεὺς, another name of the infernal god, Frag. 229. Dind.

151. μὴ τυχοῦσαι, 'if we should fail to obtain the favour of.' Dobree compares Virgil's 'flectere si nequeo superos, Acheronta movebo;' and for τυχεῖν, Hippol. 328, σοῦ τυχεῖν. Lysias, p. 170, μὴ τοῖνον, ὃ βουλῇ, ὁμοίως ὑμῶν τύχοιμι τοῖς, &c. Antiphan. ap. Athen. vii. p. 299, τῶν μὲν γὰρ εὐξαμένοισιν ἔσθ' ἡμῖν τυχεῖν. Soph. Phil. 231, τοῦτο ὑμῶν ἀμαρτεῖν.

152. The MSS. here give the strange ord ἀγχιουσιω, which the Schol. inter-

prets δ Ζεῦ, ἡ παρὰ τῶν θεῶν μῆνις κατὰ Ἰοῦς ὥδης ἐστί καὶ μαστιγωτική. For ὥδης Dind. reads ὥδης, a very improbable correction. Hermann saw that the true reading is ἰώδης, and suggests that this could only have been an interpretation of Ἰοῦς ἰφ, i. e. 'through spite against Io.' It can hardly be doubted that the Schol. really did read thus; and though δύσφρων ἰδς, Ag. 801, 'the venom of malevolence,' in the abstract, is a much more natural expression than ἰδς τινος, 'rancour against any one,' there is some excuse for the poet in the evident play on the words. The common reading, from Salvinus, ᾧ Ζῆν Ἰοῦς ἰφ μῆνις, is not only weak and unmetrical, but opposed to the words of the Schol. The sense is, 'O Zeus, 'tis through spite against Io that the anger of the gods still pursues us; for I know the fury of thy all-powerful bride.' On the nom. Ζῆν see Ar. Av. 570, βροντάτω νῦν ὁ μέγας Ζᾶν. Hesych. Ζᾶν Ζεὺς. Pausanias, v. 21, 2, says that the people of Olympia called certain statues of Jupiter Ζᾶνες. Hence Dind. reads in this place Ζᾶν with Bamberger.

153. μάστειρα, *vestigatrix*, the feminine form of μαστήρ. Hermann thinks the poet may have used μάστειρα from μαστεῖν. Prof. Conington finds an allusion to the Athenian μαστήρες, or commissioners for investigating the affairs of public debtors. See Photius in v.—κοινῶ, see sup. 110. Hesych. κοινεῖν· συνιέναι. Idem, κοινούσι· γινώσκουσι.

154. γαμετᾶς σᾶς. The MSS. give γαμετουρανόνεικον. Schol. τὴν τῆς Ἥρας τῆς ἐν ἀνδρείᾳ (l. εὐανδρείᾳ) νικώσης πάν-

ΙΚΕΤΙΔΕΣ.

21

χαλεποῦ γὰρ ἐκ	155
πνεύματος εἰσι χειμών.	(165)
καὶ τότ' οὐ δίκαιοις	ἀντ. ἡ.
Ζεὺς ἐνέξεται λόγοις	
τὸν τὰς βοῶς	160
παῖδ' ἀτιμάσας, τὸν αὐτός ποτ' ἔκτισεν γόνῳ,	(170)
νῦν ἔχων παλίντροπον	an overcast face
ὄψιν ἐν λιταῖσιν	
ὑπόθεν δ' εὖ κλύοι καλούμενος.	165
ᾧ Ζῆν, Ἰοῦς ἰὼ μῆνις	
μάστειρ' ἐκ θεῶν· κοινῶ δ' ἄταν	
γαμετᾶς * σᾶς οὐρανοῖκου	
χαλεποῦ γὰρ ἐκ	170
πνεύματος εἰσι χειμών.	(175)

ΔΑΝΑΟΣ.

παῖδες, φρονεῖν χρή· ξὺν φρονοῦντι δ' ἦκετε  
πιστῷ γέροντι τῷδε ναυκλήρῳ πατρί· *master*  
καὶ τὰπὶ χέρσου νῦν προμηθίαν λαβὼν

τας τοὺς ἐν οὐρανῷ θεούς. It is clear therefore that he read οὐρανοῖκου. Ald. Turn. οὐρανοῖκου. Compare a similar corruption in 598. The word γαμετᾶς, standing alone, appears ambiguous and unsatisfactory; and Hermann's supplement σᾶς completes the anapaestic verse. Hera was indeed the titular *Conjux*, or goddess of marriage; but, considered as a title, there is no place for the name in the present passage.

155. γὰρ ἐκ, &c. The γὰρ is rather obscure. The Scholiast refers it to 147 supra, the verses between, ᾧ Ζῆν, &c., being parenthetical. It is more probable that the chorus speaks of Juno's anger as a 'breeze,' meaning that further troubles await them from this manifestation of it.

159. ἐνέξεται, i. e. ἐνοχος ἔσται. Med. ἐνεύξεται, but Schol. οὐκ εὐαπολόγητος ἔσται. Cf. ἐνέξεσθαι φόβῳ, Orest. 516.

161. ἔκτισεν γόνῳ, *generando creavit*. Pearson proposed to read γόνον, because the word commonly means *offspring* in tragedy. Moreover, it was by touch, ἐπαφή, not by procreation in the ordi-

nary sense, that Epaphus was brought into being.

166—71. These verses are omitted in the MSS. Canter perceived that they should be repeated, as in all the antistrophes from 104 supra. Hermann distributes the latter part of the chorus, from 104, between two hemichoria.

172. ἦκετε Porson for ἴκετε. The latter form was, however, used by Aeschylus, for he plays upon the word, frag. Aetn. 1, Παλιῶν εὐλόγως μένει φάτις, πάλιν γὰρ ἴκουσ' ἐκ σκότου τόδ' ἐς φάος.

174. λαβὼν. So J. Wordsworth for λαβεῖν. See on v. 58. It is clear that caution by land is contrasted with the prudence shown by Danaus during the voyage. For αἰνῶ (i. e. παραινῶ) see Cho. 546.—φυλάξει, as Plat. Symp. p. 200, Δ, τοῦτο—φύλαξον παρὰ παντὶ μνησθέντες, and τάσδ' ἐπιστολὰς φυλάσσειν Ajac. 782; more usually in the middle, as inf. 202. 989.—δελτουμένης, cf. Prom. 808, ἐγγράφου δέλτοις φρενῶν. Eum. 265, δελτογράφῳ δὲ πάντ' ἐπαπᾶ φρενί. And so Schol. ἀπογραφομένης.



αἰνῶ φυλάξαι τὰμ' ἔπη δελτουμένας. 175  
 ὁρῶ κόνιν, ἀναυδον ἄγγελον στρατοῦ· (180)  
 σύριγγες οὐ σιγῶσιν ἄξονήλατοι·  
 ὄχλον δ' ὑπασπιστῆρα καὶ δορυσσόον  
 λεύσσω ξὺν ἵπποις καμπύλοις τ' ὀχήμασι.  
 τὰχ' ἂν πρὸς ἡμᾶς τῆσδε γῆς ἀρχηγέται 180  
 ὀπτῆρες εἶεν, ἀγγέλων πεπυσμένοι. (185)  
 ἀλλ' εἴτ' ἀπήμων εἶτε καὶ τεθηγμένοι  
 ὦμῃ ξὺν ὀργῇ τόνδ' ἐπόρνυται στόλον,  
 ἄμεινόν ἐστι παντὸς εἵνεκ', ᾧ κόραι,  
πάγον προσίζειν τῶνδ' ἀγωνίων θεῶν. 185

180. πρὸς ἡμᾶς ὀπτῆρες εἶεν. Compare δειρ' ἐποπτεῦσαι Cho. 574.—ἀγγέλων, i. e. on hearing the news of our arrival brought by the country folk. The Suppliants had not sent any herald, inf. 234.

182. The MSS. give τεθειμένος. Porson proposed τεθυμένος, Pearson τεθηγ-μένος. In defence of τεθηγμένος, 'exasperated' (which involves only the change of I into Γ, on which see Ag. 125), may be cited Eur. Orest. 1625, Μενέλαε, παῦσαι λῆμ' ἔχων τεθηγμένον. Hipp. 689, ὀργῇ ξυντεθηγμένους φρένας. Aeschylus has used τεθηγμένος also in Theb. 712. Prom. 319. The principal evidence for τεθυμένος is Plato, Phaedr. § 8, Τυφῶνος μᾶλλον ἐπιτεθυμμένον. Bekk. Anecd. i. p. 462, ἐπιτεθυμμένον τὸ θύψαι ἐπικαῦσαι. Photius: τεθυμμένος· ὑπὸ πυρὸς ἐκκεκαυμένος. Idem: τεθημ-μένος συγκεχυμένος, τετυφλωμένος. This last appears to be only a corruption of τεθυμμένον, for a MS. Etymol. quoted by Ruhnken on Timaeus in v. ἐπιτεθυμμένους explains τύφασθαι by τετυφλωθῆναι τὴν διάνοιαν. The verb, however, seems to be θῶ or θύνα. Compare ῥιςχυμμένος from αἰσχύνω, Il. xviii. 180.

183. ἐπόρνυται στόλον. Schol. τὸν πρὸς ἡμᾶς στόλον μετὰ ὁρμῆς ποιεῖται. So Ajax. 42, τήνδ' ἐπεμπλίπτει βάσιν. Ib. 290, τήνδ' ἐφορμᾶς πείραν. The confusion between ὀργῇ and ὁρμῇ is very frequent: but ὦμῃ is more applicable to the former.

184. παντὸς εἵνεκ', 'on every account,' 'in respect of whatever may happen.' Dindorf, Hermann, and others, give οὐνεκ', but the question seems set at rest by the argument in *New Cratylus*, § 277. In later times it cannot be questioned that

οὐ ἔνεκα became one word; not in the Homeric sense, answering to τούνεκα, but taking the place of the simple preposition. See on Prom. 353, where the MSS. agree in εἵνεκα.

185. πάγον προσίζειν. They are directed to leave the Thymele and approach to an altar with images and symbols around it, near, if not on, the stage. Thus they will at once converse more conveniently with the stranger who is arriving, and enjoy the more immediate protection of their father, v. 204. Hermann reads τόνδ' for τῶνδ', but either case gives the same meaning. Cf. inf. 349, ὄμιλον τῶνδ' ἀγωνίων θεῶν. For the accusative compare βωμὸν προσέστην, Pers. 205. βωμὸν προσίζειν, Eur. frag. incert. 24. προσ-σῆναι μέσην τράπεζαν, Soph. Frag. 580. The θεοὶ ἀγώνιοι seem to be simply οἱ τῶν ἀγῶνων προεστῶτες, as Hesychius explains, though Eustathius on Il. ὥ. 1 says, ἀγών, ἡ ἀγορὰ, ὅθεν καὶ ἀγωνίου θεοὺς Αἰσχύλος τοὺς ἀγοραίους, which latter view is adopted by Müller on Eum. p. 253. If a mere coincidence, it is remarkable that the very gods who presided over the great Grecian games, Zeus, Apollo, Poseidon, are separately and specially invoked below. As one of these games, the Nemean, belonged to Argos, the reference seems the more appropriate. Even Hermes was worshipped as Ἐναγώνιος, Pausan. v. 14, 7. Aesch. frag. 387, Ἐναγώνιε Μάλας καὶ Διὸς Ἑρμῆ. In Ag. 496, τοὺς τ' ἀγωνίους θεοὺς πάντας προσανθῶ, the ἀγοραῖοι θεοὶ are more evidently meant: but both senses may have co-existed. The Schol., by a curious error, explains στοργγύλα γάρ ἐστι τὰ ἱερεῖα καὶ γωνίας οὐκ ἔχοντα.

κρείσσον δὲ πύργου βωμὸς, ἄρρηκτον σάκος. (190)

ἀλλ' ὡς τάχιστα βᾶτε, καὶ λευκοστεφεῖς

(*sub. ἐμβάτης*) ἱκτηρίας, ἀγάλματ' Αἰδοίου Διός,

σεμνῶς ἔχουσαι διὰ χερῶν εὐωνύμων

[αἰδοῖα καὶ γοεδνὰ καὶ ζαχρεῖ ἔπη] 190

ξένους ἀμείβεσθ', ὡς ἐπήλυδας πρέπει, (195)

τορῶς λέγουσαι τάσδ' ἀναιμάκτους φυγᾶς.

φθογγῇ δ' ἐπέσθω πρῶτα μὲν τὸ μὴ θρασὺν,

τὸ μὴ μάταιον δ' ἐκ μετωποσωφρόνων

ἴτω προσώπων ὀμματος παρ' ἡσύχου. 195

καὶ μὴ πρόλεσχος μῆδ' ἐφολκὸς ἐν λόγῳ (200)

*40 suitable*

186. κρείσσον κ.τ.λ. See sup. 78. Eur. Alc. 311. Med. 389. The Med. has κρείσσον, not κρείσσω.

187. We might conjecture ὡς τάχιστ' ἀμβάτε, i. e. 'mount on the stage,' comparing Ar. Ach. 732. See inf. on 204.

188. ἱκτηρίας. So Dind., Herm. for ἱκτηρίας, which is less suited to the regularity of the Aeschylean senarius.—Αἰδοίου Διός, the god who shows mercy to Suppliants. Cf. αἰδοίφ πνεύματι sup. 28.

189. εὐωνύμων. This certain correction of συνωνύμων is attributed to both Auratus and Pearson. Schol. τῇ ἀριστερῇ τοῦς κλάδους κατέχουσαι. So inf. 697, for εὐδυντήρος the MSS. have συνουτήρος, and on the other hand εὐγνώη for συγγνώη v. 211.

190. ζαχρεῖ ἔπη. This reading, which was proposed in the first edition, has been received by Hermann from Bamberger. The MSS. give τὰ χρέα ἔπη. Theocr. xxv. 6, ὁδοῦ ζαχρεῖος ὁδίτης. Hesych. ζαχρεῖς πάνυ χρεῖαδεις. The common reading is τὰ χρεῖ ἔπη. Cf. 198. So Μεγαβάτης and Μεγαβάξης are confounded in Pers. 22. See sup. 52. In Eur. Herc. Fur. 1302, βίον ζαχρεῖον is a probable correction of βίον τ' ἀχρεῖον. But the present verse seems like an interpolation. It is not wanted to complete the sense, and the repetition of αἰδοῖος, which here can only mean 'respectful,' offends good taste.

192. ἀναιμάκτους. Cf. 6.

193. φθογγῇ. So Porson for φθογγή. Dindorf formerly admitted Bothe's ἐπέστω. Like sequor, ἔπομαι is 'to attend' rather than 'to follow.'

194. The Med. has the slight error μετώπω σωφρόνων, which Porson cor-

rected. It is difficult to defend by analogy such a compound as μετωποσώφρων, 'sober-faced;' but as the Paris MS. gives μετωποσωφρόνων, it is hardly safe to adopt Dindorf's plausible emendation, σεσωφρονισμένων. By τὸ μὴ μάταιον nothing more is meant than 'a modest look.' This sense of μάταιος, and several words of the like primary meaning, is sometimes overlooked. Thus μῶρος, ἄφρων, ἀνόητος, μάργος, often signify imprudicus. See Hesych. in ματαίξει, and compare μάτας, Cho. 904. So ματαία in Med. 151, and Trach. 565, ψαύει ματαίαις χερσί. Inf. 225. 742. The usual antithesis, as here, is σώφρων, 'discreet.' Plat. Gorg. p. 507, ψυχῇ ἡ τοῦναντίον τῷ σώφρονι πεπονθυῖα—ἄφρων καὶ ἀκόλαστος. Id. p. 515, ἀ, ἀκόλαστος καὶ ἄφρων. Eur. Hipp. 398, τὴν ἔνοιαν εὖ φέρειν τῷ σώφρονει νικῶσα προὔνοησάμην. Demosth. p. 1383, αἱ μὲν σωφρονέσται—οἶσαι δ' ἀνόητοι. Eur. Frag. Oed. iv. ἡ δὲ μὴ σώφρων ἀνόητα τὸν ξυζώντ' ὑπερφρονεῖ. So ἀμαθία is used in Eur. Androm. 170. These words are more commonly used of the female sex.

195. ἡσύχου. Compare Troad. 649, γλώσσης τε σιγὴν ὕμα θ' ἡσυχον πόσει παρέσχον. With the Romans oculi tremantes were a sign of immodesty, Juv. ii. 94. vii. 241. The Greeks generally regarded the eyes as the seat of bashfulness, but sometimes, as the Romans, the brow. Thus Iph. Aul. 1090, ποῦ τὸ τὰς αἰδῶς πρόσωπον; like Juvenal's 'ejectum semel attrita de fronte ruborem.' See Ar. Vesp. 447, οὐδ' ἐν ὀφθαλμοῖσιν αἰδῶς. Theocr. xxvii. 69, ὕμασιν αἰδομένη. Eur. Frag. Cresph. xviii. αἰδῶς ἐν ὀφθαλμοῖσι γίγνεται, τέκνον.

196. πρόλεσχος. Two explanations are

*in another  
thoughtless  
rash, was  
ton.*



γένῃ· τὸ τῇδε κάρτ' ἐπίφθονον γένος.  
 μέμνησο δ' εἵκειν· χρεῖος εἶ ξένη φυγὰς·  
 θρασυστομεῖν γὰρ οὐ πρέπει τοὺς ἥσσονας.

- ΧΟ. πᾶτερ, φρονούντως πρὸς φρονούντας ἐννέπεις·  
 φυλάξομαι δὲ τάσδε μεμνήσθαι σέθεν 201 (205)  
 κεδνὰς ἐφετμάς· Ζεὺς δὲ γεννήτωρ ἴδοι.  
 ΔΑ. ἴδοιτο δῆτα πρενμενοῦς ἀπ' ὄμματος· (210)  
 ΧΟ. θέλοιμ' ἂν ἤδη σοὶ πέλας θρόνους ἔχειν. (208)  
 ΔΑ. μὴ νυν σχόλαζε, μηχανῆς δ' ἔστω κράτος. 205 (207)  
 ΧΟ. ὦ Ζεῦ, κόπων οἴκτειρε μὴ πολωλότας. (209)  
 ΔΑ. κείνου θέλοντος εὖ τελευτήσῃ τάδε. (211)  
 ΧΟ. \* \* \* \* \*  
 ΔΑ. καὶ Ζηνὸς ὄρνιν τόνδε νῦν κικλήσκετε. (212)

given by the Scholiast, [μή] πολλὰ προ-  
 ομιμάζου and μὴ προτέρα κατάρχου τοῦ  
 λόγου. The latter seems right: 'be not  
 forward in conversation, nor prolix.' See  
 inf. 269.—ἐφολκὺς, 'lagging,' as Ar.  
 Vesp. 268, οὐ μὴν πρὸ τοῦ γ' ἐφολκὺς ἦν.

197. ἐπίφθονον. 'Jealous of long  
 speeches.' See inf. 269. Hermann  
 rashly reads γυνή, asking, 'Unde didi-  
 cit Danaus, qui modo Argos venit,  
 pronos ad vituperandum esse Argivos?'  
 The dislike was one which, as a national  
 characteristic, Danaus may have heard  
 of, though it is equally likely that the  
 poet never considered the objection that  
 might have been captiously raised on  
 this ground. By adopting γυνή, Hermann  
 is driven to the awkward expedient of  
 making τὸ τῇδε signify 'quod ad hanc  
 rationem attinet (justum in loquendo  
 modum tenendi).'

200. φρονούντας, the usual masculine  
 plural when a woman (the ἡγεμών) speaks  
 of herself. So inf. 206.

203. ἴδοιτο. This verse, which in the  
 MSS. follows δὲ Ζεῦ, κόπων, &c., evidently  
 belongs to this place, as Scholefield re-  
 marked (after Burges) in his Appendix,  
 δῖα being commonly so used when a  
 word is repeated with assent and approval.  
 Compare 212. Eur. Electr. 672—6. The  
 whole of this dialogue is disjointed and  
 disarranged in the MSS., nor are there  
 (at least in the Med.) any distinctions of  
 the persons. Hermann has given a new  
 disposition of the whole passage, adding,  
 'Versuum ordinem cur sic ut feci muta-  
 verim, ipsa diverbii ratio ostendit.'

204. σοὶ πέλας. Schol. ὡς αὐτοῦ ἤδη

καθεσθέντος. He had probably sate down  
 by the statue of Zeus, who is first invoked  
 on their approach. It seems clear from  
 τῶνδ' ἀγωνίων θεῶν, v. 185. Ζηνὸς ὄρνιν  
 τόνδε, v. 208. τρίαῖναν τήνδε, v. 214, that  
 the statues and symbols were close to  
 Danaus, who is throughout an actor on  
 the λογεῖον, and therefore that when the  
 chorus express a wish to sit near him,  
 they must leave the middle of the or-  
 chestra, and range themselves in front of  
 the stage; see supra 185. It is not im-  
 probable that either here or at v. 228  
 they even ascended the stage by the steps  
 leading up from the parodos on each side.

205. μηχανῆς ἔστω κράτος, i. e. what-  
 ever plan you propose, delay not to put it  
 into effect. At this verse some little pause  
 must have intervened while the maidens  
 were shifting their places.

206. ἀπολωλότας. 'After we have  
 perished,' i. e. too late. Schol. μὴ μετὰ  
 τὸ ἀπολέσθαι οἰκτειρήσῃς ἡμᾶς.

208. Ζηνὸς ὄρνιν. Schol. τὸν ἥλιον·  
 ἐξανίστησι γὰρ ἡμᾶς ὡς ἀλεκτρῶν. Pau-  
 sanias says that the cock was considered  
 sacred to the sun, lib. v. 25, 5, ἥλιον δὲ  
 ἱερόν φασιν εἶναι τὸν ὄρνιν, καὶ ἀγγέ-  
 λειν ἀνιέναι μέλλοντος τοῦ ἡλίου, and that  
 the sun was worshipped by the Argives  
 (as indeed might be expected from a  
 Pelasgic race); lib. ii. 18, 3, προελθοῦσι  
 δὲ ποταμός ἐστιν Ἰναχός, καὶ διαβάσιν  
 ἥλιον βαμὸς. Probably there was some  
 fancied connexion between ἀλέκτωρ and  
 ἡλέκτωρ, the Homeric title of the sun  
 (Il. xix. 398, Hymn. ad Apoll. 369). The  
 verse which has been lost contained  
 some question or remark on the sculptured



- ΧΟ. καλοῦμεν ἀγὰς ἡλίου σωτηρίους.  
 ΔΑ. ἀγνόν τ' Ἀπόλλω φυγάδ' ἀπ' οὐρανοῦ θεόν. 210  
 ΧΟ. εἰδὼς ἂν αἶσαν τήνδε συγγυνοίῃ βροτοῖς. (215)  
 ΔΑ. συγγυνοῖτο δῆτα καὶ παρασταίῃ πρόφρων.  
 ΧΟ. τίν' οὖν κυκλήσκω τῶνδε δαιμόνων ἔτι;  
 ΔΑ. ὀρῶ τρίαῖναν τήνδε, σημεῖον θεοῦ.  
 ΧΟ. ἀλλ' εὖ τ' ἔπεμψεν, εὖ τε δεξάσθω χθονί. 215  
 ΔΑ. Ἑρμῆς ὅδ' ἄλλος τοῖσιν Ἑλλήνων νόμοις. (220)  
 ΧΟ. ἐλευθέροις νυν ἐσθλὰ κηρυκευέτω.

symbol which called forth the injunction to invoke it.

209. *αγὰς ἡλίου*. The sun appears here distinct from Apollo, whereas a later mythology identified them; and indeed there are traces of this in Cho. 974, and the worship of Apollo Lyceus (inf. 668). If Apollo were invoked simply as the sun, he would most inaptly be termed *φυγάς ἀπ' οὐρανοῦ*, which relates to his servitude under Admetus. The identity of Zeus and Ἡλίου in this instance is very remarkable. It further appears, as Prof. Conington has observed, from the addition of *σωτηρίους*, the attribute of Zeus *Ῥωτήρ*.

211. *συγγυνοῖ — συγγυνοῖτο*. The middle corresponds to the active, though in the same sense, just as in 203, *ἴδοιτο* to *ἴδοι*. Cf. Cho. 398. Inf. 344 compared with 353. Herod. vi. 92, *Σικυώνιοι μὲν νῦν συγγρόντες ἀδικῆσαι, ὁμολόγησαν, ἑκατὸν τάλαντα ἐκτίσαντες, ἀζήμιοι εἶναι Αἰγινήται δὲ οὔτε συνεγνώσκοντο, ἦσαν τε αὐθαδέστεροι*. The Med. gives *εὐγνώη*. The Schol. makes as strange a blunder here in explaining *συγγυνοῖτο* by *συγγένοιτο*, as in 185, *ἀγωνίων θεῶν* by *γωνίας οὐκ ἐχόντων*. Hesych. *συγγνώμων* ἐλεήμων. There is a point in 210—11 which should be noticed: 'He will sympathize with us *mortals* in our flight, having himself been exiled as a *god*.'

214. *τρίαῖναν*. Schol. *ἐν γραφῇ*, 'represented in painting.' See inf. 735. There was a place at Argos so called. Schol. ad Phoen. 195, *Τρίαῖνα τόπος Ἀργεὺς ἔνθα τὴν τρίαῖναν ὄρθην ἔστησεν ὁ Ποσειδῶν*. There would seem to have been a tradition of this part of Argolis having been covered by the sea, which is likely, if we compare the low marsh of Lerna with ascertained changes on our own eastern coast. Pausan. ii. 22, 5, *ἐνταῦθα Ποσειδῶνός ἐστιν ἱερὸν, ἐπι-*

*κλησιν Περικλυστίον* τῆς γὰρ χώρας τὸν Ποσειδῶνα ἐπικλῦσαι τὴν πολλήν, ὅτι Ἦρας εἶναι καὶ οὐκ αὐτοῦ τὴν γῆν Ἰναχος καὶ οἱ συνδικάσαντες ἔγνωσαν. But there was also in the Acropolis of Athens, in the Erechtheum, the impress of a trident, to which, as the author of *Athens and Attica* remarks, the poet particularly alludes in the word *σημεῖον*. See Eur. Frag. Frachth. xvii. 47, *τρίαῖναν ὄρθην στάσαν ἐν πόλεως βάθροισ*. Ion 281, *πατέρα δ' ἀληθῶς χάσμα σὺν κρύπτει χθονός*; KP. *πληγαὶ τριαίνης ποντίου σφ' ἀπάλεσαν*. Pausan. i. 26, 6, *καὶ τριαίνης ἐστὶν ἐν τῇ πέτρᾳ σχῆμα* ταῦτα δὲ λέγεται Ποσειδῶνι μαρτύρια ἐς τὴν ἀμφισβήτησιν τῆς χώρας φανῆναι. Strabo, ix. 1, *ὀρῶ τὴν Ἀκρόπολιν, καὶ τὸ περὶ τῆς τριαίνης ἔχει τι σημεῖον*.

215. *εὖ τε—τε*. 'As he has safely conducted us, so may he favourably receive us.' Cf. 734. For the dative *χθονί*, see on Eum. 453.

216. *Ἑρμῆς ὅδ' ἄλλος*. 'Here also is Hermes, as the Greeks represent him.' For the Egyptian Hermes, or Thoth, see Cic. de N. D. iii. 22. The Scholiast seems to have understood ἄλλος for ἄλλοις, for he remarks *ὡς πᾶν Αἰγυπτίων ἄλλος αὐτὸν γραφόντων*. Compare however Theb. 419, *γίγας ὅδ' ἄλλος*, 'another, and this one a giant.' Eur. Ion 161, *ὅδε πρὸς θυμέλας ἄλλος ἐρέσσει κύκνος*, where mention has just before been made of an eagle. It is true that the Greek *Hermæ* were usually columnar (phallic) busts, and so different from the Egyptian form; but this is sufficiently implied by τοῖσιν Ἑλλήνων νόμοις. Pausan. iv. 33, 4, *Ἀθηναίων γὰρ τὸ σχῆμα τὸ τετράγωνόν ἐστιν καὶ τοῖς Ἑρμαῖς, καὶ παρὰ τούτων μεμαθήκασιν οἱ ἄλλοι*.

217. *ἐλευθέροις*, sc. *ὥστε ἐλευθέρους εἶναι*. The *κήρυξ*, as the Roman *præeco*, seems to have been connected with sales,

- ΔΑ. πάντων δ' ἀνάκτων τῶνδε κοινοβωμίαν  
 σέβεισθ', ἐν ἀγνώ δ', ἐσμὸς ὡς πελειάδων,  
 ἴζεσθε, κίρκων τῶν ὁμοπτέρων φόβῳ, 220  
 ἐχθρῶν ὁμαίων καὶ μαινόντων γένος. (225)  
 ὄρνιθος ὄρνις πῶς ἂν ἀγγεῦοι φαγῶν; *πῶς αὖτ. τοῦ ἑκ. ἡμε. α.*  
 πῶς δ' ἂν γαμῶν ἄκουσαν ἄκοντος πάρα *but cf. Ael. i. 140.*  
 ἄγνός γένοιτ' ἂν; οὐδὲ μὴ ἔν' Αἶδου θανὼν  
 φύγῃ μάταιος αἰτίαν, πράξας τάδε. 225

whence κηρύσσειν, to announce for sale, inf. 978. Herod. i. 194. vi. 121. The meaning appears to be, 'May he prove a kind herald, and not sell us as slaves.' Cf. τὰ τοιάδε χρή κηρυκεῖν Troad. 782. The usual antithesis is ἐλεύθερος and πεπραμένος or ἐμποληθείς, Cho. 901. Trach. 250. Compare inf. 603.

218. ἄνακτες θεοί, Pind. Ol. xi. 69, were the twelve greater gods. Cf. Herod. ii. 6. Plat. Phaedr. p. 247, A. Pind. Ol. v. 5, τῶν δώδεκα θεῶν βωμῶν, and Thuc. vi. 54.—κοινοβωμίαν. Generally an altar common to two, but here to many gods. Pausan. viii. 37, 7, ὑπὲρ δὲ τὸ ἅλσος—καὶ θεῶν ἄλλων εἰσι βωμοί. τῷ τελευταίῳ δὲ ἐπιγραμμά ἐστι, θεοῖς αὐτὸν τοῖς πᾶσιν εἶναι κοινόν. Id. v. 15, init. ἔστιν οὖν βωμὸς ἐν τῷ οἰκήματι θεοῖς πᾶσιν ἐν κοινῷ. Strabo, xiii. p. 605, ἐπὶ δὲ τῷ Λεκτῷ (in the Troad) βωμὸς τῶν δώδεκα θεῶν δεικνύται.

220. ὁμοπτέρων, of the same feathered race as themselves, i. e. their own kin. From the context the Schol. supplies τοῦ ὁμογενοῦς with ὄρνιθος. As it is natural for some birds to prey on others, we may suspect some legend existed which showed that doves and kites had some fancied relationship.

221. ἐχθρῶν. Hermann calls this 'inceptum,' and reads ἐχθρῶς ὁμαίον καταμαινόντων γένος,—a verse which his practised ear should have told him was by no means Aeschylean. There were two distinct grounds on which the marriage was disliked, hostility to their cousins personally, and scruples as to the religious defilement, ἀσεβῆ γάμον, sup. 9, τὸ μὴ θέμις, inf. 330. Hence καὶ is by no means superfluous. There is a slight confusion between the simile and the persons compared. Cf. Prom. 876. Cho. 239 seqq. ἰδοῦ γένναν εὖνιν αἰετοῦ πατρὸς, i. e. ἰδοῦ ἡμᾶς ὡς γένναν, and ibid. 497, παῖδες—φῆλλοι ὡς ἄγουσι δίκτυον. Prof. Conington well refers to Ajac. 168,

παταγοῦσιν ἅτε πτηνῶν ἀγέλαι' μέγαν αἰγυπιδὸν δ' ὑποδείσαντες—σιγῇ πτήξειαν ἔφωνοι. Compare with these verses Aen. ii. 514, 'Hic Hecuba et natae nequicquam altaria circum, Praecipites atra ceu tempestate columbae, Condensae et divum amplexae simulacra sedebant.'—ἐν ἀγνώ refers to the protection afforded to doves by the precinct of a temple, Eur. Ion 1197.

222. ὄρνιθος—φαγῶν. This genitive is common with verbs of eating, μέρος τι being understood. Hermann complains of some incoherency here; but the verse, which was a sort of proverb, merely illustrates μαιίνειν γένος. 'As a bird would be defiled by preying on its own kind, so would men be guilty by a forced and unnatural marriage with blood-relations.' The notion of ἀρπάζειν connects the two terms of comparison. Plutarch, Quaest. Rom. § xciii. πετεινοῦ γὰρ οὐδέ τις ἐώρακε γῦπα γενόμενον, ὡς αἰετοὶ καὶ ἱέρακες τὰ συγγενῇ δίκουσι καὶ κόπτουσι· καίτοι κατ' Ἀλσχύλον, Ὀρνιθος, κ.τ.λ. Elmsley was forgetful of this passage when he stated (on Med. 1156), "φαγεῖν apud tragicos non exstat nisi in Satyrica fabula."

223. ἄκοντος πάρα. There is nothing obscure in the somewhat elliptical expression γαμεῖν παρὰ τινος. More commonly we find γαμεῖν ἕκ or ἀπὸ τινῶν, e. g. Eur. Rhes. 168. Heracl. 299. Androm. 975. 1279. The Schol. has παρὰ πατρὸς ἄκοντος, whence Dindorf needlessly gives ἄκοντος πατρὸς, from Burges. Had the Scholiast found this, he would have made no comment on a simple genitive absolute. His note is clearly meant as a supplement to the vulgate.

225. μάταιος αἰτίαν. This emendation, given in the first edition of this play, and also suggested by Mr. Linwood, seems more probable than Schütz's ματαίων αἰτίας, which Hermann and Dindorf have adopted; though we find δικαίων



κακεὶ δικάζει τὰπλακῆμαθ', ὡς λόγος, (230)  
 Ζεὺς ἄλλος ἐν καμουῖσιν ὑστάτας δίκας.  
 σκοπεῖτε, καμείβεσθε τόνδε τὸν τόπον,  
 ὅπως ἂν ὑμῖν πρᾶγος εὖ νικᾷ τόδε.

ΒΑΣΙΛΕΥΣ.

ποδαπὸν ὄμιλον τόνδ', ἀνέλληνα στόλον, 230  
 πέπλοισι βαρβάροισι καὶ πυκνώμασι <sup>chitâtes</sup> (235)  
 χλίοντα, προσφωνοῦμεν; οὐ γὰρ Ἀργολὶς  
 ἐσθῆς γυναικῶν, οὐδ' ἀφ' Ἑλλάδος τόπων.  
 ὅπως δὲ χώραν οὐδὲ κηρύκων ὕπο

for δίκης, Ag. 785. Dindorf formerly retained the vulgate μάταιον αἰτίας, destitute as it is of any intelligible meaning. On the sense of μάταιος see sup. 194. On οὐ μὴ, Theb. 38.

226. τὰπλακῆμαθ'. This word is corruptly written in the MSS., and was restored by Stephens. On the double accusative compare Hec. 644, ἔρις ἂν κρίνει τρισσὰς μακάρων παῖδας ἀνὴρ βούτας. A similar construction is Od. viii. 22, ἀέθλους πολλοὺς, τοὺς Φαίηκες ἐπειρήσαντ' Ὀδυσῆος. The Ζεὺς ἄλλος may be interpreted as an euphemism for the Egyptian Osiris; but Danaus perhaps speaks as the chorus in 147, according to the Greek mythology, whence he adds ὡς λόγος. This belief in a judgment after death seems to have been an Orphic doctrine; see Pind. Ol. ii. 60.

228. τόπον. Dindorf and Hermann read τρόπον with Stanley. The next verse certainly favours a correction slight in itself and probable from the similar sense of ἀμείβεσθαι in 191. The objection is, that τόνδε can hardly be referred so far back as v. 191; and the last remarks of Danaus have had no reference to his former instructions about a proper reply, unless we can suppose him to mean, 'tell them there is a Zeus below who,' &c. But such moralizing can hardly be called a reply, even granting that τόνδε might stand in this case for τοῦτον. It would, at all events, be a reply, not to the king, but to the sons of Aegyptus. The meaning is, as Wellauer explained, 'huc vos conferte;' and Danaus must be supposed to point out some spot, a little apart from that taken at 205, which they are to occupy on the approach of the king. On this use of ἀμείβεσθαι see Theb. 293. Plat. Apol. p. 37, D, ἄλλην ἐξ ἄλλης

πόλιν ἀμειβομένην καὶ ἐξελαινομένην ζῆν. Hermann places marks of a lacuna before this verse. It is not improbable that some such line as ἀλλ' εἰσορῶ γὰρ τῆσδ' ἄνακτα γῆς πέλας may have dropped out; but the abruptness in σκοπεῖτε is not unsuited to the sudden entrance of the king.

230. στόλον. The Schol. seems to have read στολὴν, which is plausible. Hermann adopts Bothe's ἀνελληνόστολον, but this, making every allowance for the oddness of some Aeschylean compounds (see sup. 194), rather exceeds probability. The only question seems to be whether στόλον means 'company,' agreeing with ἀνέλληνα, or 'equipment,' depending on the sense of κατὰ, 'not like Greeks in your accoutrements.' The former appears the more probable, as we have στόλον γυναικῶν inf. 910. 921. ἔρσην στόλος inf. 481.

231. πυκνώμασι. Hermann reads πυκάσμασι, a conjecture mentioned by G. Burges. But, as πυκνώω and πυκάζω have the same primary meaning, in a writer as old as Aeschylus πύκνωμα may have signified a fold or wrapping, i. e. any enveloping cover, just as well as πύκασμα. It does not appear how far the dress of the Suppliants was barbaric, and how far Greek; but not a few details of the latter sort are mentioned, as καλύπτρα v. 114, στρόφοι and ζῶναι v. 451, χιτῶνες v. 878, πέπλοι v. 426, ἐμπυκες v. 425. Doubtless, from the word χλίοντα, i. e. τρυφῶντα, and the mention before of Sidonian or embroidered head-dresses, there was much of colour and splendour, if only for stage effect.

234. ὅπως τε Herm., but perhaps by an error of the press. He inclines to read (as any one at first sight would incline) οὔτε κηρύκων ὕπο. But οὐδὲ is sometimes





ΒΑ. πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῶς ἐμοί. 245  
τοῦ γηγενοῦς γάρ εἰμ' ἐγὼ Παλαίχθονος (250)  
ἱνις, Πελασγοῦ τῆσδε γῆς ἀρχηγέτης  
ἐμοῦ δ' ἀνακτος εὐλόγως ἐπάννυμον  
γένος Πελασγῶν τήνδε καρπυῖται χθόνα. *mid. "to take crops from".*  
καὶ πᾶσαν αἶαν, ἧς δι' ἄγνός ἐρχεται 250  
Στρυμῶν, τὸ πρὸς δύνοντος ἡλίου κρατῶ. (255)  
ὀρίζομαι δὲ τήν τε Περραίβων χθόνα  
Πίνδου τε τᾱπέκεινα, Παιόνων πέλας,

a man *ράβδος*, 'a stick,' yet we have a very close analogy in our statē terms, 'Black Rod,' 'Gold Stick,' &c. 'Ερμοῦ is the reading of the Paris MS.; the Med. has *ἡερου* (*sic*). Dindorf edits *ἡ τηρὸν ἱροῦ ράβδον*, 'the verger of the temple.' I formerly conjectured *τηρόραβδον ἱρὸν*, but perhaps the vulgate is genuine.—*ἄγν*, sc. *ἡγεμόνα*, as explained by Hesych. and Lex. Bekk. (Anecd. i. p. 380.)

245. *πρὸς ταῦτα*, 'for that matter,' i. e. as to my being *πόλεως ἄγν*, as you rightly conjecture. So *πρὸς ταῦτα βούλευε*, Prom. 1051. Inf. 514. See on Eum. 516.

247. *Πελασγοῦ*. The later editors seem to agree in adopting Canter's conjecture *Πελασγός*. The reason of this is, that the king proceeds to state that the Pelasgic race of the country derives its name from him; and other writers, as Apollodor. ii. 1. 7. iii. 8, give him that appellation. On the other hand, if the nominative had been found by a scribe in his copy, he was not very likely to have altered it; and Haupt has well observed, that elsewhere in the play the king's name never appears (except indeed 987), but he is called by some other title; vid. 322. 342-3. 610. 944; and in the 'Dramatis personae' and the dialogues he is always *Βασιλεὺς*, not *Πελασγός*. He even appears to conceal his name in v. 915. And for the sense, there is nothing harsh in saying, 'I am king of this Pelasgian race, which is called after me.' It only remains therefore to defend the Greek *γῆ Πελασγός*. Now Plutarch, *Symposiac*. lib. v. § ii. quotes from an anonymous poet *χθὼν ἡ Πελασγῇ*, and inf. 280 we have *Ἰνδοὶ γυναῖκες* (where see the note). Euripides has the very analogous expressions *Πελασγὸν Ἄργος*, *Orest*. 692, and *γῆ Φαρσαλὸς*, *Iph. A.* 812. Indeed, Aeschylus seems to be fond of the masculine termination, as inf. 517, *τύχη πρακ-*

*τήριος*: *Id.* 712, *κύριος ἡμέρα*. Cho. 228; *δακρυτὸς ἐλπίς*. Hence, though *Πελασγός* is a highly probable emendation, in rejecting *Πελασγοῦ* we may possibly be altering the very words of the poet.

248. *ἐπάννυμον*. It is hardly necessary to remark, that this form of hero-worship was very common, and seems to have been seriously received, e. g. Thuc. vi. 2, *καὶ ἡ χώρα ἀπὸ Ἰταλοῦ, βασιλείως τινὸς Σικελῶν, τοῦνομα τοῦτο ἔχοντος, οὕτως Ἰταλία ἐπώνομασθη*.

250. *ἄγνός Στρυμῶν*. The MSS. reading is *Ἄλγος* and *Στρυμῶν τε*. But for *τε* the Med. has, or rather had, *τδ*, whence both J. Wordsworth and Hermann made the certain emendation in the text. Cf. Prom. 442, *ἀγορεύων ποταμῶν*. Pers. 491, *ῥέεθρον ἄγνοῦ Στρυμόνος*. As the Strymon separates Thrace from Macedonia, the poet says that the territory of Pelasgic Argos lay on the west side of that river: though in fact Thrace itself was one of the most important Pelasgic settlements. See *Varronianus*, p. 26—8. *New Cratylus*, § 93. Strabo, vii. 7. ix. 5. x. 2. *Id.* p. 221: *καὶ τὸ Πελασγικὸν Ἄργος ἡ Θετταλία λέγεται τὸ μεταξὺ τῶν ἐκβολῶν τοῦ Πηνειοῦ καὶ τῶν Θερμοπυλῶν ἕως τῆς ὀρεινῆς τῆς κατὰ Πίνδον, διὰ τὸ ἐπάρχει τῶν τόπων τούτων Πελασγούς. Τὸν τε Δαία τὸν Δωδωναῖον αὐτὸς ὁ ποιητὴς* (II. xvi. 233) *ὀνομάζει Πελασγικὸν, Ζεὺ ἕνα Δωδωναίε Πελασγικέ*.

252. *τήν τε*. So Stanley for *τήνδε*.—*ὀρίζομαι* has here a true middle sense, 'I mark as my boundaries.' Inf. 388, *ὀρίζομαι μὴ χαρ γάμου*. So Plat. Menex. p. 239, *Δαρείος μέχρι Σκυθῶν τὴν ἀρχὴν ὥρισται*. Hermann adds a fragment of Euripides, *ὦ γαῖα πατρίς ἦν Πέλοψ ὀρίζεται*.

253. *τᾱπέκεινα*. 'The parts beyond Pindus, nearly as far as the Paeonians.



ὄρη τε Δωδωναῖα· συντέμνει δ' ὄρος  
 ὑγρὰς θαλάσσης· τῶνδε τὰπὶ τάδε κρατῶ. 255  
 αὐτῆς δὲ χώρας Ἀπίας πέδον τόδε (260)  
 πάλαι κέκληται φωτὸς ἱατροῦ χάριν.  
 Ἀπὶς γὰρ ἔλθων ἐκ πέρας Ναυπακτίας, ὡς Δοιδόρου  
 ἱατρόμαντις παῖς Ἀπόλλωνος, χθόνα  
 τήνδ' ἐκκαθαίρει κνωδάλων βροτοφθόρων 260  
 τὰ δὲ παλαιῶν αἱμάτων μιάσμασιν (265)

For Pindus itself rather belonged to Perrhaebia, whence Propertius calls it 'Perrhaebus Pindus,' iii. 5, 33. Homer places the Perrhaebi about Dodona, II. ii. 749.

254. συντέμνει, *'cuts it short'* (compare σύντομος). The sea is probably meant which washes both the eastern and western coasts. Eur. Ion 295, ὅροις ὑγροῖσιν, ὡς λέγουσ', ὠρισμένη.—τὰπὶ τάδε, i. e. all within these limits. The phrase answers to ἐπέκεινα as *cis* to *ultra*. Plat. Phaed. § 140, ὅταν εἰς τὸ ἐπέκεινα τῆς γῆς ὁρμήσῃ, καὶ ὅταν εἰς τὸ ἐπὶ τάδε. Aristot. Hist. An. viii. 28, ἐν Κεφαλληνίᾳ ποταμὸς διέρχει, οὗ ἐπὶ τάδε μὲν γίγνονται τέττιγες, ἐπέκεινα δ' οὐ γίγνονται. The Schol. seems to have read τῶνδε καὶ τάδε, which he strangely explains by καὶ ἐπέκεινα δὲ τῶνδε κρατῶ, 'and even in the parts beyond these I hold sway.'

256. αὐτῆς χώρας Ἀπίας. To speak only of the Argive territory within the Peloponnese. Ἀπία was probably a very ancient Scythian or Pelasgian name. See *Varronianus*, p. 36. Herod. iv. 59, ὀνομάζεται δὲ Σκυθιστὶ Ἰσθίη μὲν Ταβίη, —Γῆ δὲ Ἀπί. The whole Peloponnese, as Strabo shows, viii. 6, was included in the Homeric term Ἀργος, and was also called ἁλὶν γαῖα, 'the far land.' Pausanias, ii. 5, 5, says that all within the Isthmus, before the arrival of Pelops, was called Ἀπία from Apis the son of Telechin. The subject is discussed by Buttmann in his *Lexilogus*. Both Ἀπία and Ἀπῖς may however be connected with ἥπιος. The earth is called 'gentle' by a propitiatory epithet, like the Bona Dea of the Romans. Physicians' remedies are ἥπια ἀκέσματα, Prom. 490. This suits the idea of his *taming* the earth overrun with fierce monsters,—a process which other writers expressed by *ἐξημερῶσαι*.

258. πέρας. This word, the accusative of which, πέραν, passed into a preposition, seems to have signified 'a land lying op-

posite over the water,' just as France would be ἡ πέρα to an inhabitant of our southern coast. So Ag. 182, Χαλκίδος πέραν ἔχων παλιρρόθοις ἐν Αὔλιδος τόποις. See Arnold on Thuc. ii. 23. *New Cratylus*, § 178. Homer, II. ii. 626, has νήσων αἱ ναῖουσι πέρην ἁλὸς Ἥλιδος ἄντα, which exactly illustrates πέρα Ναυπακτίας. So in Eur. Heracl. 82, an inhabitant of Marathon says to Iolaus from Argos, ἡ πέραθεν ἁλίφ' πλάτα κατέχει' ἐκκλιπόντες Εὐβοῖδ' ἄκραν; The Schol. points out the anachronism in the name. Pausan. x. 38, 5, ἐπὶ Ναυπάκτῳ γε οἶδα εἰρημένον, ὡς Δωριεῖς ὁμοῦ τοῖς Ἀριστομάχον παισὶ τὰ πλοῖα αὐτόθι ἐποιήσαντο, καὶ ἀντὶ τούτου γενέσθαι τὸ ὄνομα τῷ χωρίῳ φασί.

259. παῖς Ἀπόλλωνος. This was a general name for a physician. So τινὰ Λητοῖδα, Pind. Pyth. iii. 67. Apis was the son of Phoroneus (Apollodor. ii. 1, 1), and was put to death for his tyranny by Telechin. Others (Pausan. ii. 5, 5) call him the son of Telechin.

261. μιάσμασιν. Schol. ὡς τῶν πολιτῶν αὐτοκτονησάντων. Cf. Ag. 1623. Plat. Menex. p. 237, D, ὅτε ἡ πᾶσα γῆ ἀνεδίδου καὶ ἔφνε ζῶα παντοδαπά, θηρία τε καὶ βοτᾶ, ἐν τούτῳ ἡ ἡμετέρα θηρίων ἀγρίων ἄγρονος καὶ καθαρὰ ἐφάνη. Pausan. i. 26, 9, πάλαι δὲ ἔρα τὰ θηρία φοβερώτερα ἦν τοῖς ἀνθρώποις—ὥστε καὶ ἐλέγετο τὰ μὲν ἀνέναι τὴν γῆν, τὰ δὲ ὡς ἱερὰ εἶναι θεῶν, τὰ δὲ καὶ ἐς τιμωρίαν ἀνθρώπων ἀφείσθαι. Schol. on Eur. Orest. 1646, Πελασγὸς αὐτόχθων ὁ Ἀργεῖος, ὁ τοῦ Ἀκέστορος τοῦ Ἰάσου, ἐλθὼν εἰς Ἀρκάδιαν, θηριώδεις ὄντας τοὺς Ἀρκάδας εἰς τὸ ἡμερώτερον μετέβαλε. It is probable that *civilization* in the general sense is represented by the old legends which speak of clearing countries from monsters. This was a natural way of speaking, and so Euripides does speak, Suppl. 201, αἰνῶ δ' ὅς μιν βίον ἐκ πεφυρμένου καὶ θηριώδους θεῶν διεσταμῆσατο.



χρανθείς' ἀνῆκε γαῖα μηνιτῇ δάκη, *of dia son tiou*  
 δρακονθόμιλον δυσμενῇ ξυνοικίαν.

τούτων ἄκη τομαῖα καὶ λυτήρια

πράξας ἀμέμπτως Ἄπις Ἀργεῖα χθονὶ 265

μνήμην ποτ' ἀντίμισθον ἡὔρετ' ἐν λιταῖς. (270)

ἔχων ἂν ἤδη τὰπ' ἐμοῦ τεκμήρια

γένος τ' ἂν ἐξεύχοιο καὶ λέγοις πρόσω.

μακράν γε μὲν δὴ ῥῆσιν οὐ στέργει πόλις.

XO. βραχὺς τορός θ' ὁ μῦθος' Ἀργεῖαι γένος 270

ἐξευχόμεσθα, σπέρματ' εὐτέκνου βοός· (275)

καὶ ταῦτ' ἀληθῇ πάντα προσφύσω λόγῳ.

BA. ἄπιστα μυθεῖσθ', ὦ ξέναι, κλύειν ἐμοί,

ὅπως τόδ' ὑμῖν ἐστίν Ἀργείων γένος.

262. *μηνιτή*. This is Porson's emendation, and is perhaps the best that has yet been made. The compounds *δευμήνιτος* and *ἀμήνιτος* are Aeschylean; and it is an important argument, that *μήνις* and *μήνιμα* are the terms regularly used of calamities sent in consequence of a curse. So Plat. Phaedr. p. 244, D, ἀλλὰ μὴνόςσων γε καὶ πόνων τῶν μεγίστων, ἃ δὴ παλαιῶν ἐκ μηνιμάτων ποθὲν ἐν τισὶ τῶν γενῶν ἦν, μανία ἐγγενομένη καὶ προφητεύσασα οἷς ἔδει ἀπαλλαγὴν εὔρετο. The MSS. give *μηνεῖται* ἄκη, which Dind. alters to *μηνιαί* ἄκη, 'beluas singulis mensibus emissas ulciscendorum scelerum causa,' Herm. to *μηνιταί* ἄκη, 'quod solamina irae significare puto.' But neither seems to have much probability. Perhaps, *μήδετα* δ' ἄκη, 'and contrives remedies,' viz. for the curse of blood. Perhaps however δάκη is the more probable, as the Schol. took *δράκων* θ' *δμιλον* as an *epexegetis*, and because *τούτων* ἄκη, &c. almost immediately follows.

264. *τομαῖα*, remedies by the use of drugs; *λυτήρια*, by *ἰλασμοί*, *τελεταί*, *καθαρμοί*, &c.

266. *μνήμην* ἡὔρετο. 'For his reward got mention in our prayers.' This 'commemoration of benefactors' is of great antiquity. Thus Dionysus (Eur. Bacch. 46) complains of Pentheus, that ἐν χάρις οὐδαμῶς μίλειν ἔχει.—*ἀντίμισθον*, in allusion to the usual physician's fees.

267. *ἔχων*. The MSS. have *ἔχον* δ', in which δ' seems to have been thrust in for the sake of the metre. The common reading *ἔχουσ'* ἂν has the authority of the

marginal γρ. *ἔχουσιν*. But it is very difficult to believe *ἔχον* δ' a mere corruption. The king appears to address himself in particular to Danaus, as the leader of the company, though the leader of the chorus is in a manner obliged to give the answer, because the dialogue is nowhere between more than two parties in the same scene. If the supposition made above, v. 204, be correct, there is no difficulty in this view. Hermann writes *ἔχοντες*, but does not say how this is to be reconciled with *ἐξεύχοιο*. As a 'nominativus pendens' it is very awkward, and not less so with *ἔστε* supplied.

268. Med. *γένειτ'* ἂν ἐξ *εύχοιο* καὶ *λέγοι* πρόσω.

269. *μακράν* ῥῆσιν. See sup. 196. Pind. Isthm. ii. 9. vi. 87, τὸν Ἀργείων τρόπον εἰρήσεται πα κ' ἐν βραχίστοις. Soph. Odys. Fur. frag. 411, μῦθος γὰρ Ἀργολιστὶ συντέμνειν βραχὺς. Frag. Acrisii, 61, ἄλλως τε καὶ κόρη τε κάργεια γένος, αἷς κόσμος ἢ σιγῇ τε καὶ τὰ παῦρ' ἔπη.—*οὐ στέργει* is, 'does not tolerate.' Soph. Antig. 543, λόγοις δ' ἐγὼ φιλοῦσαν οὐ στέργω φίλην.

272. *προσφύσω*. Schol. ἀποδείξω. This rare word appears to correspond in all respects to the Latin *affirmare*, to attach or fasten a thing so that it cannot be shaken, i. e. to assert, or prove incontrovertibly. Cf. inf. 922. So *adseverare*, the primary sense of *severus* being 'fixed,' 'staid.' Ar. Nub. 372, τοῦτό γε τοι τῷ νυνὶ λόγῳ εὖ προσέφυσας. Eur. Bacch. 921, καὶ σὺ κέρατε κρατὶ προσπεφυκέναι. Od. xii. 433, τῷ προσφὺς ἐχόμεν.

ἑμποβάμων B. 805 = ἐμπεσθίων 2<sup>o</sup> *πομπήν ἐκὲν ἁ ἡμέρῃ*  
*a used for riding* 3. A. R. 821. *ἑμπεσθίων οὐλοῦ*.

Λιβυστικάῃς γὰρ μᾶλλον ἐμφερέστεραι 275

γυναιξὶν ἔστε, κούδαμῶς ἐγχαωρίαῖς. (280)

καὶ Νεῖλος ἂν θρέψει τοιοῦτον φυτὸν,

Κύπριος χαρακτήρ τ' ἐν γυναικείοις τύποις

εἰκὼς πέπληκται τεκτόνων πρὸς ἀρσένων.

Ἰνδοὺς τ' ἀκούω νομάδας ἵπποβάμοσιν 280

*ἵπποβαθὴ a mule saddle (ἵπποβαθὴς — φεῖ — πῶς — πῶς)*  
 εἶναι καμήλοισι ἀστραβιζούσαις, χθόνα (285)

277. Νεῖλος. Cf. inf. 491. Frag. 159, ἵστρος τοιαύτας παρθένοὺς λοχεύεται. The king says, that from their colour (sup. 145) and dress he should believe them to be Egyptians, Cyprians, Indians, Amazons, rather than Argives, as they assert themselves to be. This passage (283) proves the opinion of the ancients to have been, that the Amazons, who certainly cannot be regarded as a wholly fabulous race, were as dark-complexioned as Indians or Libyans. Herodotus expressly states (ii. 104) that the Colchians were like the Egyptians, μελάγχροες καὶ οὐλότριχες. See Prom. 423, Κολχίδος δὲ γῆς ἔνοικοι παρθένοι, μάχας ἔτρεστοι. That some of the inhabitants of Cyprus were from Ethiopia is asserted by Herod. vii. 90. Two carefully-sculptured statues found by Di Cesnola near Golgi in Cyprus have features "neither Egyptian nor Assyrian, but have a strong resemblance to the present inhabitants of Cyprus" ("Cyprus," p. 130). They are handsome portraits, with well-arched eyebrows and oval faces.—θρέψει, because rivers were κούροτρόφοι. Cf. Ag. 1129.

279. εἰκὼς, sc. τῷ ὑμετέρῳ. So ξένῳ εἰκὼς Cho. 551. The simile is probably from coining, and it is the earliest definite mention of the art practised with the hammer and the die. For τεκτόνων cf. inf. 588. See on Eum. 53. Herod. i. 116, καὶ ὁ χαρακτήρ τοῦ προσώπου προσφέρεσθαι ἐδόκει εἰς αὐτόν. We use the same phrase, in speaking of a stamp or cast of countenance.

280. ἀκούω. The MSS. have ἀκούων, which is easily accounted for by the *v* in νομάδας. Hermann however retains this, and reads, with G. Burges, οἶμαι for εἶναι. For Ἰνδοὺς Dind. and others read Ἰνδὰς, but the masculine form may have been used like γυνὴ Αἰθίοψ frag. 315, γυνὴ Ἑλλην (Bekk. Anecd. i. p. 97), πολλὴ Ἑλλην Heracl. 131, γῆ Ἑλλην Iph. T. 341,—not to quote, as somewhat uncertain, γῆ Πελασγός sup. 247. The meaning is quite simple: 'I am told that the Indian wo-

men travel about (νομάδας εἶναι) on camels which are mounted like horses and bear burdens like mules,' i. e. performing the double duty which among the Greeks is assigned to separate animals. It is worthy of notice, that this is the earliest mention of India which has descended to our times, though Aeschylus had the vaguest ideas of it, as a tract lying somewhere to the south or south-east of Europe.

281. Hermann reads ἀστραβιζούσας with Dindorf and others. This is found in the Med. and Paris MS., but by an alteration of the original reading in the former. The Schol. explains καμήλοισι νατοφορουμέναις κατὰ τὴν χθόνα: but χθόνα evidently depends on ἀστυγεϊτονομένης, 'having their country alongside of the Ethiopians.' On the word ἀστράβη see Buttmann, Excurs. vii. ad Dem. Mid. Harpocration: ἀστράβη· ἡ ἡμίονος· μήποτε δὲ πᾶν ὑποζύγιον ἐφ' οὗ ἄνθρωποι ὀχοῦνται. It was particularly said of a mule that was used for riding (σωματηγός). On the Indians and their camels see Herod. iii. 98. 102, 103, who (ib. 107—114) appears to regard India, Arabia, and Ethiopia as in some way connected; and this ancient notion must have given rise to the tradition preserved by Pausanias, lib. ii. 5, 2, that the Nile was a continuation of the Euphrates. See also lib. vii. 69. Similarly Virgil speaks of the Nile as *usque coloratis amnis deversus ab Indis*, Georg. iv. 293. Strabo, i. pp. 30—4, discusses this theory at great length. Ephorus, he says (p. 34), records an old geographical opinion, that the earth was divided into four parts, whereof the Indians occupied that on the east, the Ethiopians on the south, the Celts on the west, and the Scythians on the north; but that Ethiopia is larger than Scythia, for that the Ethiopian race extends from the rising of the sun in winter even to the west. Homer seems to have held similar views, in placing the Ethiopians οἱ μὲν δυσσέμενοι Ἐπείρου οἱ δ' ἀνιόντος, Od. i. 24. The fact of some



παρ' Αἰθίοψιν ἀστυγειτονουμένας. *οὐκ ἔστιν ὡς ἡμεῖς*  
*ἐπισημαίνωμεν.*  
 καὶ τὰς ἀνάνδρους κρεοβότους Ἀμαζόνας,  
 εἰ τοξοτευχεῖς ἦτε, κάρτ' ἂν ἦκασα *ἀμείνω τὴν τοξοτε-*  
 ὑμᾶς. διδασχθεὶς ἂν τόδ' εἰδείην πλέον, 285  
 ὅπως γένεθλον σπέρμα τ' Ἀργεῖον τὸ σόν. (290)

ΧΟ. κληδούχον Ἦρας φασὶ δωμάτων ποτὲ  
 Ἰὼ γενέσθαι τῇδ' ἐν Ἀργεῖα χθονί.

ΒΑ. ἦν ὡς μάλιστα καὶ φάτις πολλὴ κρατεῖ  
 μὴ καὶ λόγος τις Ζῆνα μιχθῆναι βροτῶ; 290 (295)

ΧΟ. κοῦ κρυπτά γ' Ἦρας ταῦτα τὰμπαλάγματα.

Indian tribes being almost as black as Ethiopians (though not woolly-haired), added to the fact, that the entire hemisphere below the line was unknown to the early Greeks, will sufficiently account for this otherwise perplexing error. Even Strabo (p. 103) held the opinion that 'the Ethiopians near to Egypt (οἱ πρὸς Αἰγύπτῳ) are divided into two parts, for some of them are in Asia and others in Libya, differing nothing from each other.' By Αἰθίοψιν we must suppose Aeschylus to mean the former.

283. κρεοβότους. The MSS. have κρεοβότους δ'. The confusion between βοτὸν and βροτὸν is so frequent (vid. inf. 836), that this form seems more probable than κρεοβόρους, though Hermann thinks otherwise. Compare εὐβοτος, 'well-fed.' The δ' is perhaps rightly omitted by the latter. Porson and Dindorf write τ', but as a general rule additional epithets are not coupled by any particle. The name Ἀμαζόνες, according to Eustath. on Dionys. Perieg. p. 110, ed. R. Steph., was from α and μάζα: Ἀμαζόνες ἐκαλοῦντο Σαυροπατίδες διὰ τὸ σαύρας πάσασθαι, ὃ ἐστὶ γεύσασθαι τοιούτων γὰρ ἥσθιον κρέων διὰ καὶ Ἀμαζόνες ἐκαλοῦντο, οἷα μὴ μάζαις ἀλλὰ κρέασι θηρίων ἐπιστρέφόμεναι. The fancy probably arose from a corruption or dialectic variety of the name Σαυρομάται, who were connected with the Amazons, Herod. iv. 110.—Ib. 117, φωνῇ δὲ οἱ Σαυρομάται νομίζουσι Σκυθικῇ, σολοικίζοντες αὐτῇ ἀπὸ τοῦ ἀρχαίου, ἐπεὶ οὐ χρηστῶς ἐξέμαθον αὐτὴν αἱ Ἀμαζόνες.—ἀνάνδρους, 'unmarried,' στυγάνορας as they are called Prom. 743. Hermann reads καίτῶν for καὶ τὰς, because the suppliants could not be called 'the Amazons,' i.e. the whole race; and it is doubtful if the Med.

has τὰν or τὰς. The change appears altogether for the worse. The use of the article in the predicate may be defended by many examples. See Prom. 853.

284. τοξοτευχεῖς ἦτε (ἦστε Med.). Cf. Eum. 598. Herod. iv. 114.

289. ἦν ὡς μάλιστα, i.e. ὡς μάλιστα κρατεῖ φάτις, καὶ ὡς πολλὴ φάτις (ἐστὶ). Here Hermann appears to be right in reading ἦν for ἦν, and giving this verse to the king. To the first statement of the chorus the king at once assents, as a fact notorious to the Argives. He proceeds to question them more closely, to see if their account tallies with the local tradition, and so to test their veracity. 'There was some story too, I think, that Zeus had intercourse with a mortal?' W. Dindorf marks the loss of a verse after this and v. 291. [In ed. 4, after 306 and 309.]

291. κοῦ κρυπτά. This correction of καὶ κρυπτά was made in the first edition of this play; but had been anticipated by Stanley. Hermann has given κῆκρυπτα. All accounts represent the amour as known to Hera. Schol. ad Soph. El. 5, ἡ δὲ γνοῦσα τὸν κύνα τὸν Ἄργον τὸν πανόπτην ἐπέστησε φυλάττειν αὐτήν. Apollodor. ii. 3, φωραθὲς δὲ (sc. Zeus) ὕφ' Ἦρας τῆς μὲν κόρης ἀνάμενος εἰς βοῶν μετεμόρφωσε λευκὴν.—τὰμπαλάγματα is Hermann's happy correction for τῶν παλάγμάτων, a reading which had baffled all preceding editors. He quotes a slightly corrupt gloss of Hesychius, ἐμπαλούγματα αἱ ἐμπλοκαί, and observes that the Schol. here explains the text by αἱ περιπλοκαί. The verb ἐμπαλάσσεσθαι occurs Thuc. vii. 84. Her. vii. 85. It is obvious that when once written τὰ παλάγματα, it would have been changed to τῶν παλάγμάτων for the sake of the metre.

*ὡς ἐμπαλού-*



- BA. πῶς οὖν τελευτᾷ βασιλέων νείκη τάδε ;  
 XO. βοῦν τὴν γυναικ' ἔθηκεν Ἀργεία θεός.  
 BA. οὐκοῦν πελάζει Ζεὺς ἔτ' εὐκραίρῳ βοῖ ; 295 (300)  
 XO. φασὶν, πρέποντα βουθόρῳ ταύρῳ δέμας. *υπεκας ινένο*  
 BA. τί δῆτα πρὸς ταῦτ' ἄλοχος ἰσχυρὰ Διός ;  
 XO. τὸν πάνθ' ὀρῶντα φύλακ' ἐπέστησεν βοῖ.  
 BA. ποῖον πανόπτην οἰοβουκόλον λέγεις ;  
 XO. Ἀργον, τὸν Ἑρμῆς παῖδα γῆς κατέκτανε. 300 (305)  
 BA. τί οὖν ἔτευξεν ἄλλο δυσπότημῳ βοῖ ;  
 XO. βοηλάτην μύωπα κινητήριον  
 [οἷστρον καλοῦσιν αὐτὸν οἱ Νείλου πέλας.]  
 BA. τοιγάρ νιν ἐκ γῆς ἤλασεν μακρῷ δρόμῳ ;  
 XO. καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί. 305 (310)  
 BA. καὶ μὴν Κάνωβον καπὶ Μέμφιν ἴκετο ;

292. νείκη τάδε, 'these jealousies.' The word is so used Bacch. 294.

294. βοῦν τὴν γ. So Canter for βούτην (βόν . . . τὴν Med.). The Scholium on this verse, τὴν διὰ τὴν γενομένην ὑπὸ Διὸς μεταμόρφωσιν τῆς Ἰοῦς, should be read τὴν βοῦν τὴν γενομένην, &c., and referred to νιν in v. 304, while the words τῇ θεῇ προσήσας at the end belong to συγκόλλως in 305.

295. ἔτ'. So Schütz for ἔπ'. These letters are continually interchanged, as in the very next verse Rob. has τρέποντα, and so the MSS. give τρέψειεν for πρέψειεν Ag. 1299. Cf. 513. 843. The Greeks do not usually say πελάζειν ἐπὶ τινι, and the sense required is 'Zeus then no longer approached her, after she had been changed into a cow? They say he did so in the likeness of a bull.' See on Prom. 528.—πρέπειν may here have an active sense, as in Ag. 1299.

299. ποῖον κ.τ.λ. 'Whom do you mean by the πάνθ' ὀρῶν φύλαξ that you describe?'—οἰοβουκόλον. Compare ἰπποβουκόλοι Phoen. 28. βουθυτὴν δὲν Ar. Plut. 820. On Argus see Prom. 578.

300. Ἑρμῆς. Schol. recent. ad Prom. 572, ὃ δὲ Ζεὺς πάλιν ἐρασθεὶς αὐτῆς ἔπεμψε τὸν Ἑρμῆν, ἀφελέσθαι ταύτην τοῦ Ἀργον καὶ διακομίσαι αὐτῷ καὶ ἐπεὶ ἄλλως λαθεῖν Ἀργον τὸν πανόπτην οὐκ ἦν, διὰ βολῆς λιθείας τοῦτον ἀνῆρκεν. Hence his Homeric title Ἀργεϊφόντης.

301. τί οὖν ἔτευξε δ' ἄλλο MSS., whence Hermann gives τί δ' ; οὐκ ἔτευξεν

ἄλλο, &c. This is probable; for δὲ has been written out of its place inf. 315. But instances of τί οὖν and τί ἔστι are not wanting, e.g. Pers. 689. 783. Ag. 1084. Theb. 196. 701. Eum. 862. See Monk ad Hippol. 975.

303. οἱ Νείλου πέλας. Hermann reads Ἰνάχου πέλας, by a very ingenious correction (see 491), and assigns this verse to the king. Unquestionably it is either corrupt or spurious; for it is absurd to say that the Egyptian name for the μύωψ was οἷστρος, a pure Greek word, imitative of the whizz of the insect. Cf. Apoll. Rhod. iii. 277, οἷστρος,—ὅν τε μύωπα βοῶν κλείουσι νομῆες. Hermann's view involves rather serious consequences; he alters the persons to the three following verses, and marks a lacuna after 306. Still, it is quite reasonable to suppose that the object of the king's remark οἷστρον καλοῦσιν, &c. was to notice the smallest discrepancies in the two narratives; and συγκόλλως ἐμοί, 'consistently with my account,' is really more suited to the person of the king.

304. τοιγάρ, as in Eum. 573. 861, is more commonly affirmative, and so is καὶ μὴν (v. 306). But throughout this dialogue the king puts questions, except in the imperatives towards the close.—For ἐκ γῆς the Schol. might seem to have read αἰθῆς:—δις αὐτὴν ἤλασε μακρῷ δρόμῳ. But probably we should restore δι' ὃ αὐτὴν κ.τ.λ.

306. Κάνωβον. See Prom. 865. Ac-

ΧΟ. καὶ Ζεὺς γ' ἐφάπτωρ χειρὶ φιτύνει γόνον.

ΒΑ. τίς οὖν ὁ Δίος πόρτις εὔχεται βοός;

ΧΟ. Ἐπαφος ἀληθῶς ῥυσίων ἐπώνυμος.

ΒΑ. \* \* \* \* \* 310 (515)

ΧΟ. Διβύη, μεγίστης ὄνομα γῆς καρπουμένη.

ΒΑ. τίν' οὖν ἔτ' ἄλλον τῆσδε βλαστημὸν λέγεις;

ΧΟ. Βῆλον δίπαιδα, πατέρα τοῦδ' ἐμοῦ πατρός.

ΒΑ. τοῦ πανσόφου νυν ὄνομα τούτου μοι φράσον.

cording to Apollodor. ii. 4, Memphis was so called after the daughter of the Nile-god, and wife of Epaphus.

308. ὁ Δίος πόρτις. Cf. 41.—βοός is added just as in Trach. 644 we have ὁ γὰρ Δίδος Ἀλκμήνης κόρος. Eur. Rhes. 387, ὁ Στρυμόνιος πῶλος Ἀοιδοῦ. Κρόνιος παῖς Ῥέας, Pind. Ol. ii. 12. On εὔχεται see 18.

309. ῥυσίων. On this obscure verse Hermann is silent; but on Prom. 852 he seems, with most editors, to follow Stanley's explanation, 'liberationis per ἔφαψιν,' in allusion to ἐφάπτωρ χειρὶ, because Io was thereby restored to her former senses (Prom. 867), and thus rescued and preserved from her degraded condition. The objection to this is, that ῥύσιον, or rather the plural ῥύσια, signifies 'booty' (see on Ag. 518. inf. 406), and that ῥυσίων ἐφάπτεσθαι is the regular phrase for 'to lay hands on booty.' Cf. 406. 708; and we even find νῆες ἀνέπαφαί, Dem. p. 1292, 'ships unhurt by pirates.' Had the poet meant ῥυσίων in the sense of ῥύσιος sup. 140, he would have expressed himself with culpable ambiguity. The difficulty is increased by the loss of at least one, if not more verses following. As it stands, the obvious sense of the verse is 'Ἐπαφος παρὰ τὸ ῥυσίων ἐφάπτεσθαι, ἀληθῶς being added as sup. 80. Phoen. 636. But it does not appear that Epaphus was famed as a freebooter; and on the other hand the context is in favour of Ἐπαφος from ἐπαφή, as sup. 45. See on Prom. 867. Perhaps therefore we should read ῥύσεως, and understand as above, 'Epaphus called after the liberating touch of Zeus.' [I now think (ed. 3) that this verse is not genuine, but has been composed by some grammarian, to patch up a mutilated passage. It may be added (ed. 4) that the silence of the Scholiast is significant.]

310. Bothe supplies the lost verse from conjecture, Ἐπάφου δὲ τίς ποτ' ἐξεγεννήθη πατρός;

311. μεγίστης ὄνομα γῆς. This is Porson's correction of μέγιστον γῆς. According to Apollodor. ii. 4, and others, Libya derived its name from a daughter of Epaphus.

312. βλαστημὸν. Hermann retains βλάστημον, the MSS. reading, and explains, 'hoc dicit: τίν' οὖν ἄλλον λέγεις, τῆσδε βλάστημον; quemnam porro memoras, qui ex hoc sit prognatus?' See on Theb. 10. Pausan. iv. 23, fin. ὁ ἐν Βαβυλῶνι Βῆλος ἀπὸ ἀνδρὸς Αἰγυπτίου Βήλου τοῦ Διβύης ὄνομα ἔσχευ.

314. πανσόφου. Hermann and Dindorf retain the MSS. reading τὸ πάνσοφον—τούτο, the latter adding 'lectio suspecta,' the former with confidence that it is right. His argument is this: 'Apertissimum hic est de notis sibi rebus quaerere Danaum. [Qu. Regem?] Strabo, i. 15, p. 23, ex Polybio homines inventis nobiles memoras, καθάπερ Δαναὸν μὲν τὰ ὕδρεϊα τὰ ἐν Ἀργεὶ παραδείξαντα—τιμῆς τυγχάνειν παρὰ τῶν πρὸ ἡμῶν. Itaque frustra τὸ πάνσοφον in dubitationem vocatum est.' Now it would be in itself absurd to say, 'Tell me now the name of your father here, whose history is familiar to me, that I may know if you are speaking the truth;' and it also must be inferred from Strab. viii. p. 370—1, that the above discovery of Danaus, by which his name was rendered famous in Argos, was subsequent to his settlement in the country: τὴν μὲν οὖν χώραν συγχωροῦσιν εὐδρεῖν, αὐτὴν δὲ τὴν πόλιν ἐν ἀνδρὶ χωρίῳ κεῖσθαι, φρεατῶν δ' εὐπορεῖν, ἃ ταῖς Δαναΐσιν ἀνάπτουσιν, ὥς ἐκείνων ἐξευρουσῶν. One of these springs was called Amymone after one of the daughters, Callim. Lav. Pall. 48. The reading in the text is partly Schütz's, partly Tyrwhitt's. In the former editions of this play πανσόφον τούτου had been independently given. So the Schol. must have found, explaining τούτου by τοῦ πατρός σου. The king might naturally call the old man πάνσοφος

XO. Δαναὸς, ἀδελφὸς δ' ἐστὶ πεντηκοντάπαις. 315 (320)

BA. καὶ τοῦδ' ἀνοίγε τοῦνομ' ἀφθόνῳ λόγῳ.

XO. Αἴγυπτος. εἰδὼς δ' ἅμὸν ἀρχαῖον γένος  
πράσσοις ἂν ὥς Ἀργεῖον ἀνστήσης στόλον.

BA. δοκεῖτε δὴ μοι τῆσδε κοινωνεῖν χθονὸς  
τάρχαῖον· ἀλλὰ πῶς πατρῷα δώματα 320 (325)  
λιπεῖν ἔτλητε; τίς κατέσκηψεν τύχη;

XO. ἄναξ Πελασγῶν, αἰὼλ' ἀνθρώπων κακά·  
πόνου δ' ἴδοις ἂν οὐδαμοῦ ταῦτόν πετερόν.  
ἐπεὶ τίς ἤνχει τήνδ' ἀνέλλιπστον φυγὴν  
κέλσειν ἐς Ἀργὸς κῆδος ἐγγενὲς τὸ πρὶν, 325 (330)

Ed. 1. αἰ "τοῖς  
αἰονοῖς"

ἔχθει μεταποιοῦσαν εὐναίων γάμων;

from his prudence and venerable aspect, since the appearance of age suggests wisdom: but he could not speak of 'this wise name' without knowing it; and if he knew it, he would not have asked it. Similarly Medea says παῖ σοφοῦ Πανδίωνος, Med. 665, where Klotz has a good note.

315. Δαναὸς, ἀδελφὸς δ'. So Pors. for Δαναὸς δ' ἀδελφός. See sup. 301. Inf. 891. Theb. 142.—*πεντηκοντάπαις*. Cf. Prom. 872. The Med. has *πεντηκοστόπαις*, the Paris MS. *πεντηκοντόπαις*.

317. εἰδὼς, &c. 'Now that you are assured of my pedigree from old times, fail not to raise (i. e. protect) a race which is Argive by descent.' The MSS. give *ἀνστήσας*, with a var. lect. *ἀντήσας*, which Hermann prefers, comparing Antig. 981, & δὲ σπέρμα μὲν ἀρχαιογόνων ἄντασ' Ἐρεχθεῖδαν. The sense would then be, *πράσσοις ἂν*, sc. *δέχου ἡμᾶς, ὥς Ἀργεῖός ἐστιν ὁ στόλος ὃν ἤντησας*. But the use of *ἀντᾶν* with an accusative is extremely rare, while the construction in the text is not uncommon, and answers to the Latin *fac ut erigas*. Herod. i. 209, *ποίη ὥς μοι καταστήσεις τὸν παῖδα*. Ib. ix. 91, *ποίη ὅπως ἀποπλεύσειαι*. Thuc. iii. 70, *ἐπρασσον ὅπως ἀποστήσωσιν Ἀθηναῖον τὴν πόλιν*. Eum. 739, *πράξομεν—ὥς μεταμέλῃ*. Theb. 623, *τελεῖθ' ὥς πόλις εὐτυχῇ*.

319. δοκεῖτε δὴ μοι. J. Wordsworth compares Plat. Resp. ii. p. 368, *δοκεῖτε δὴ μοι ὥς ἀληθῶς πεπεισθαι*. In the MSS. δὴ is omitted. Robortello has *δοκεῖτε γεμοι*. The δὴ is from Turnebus. The true reading is quite as likely to be *δοκεῖτ' ἔμοιγε*. The king expresses his conviction that they really are of Argive

descent, but desires to know the cause of their exile before he extends to them his protection. 'Well, you do seem to me to have some ancient connexion with this land; but how happened it that,' &c. Thucyd. v. 80, *ἣν δὲ καὶ αὐτὸς τὸ ἀρχαῖον ἐξ Ἀργεῖος*. Her. ix. 45, *αὐτὸς τε γὰρ Ἕλληνας γένος εἰμὶ τῶν ἀρχαίων*.

322. αἰόλα, sc. *ἐστὶ*, 'chequered,' 'capricious.' The word is properly used of varying shades or stripes of colour, whence a cat was named 'ring-tail,' *αἴλουρος*. Or Buttmann's explanation (Lexil. p. 63), 'ever shifting,' suits the sense as well. In either case, *πετερόν* carries on the same simile. Cf. *δμοπτέρος* of the colour of hair, Cho. 166. There is a similar sentiment on the capriciousness of human affairs in Eur. Herc. F. 101, *κάμνουσι γάρτοι καὶ βροτῶν αἱ συμφοραὶ, καὶ πνεύματ' ἀνέμων οὐκ αἰεὶ ῥώμην ἔχει*.

324. τίς ἤνχει. 'Who would have said that this unexpected flight would bring (back) to Argos a race originally born in it, causing them to fly in alarm from their homes through dislike of marriage?' These verses are usually very differently explained, *φυγὴν* being taken for *φυγάδας*, and both *κέλσειν* and *μεταποιοῦσαν* as intransitive. See Elmsley on Heracl. 39. But *πτοέω* and its compounds are clearly active, as Od. xviii. 340, *ὥς εἰπὼν ἐπέεσσιν διεπτοίησε γυναικάς*. Bacch. 303, *στρατὸν—φόβος διεπτοίησε*. Apoll. Rhod. iii. 1345, *καὶ τοὺς μὲν πεδίονδε διεπτοίησε φέβεσθαι*. The analogy of the Latin *cello*, *percello*, shows that *κέλλειν* is transitive, though *ναῦν* is often understood, as sup. 15, and *κέλλειν τινὰ* may not elsewhere occur.



- BA. τί φῆς ἰκνεῖσθαι τῶνδ' ἀγωνίων θεῶν,  
λευκοστεφεῖς ἔχουσα νεοδρέπτους κλάδους ;
- XO. ὥς μὴ γένωμαι δμῶς Αἰγύπτου γένει.
- BA. πότερα κατ' ἔχθραν, ἢ τὸ μὴ θέμις λέγεις ; 330 (335)
- XO. τίς δ' ἂν φίλους ὄνοιτο τοὺς κεκτημένους ;
- BA. σθένος μὲν οὕτως μείζον αὖξεται βροτοῖς.
- XO. καὶ δυστυχοῦντων γ' εὐμαρῆς ἀπαλλαγή.
- BA. πῶς οὖν πρὸς ὑμᾶς εὖσεβῆς ἐγὼ πέλω ;
- XO. αἰτοῦσι μὴ 'κδῶς παισὶν Αἰγύπτου πάλιν. 335 (340)
- BA. βαρέα σύ γ' εἶπας, πόλεμον αἶρεσθαι νέον.
- XO. ἀλλ' ἡ δίκη γε ξυμμάχων ὑπερσπλατεῖ. = *ὑπερῖστατον*

327. τί φῆς, &c. 'What is it that you say you conjure me by these gods to grant?' The Schol. explains διὰ τί λέγεις ἐληλυθέναι ; so that he construed θεῶν—κλάδους.

330. πότερα. 'What is your objection? On the ground of personal dislike, or legal impediment?' Schol. ἤτοι γὰρ αὐτὰς ἐκδιδοῖσθαι ἢ δὴ ἄλλοις ἀνδράσιν. The king might, however, as he had heard the relationship, doubt the legality of such a union.—τὸ μὴ θέμις is used as an indeclinable noun, and even θέμις alone seems sometimes to have this peculiarity. See Cho. 630. Elmsl. ad Oed. Col. 1191. Stallb. on Plat. Gorg. p. 505, D.—κατὰ here has the sense of διὰ, a common Attic use.

331. ὄνοιτο. The MSS. give ὥνοιτο (not ὀνοῖτο). The correction of Boissonnade is ὄνοιτο: 'Why, who would object to masters if they were friends?' i. e. we should care little about being called δμῶδες, if we did not entertain a personal dislike. Compare ὀνοταζομένη sup. 10. And Schol. κατ' ἔχθραν δηλονότι τίς γὰρ τοὺς ἄνδρας (i. τοὺς φίλους) δεσπότας ὄνοιτο; Hermann thinks φίλους was a corruption of φιλοῦσ', and the latter an alteration of φιλῶν, and reads τίς δ' ἂν φιλῶν ὥνοιτο, &c. 'Sane odimus: quis enim amans sibi erat quibus serviendum sit?' But the notion of buying is not without examples, as Herod. v. 6. Virg. Georg. i. 31, 'Teque sibi generum Tethys erat omnibus undis.' Xen. Anab. vii. 2, 38, εἴ τις σοι ἔστι θυγάτηρ, ὠνήσομαι Θρακίῳ νόμῳ. Eur. Med. 233, πόσιν πρίασθαι. Perhaps therefore the vulgate may be retained; 'Who would care to buy relations for their lords and masters?' or,

'to buy masters who were their relations?' Cf. Ag. 1190.

332. 'Tis by this kind of alliance (i. e. intermarriage with relations, inf. 382) that families acquire greater influence.'—'True; and when people are in distress, it is easy to desert them.' The chorus replies to one acknowledged truth by adducing another, which reflects on the king's hesitation to help them; hence καλ—γε, which Hermann objects to, and reads ναλ—γε. The connexion between the two verses must be looked for in the feeling of the speakers. The king appears, by his answer σθένος μὲν οὐτω, &c. to favour the cause of the male cousins. This conviction produces the desponding rejoinder, 'You mean then to desert us because we are the weak party, and in distress.'—εὐμαρῆς, 'an easy matter,' viz. because the wife has no powerful relations to protect her.

334. ἐγὼ πέλω. Observe the emphatic ἐγώ. 'How, if your relations have behaved impiously, shall I behave piously?'

335. μὴ 'κδῶς. Porson, Herm., Dind., and others read μὴ 'κδοῦς. Cf. 408.

336. αἶρασθαι Med., i. e. ἄρασθαι.—νέον, 'disastrous,' temere et secus quam par est susceptum,' Herm. So Dr. Wordsworth had explained it on Theoc. xxiii. 55. Cf. 993.

337. ξυμμάχων. 'Those who fight on her side.' Cf. 390. Others understand, 'those who fight on our side.' But the next verse seems to justify the former; 'yes, if she took part in the matter from the first,' i. e. if the wrong has been wholly on one side throughout the entire business. The king implies that possibly the claim of the men may be just: see inf. 381—5. The Scholiast took ἦν for

- BA. εἴπερ γ' ἀπ' ἀρχῆς πραγμάτων κοινωνὸς ἦν.  
 XO. αἰδοῦ σὺ πρύμναν πόλεος ὧδ' ἐστεμμένην.  
 BA. πέφρικα λεύσσω τὰσδ' ἔδρας κατασκίους. 340 (345)  
 XO. βαρὺς γε μέντοι Ζητὸς Ἰκεσίου κότος.

Παλαίχθονος τέκος, κλυθὶ μου στρ. α.  
 πρόφρονι καρδίᾳ, Πελασγῶν ἀναξ·  
 ἴδε με τὰν ἱκέτιν φυγάδα περιδρομον,  
 λυκοδίωκτον ὡς δάμαλιν ἅμ πέτραις 345 (350)  
 ἡλιβάτοις, ἵν' ἀλλκᾶ πίσυνος μέμυκε  
 φράζουσα βοτῆρι μόχθους.

- BA. ὁρῶ κλάδοισι νεοδρόποις κατάσκιον  
 νεύονθ' ὁμιλον τῶνδ' ἀγωνίων θεῶν. (355)  
 εἷη δ' ἄνατον πρᾶγμα τοῦτ' ἀστοξένων 350  
 μηδ' ἐξ ἀέλπτων κάπρομηθήτων πόλει  
 νεῖκος γένηται τῶν γὰρ οὐ δεῖται πόλις.  
 XO. ἴδοιτο δῆτ' ἄνατον φυγὰν ἀντ. α.

the first person; συνέπρασσον ὑμῖν, εἰ ἀρχὴν προφάσεως εἶχον. On the combination εἴπερ γε see Cho. 215.—κοινωνὸς Rob. for κοινὸς of the MSS.

339. πρύμναν πόλεος. 'Gubernatores urbis deos dicit ramis Supplicum ornatos,' Herm. The ἀγωνίον θεοὶ are meant, sup. 185. 238. At the same time there seems to be an allusion to the custom of crowning the sterns of ships, as Virg. Georg. i. 304, 'puppibus et laeti nautae imposuere coronas.' For the conduct of a state is compared to a ship's helm, Theb. 2.

340. Med. πέφρικα λεύσσω τὰσδέ—δρα κατασκίους.

345. λυκοδίωκτον. This is Hermann's certain correction of λευκὸδικτον. The Schol. on 347 has τῷ ἐαντῆς βοτῆρι σημαίνουσα τοὺς διωγμούς.

346. ἀλλκᾶ πίσυνος, 'relying on its strength,' i. e. security, or, as others explain, 'on his assistance' (the herdsman's). Cf. ἀλλκῇ πεποιθὸς Cho. 229.—μέμυκε, μυγίτ, Hes. Opp. 508.

349. νεύονθ'. This correction of Bamberger's for νέον θ' has been admitted by Dind. and Hermann, the latter of whom also reads τόνδ', as sup. 185. 'I see the company of (i. e. under the protection of) these gods of contest, shaded with newly-cut suppliant branches, with heads bent low to the earth.' Cf. Ar. Vesp. 1110. Schol. ὁρῶ ὁμιλον θεῶν ἐστεμμένων ἱκετηρίας.

350. ἀστοξένων. Photius: ἀστούριος· ὁ ἐκ προγόνων μὲν ἀστῶν, αὐτὸς δὲ ξένος καὶ ἀναγεώσεως δεόμενος. Pollux, iii. 60, with this passage in view, explains ὁ φύσει μὲν ἀστὸς, δόξη δὲ ξένος, ὡς Δαναὸς Ἀργείοις, ἀπὸ Ἰοῦς τῆς Ἀργείας ἔχων τὸ γένος. Hesych. ἀστούριος· οἱ γένει μὲν προσήκοντες, ἐπὶ δὲ γῆς ἀλλοδαπῆς γεγονότες.

351—2. For two consecutive verses ending with πόλις, see Ag. 1258.

351. ἐξ ἀέλπτων. Eur. Frag. Oedip. xv. ἐκ τῶν ἀέλπτων ἡ χάρις μείζων βροτοῖς φανείσα. Ajac. 715, εὔτε γ' ἐξ ἀέλπτων Αἴας μετεγνώσθη. See Lobeck ad Ajac. p. 331. The use of the subjunctive must not be confounded with the optative: μὴ γένηται properly is, 'care must be taken lest,' &c., and hence it has very nearly the value of an imperative, μὴ γενέσθω. It is the same construction in fact as μὴ ποιήσης, ne feceris, but is less common with the third person. See inf. 394. Ag. 130. 332. Herod. vii. 204. Stallb. ad Plat. Phaed. p. 115, c. Eur. Hec. 548, μὴ τις ἄψηται χρὸς τοῦμοῦ. Ar. Ach. 221, μὴ γὰρ ἐγχαλῆν ποτὲ μηδέ περ γέροντας ὄντας ἐκφυγῶν.

353. τὰν ἄνατον MSS., but ἄνατον is repeated from 350 by δῆτα (sup. 204), i. e. ὥστε εἶναι ἄνατον πόλει. The Schol. appears to have found the article; but perhaps we should read ἴδοι δῆτα τάνδ' ἄνατον φυγάν.



ἰκεσία θέμις Διὸς Κλαρίου. *οὐκ ἐν. οὐ. ἴστω* (360)

σὺ δὲ παρ' ὀψιγόνου μάθε γεραροφρονῶν. 355 *is. one young*  
ποτιτρόπαιον αἰδόμενος οὐ πενεῖ (*γεραρος univ. and*)

\* \* \* \* \* ἱεροδόκα *ἱεροδόκος - ἱεροδοῦν*  
θεῶν λήμματ' ἀπ' ἀνδρὸς ἀγνοῦ. *ἱεροδοῦν, ὡς ἱεροδοῦν*  
*ἱεροδοῦν in temple.* (365)

BA. οὔτοι κάθησθε δωμάτων ἐφέστιοι  
ἐμῶν· τὸ κοινὸν δ' εἰ μαιίνεται πόλις, 360

*κοιτῆ =*  
*ἴστω = ἴστω*  
*= L. univ.*  
ξυνῇ μελέσθω λαὸς ἐκπονεῖν ἄκη.  
ἐγὼ δ' ἂν οὐ κραίνομι' ὑπόσχεσιν πάρος,  
ἄστοις δὲ πᾶσι τῶνδε κοινώσας πέρι.

XO. σύ τοι πόλις, σὺ δὲ τὸ δῆμιον, στρ. β'. (370)

πρύτανις ἄκριτος ὦν, 365

κρατύνεις βωμὸν ἐστίαν χθονὸς

354. Διὸς Κλαρίου. Schol. πάντα πᾶσι κληροῦντος καὶ κραίνοντος. Pausan. viii. 53, τὸ δὲ χωρίον τὸ ὑψηλὸν, ἐφ' οὗ καὶ οἱ βωμοὶ τεγέταται εἰσιν οἱ πολλοί, καλεῖται μὲν Διὸς Κλαρίου· δῆλα δὲ ὡς ἐγένετο ἡ ἐπὶ κληρίαι τῷ θεῷ τοῦ κλήρου τῶν παίδων ἔνεκα τῶν Ἀρκάδων.—θέμις, 'the retributive justice.' So Ξενοφ. Διὸς θέμις Pind. Nem. xi. 9.

355. γεραροφρονῶν. So Prof. Conington for γεραφρονῶν. Others give γεραῖοφρων after G. Burges, which does not so well suit the metre. The antithesis is the same Cho. 163, πᾶς οὖν παλαιὰ παρὰ νεωτέρας μάθω; In the next verse *πενεῖ* is Hermann's restoration for *οὐνπερ*, from the Schol. οὐ πτωχεύσεις. There are some words lost, which might be thus supplied by conjecture, *ἱεροδόκοισι βωμοῖς ὅσι' εἰ γένετο*, &c. 'If you show mercy to a suppliant you shall never want, provided the gods receive gifts on their altars from a holy man.'

360. ἐμῶν, 'my own private hearth.' The position of the pronoun is emphatic. Schol. οὐκ ἴδια πρὸς ἐμὲ ποιείσθε τὰς ἰκεσίας, ἀλλὰ πρὸς πᾶσαν τὴν πόλιν. See Thucyd. i. 136. Od. vii. 153.—*μαιίνεται*, cf. inf. 467. 613.—τὸ κοινόν, 'in common.' The Schol. took it for the nominative in apposition with πόλις.

362. πάρος. This is but a conjecture, though a certain one, in ed. Rob. The MSS. give παρακρος or παρ' ἄκρος.

363. ἄστοις—τῶνδε. The MSS. have ἄστων—τοῖσδε. Hermann attributes the correction to Scaliger. The same interchange of terminations occurred in

μάταιον αἰτίας for μάταιος αἰτίαν sup. 225

364. σύ τοι πόλις, κ.τ.λ. 'You are the city, you alone the public, being irresponsible lord over all causes both civil and religious.' To enlist the sympathies of an Athenian audience with the conduct of the Argive king, the poet represents him as deprecating absolute monarchy, and upholding constitutional rights, much as Euripides deals with the character of Theseus in his Suppliants. That this was really the early form of government in the Greek states appears from Thuc. i. 13, πρότερον δὲ ἦσαν ἐπὶ ῥητοῖς γέραςι πατρικαὶ βασιλείαι. Compare inf. 392. The word πρύτανις, a synonym of βασιλεὺς, Prom. 176 (Disson ad Pind. Nem. xi. 3), seems connected in its etymology (πρὸ) with the simple notion of precedence, like the Roman *praetor*. In Eur. Tro. 1288, Zeus is invoked as πρύτανη Φρύγιοι. In ancient times the office of high priest was associated with that of king, as in later times the ἑρχων βασιλεὺς had religious functions (Dem. p. 940), as the Roman Emperors called themselves 'Pontifex Maximus,' and as the 'Rex Sacrificus' had certain duties which were purely religious. The word, however, is here used with especial reference to the sacred fire (ἐστία) preserved in the Greek Πρυτανεῖα. See Müller, Dor. ii. pp. 73. 141. Arnold on Thuc. ii. 15.

366. κρατύνεις, for κρατεῖς, ἀνάσσεις. So κρατύνειν τιμάν, Hippol. 1280. Pers. 877, καὶ τὰς ἀγχιάλους ἐκράτνει μεσάκτους. Cf. Ag. 1447. Soph. Phil. 366.



- μονοψήφοισι νεύμασιν σέθεν,  
 μονοσκήπτροισι δ' ἐν θρόνοις χρέος <sup>so Od. i. 409.</sup>  
 πᾶν ἐπικραίνεις ἄγος φυλάσσου. (375)
- BA. ἄγος μὲν εἶη τοῖς ἐμοῖς παλιγκότοις. <sup>so Pind. Nem. 4. fin. 370 Pind. Pa., 390.</sup>  
 ὑμῖν δ' ἀρήγειν οὐκ ἔχω βλάβης ἄτερ·  
 οὐδ' αὖ τόδ' εὐφρον, τάσδ' ἀτιμάσαι λιτάς·  
 ἀμηχανῶ δὲ καὶ φόβος μ' ἔχει φρένας  
 δρᾶσαί τε μὴ δρᾶσαί τε, καὶ τύχην ἐλεῖν. (380)
- XO. τὸν ὑπόθεν σκοπὸν ἐπισκόπει, <sup>ἀντ. β'.</sup>  
 φύλακα πολυπόνων 376  
 βροτῶν, οἱ τοῖς πέλας προσήμενοι  
 δίκας οὐ τυγχάνουσιν ἐννόμου.  
 μένει τοι Ζηνὸς Ἰκταίου κότος (385)  
 δυσπαράθελκτος παθόντος οἴκτοις. 380
- BA. εἴ τοι κρατοῦσι παῖδες Αἰγύπτου σέθεν  
 νόμφ πόλεως, φάσκοντες ἐγγύτατα γένους

370. τοῖς ἐμοῖς. Perhaps we should read τοῖς ἐμοί.

374. τύχην ἐλεῖν. 'To secure the right course of action.' Schol. τοῦ συμφέροντος ἐπιτυχεῖν. Lit. 'to catch fortune while she is to be caught.'

379. Ἰκταίου. Herm. reads ἰκτίου with Dindorf, a form not elsewhere found. The middle syllable may have been pronounced short, as in δέιλαιος, γεραιός. See Eum. 907. Monk ad Hippol. 170.

380. δυσπαράθελκτος. So Schütz and Hermann for ὁ δυσπαρθέλκτοις. Schol. τοῖς θρήνοις τῶν πασχόντων συμμαχεῖ ὁ τοῦ Διὸς χόλος. Hence the nominative seems more probable than the dative, though the latter may be rendered 'to those who are not easily softened by the complaints of the sufferer.' The transcribers would probably have altered it to suit οἴκτοις. But as this introduced two terminations in —ois, some one who perceived that the words ought not to agree wrote φ in the margin for δυσπαρθέλκτω, instead of which the next transcriber gave ὁ δυσπαρθέλκτοις. There is another reading, recorded in the margin of MS. Med., δυσπαρθενήτοις, N and A, H and K, being sometimes confused. See inf. 775. So in 1040 we find ἀθέλκτον for ἀθελκτον. The anger of Ζεὺς Ἰκίστιος was especially dreaded by the Greeks. See 473. Eur. Hec. 345, θάρσει, πέφευγας τὸν ἐμὸν

ἰκέσιον Δία. Od. xiii. 213, Ζεὺς σφέας τίσαιθ' ἰκετήσιος, ὅς τε καὶ ἄλλους ἀνθρώπους ἐφορᾷ, καὶ τίνυνται ὅστις ἀμάρτη. Pausanias, viii. 25, 1, calls it μῆνιμα ἀπαράτητον, and quotes an oracle of Dodona, μὴδ' ἰκέτας ἀδικεῖν ἰκέται δ' ἱεροὶ τε καὶ ἄγνοί.

381. σέθεν κρατοῦσι, have power or authority over you. So Eum. 544, ἀναξ Ἀπολλων, ὃν ἔχεις αὐτὸς κράτει. Eur. Heracl. 100, οἱ σοῦ κρατοῦντες ἐνθάδ' εὐρίσκουσί σε.

382. πόλεως. The king here professes his respect for the laws of other states, and his unwillingness to interfere with the local tribunals. See on this passage Müller, Dor. ii. p. 209. There was an Attic law that heiresses (ἐπίκληροι) should be bound to marry the next of kin, and not have the liberty of choosing for themselves. This allusion to Athenian customs explains 332 sup.—ἐγγύτατα γένους. Compare Isaeus, p. 257, προσήκον εἶναι αὐταῖς μετὰ τῶν χρημάτων τῷ ἐγγύτατα γένους συνοικεῖν. Ar. Av. 1665, τοῖς ἐγγυτάτῳ γένους μετεῖναι τῶν χρημάτων. See Stallb. ad Plat. Lachet. p. 187, fin. Apol. p. 30, B, who remarks that the Attics said either ἐγγυτάτῳ τινὶ γένους or ἐγγυτάτῳ τινὸς γένει, but not ἐγγυτάτῳ τινὶ γένει, as we might rather have expected.

εἶναι, τίς ἂν τοῖσδ' ἀντιωθῆναι θέλοι ;  
δεῖ τοί σε φεύγειν κατὰ νόμους τοὺς οἰκοθεν (390)

ὥς οὐκ ἔχουσι κῦρος οὐδὲν ἀμφὶ σοῦ. 385

ἐκ. Ο.Σ. 1780  
ἀποδοῦναι ΧΟ.

μή τί ποτ' οὖν γενοίμαν ὑποχείριος στρ. γ'.

κράτεσιν ἀρσένων ὑπαστρον δέ τοι  
μῆχαρ ὀρίζομαι γάμου δύσφρονος  
φυγᾶ. ξύμμαχον δ' ἐλόμενος δίκαν (395)

κρίνε σέβας τὸ πρὸς θεῶν. 390

ΒΑ. οὐκ εὐκριτον τὸ κρίμα· μή μ' αἰροῦ κριτήν.  
εἶπον δὲ καὶ πρὶν, οὐκ ἄνευ δήμου τάδε  
πράξαίμ' ἂν, οὐδέ περ κρατῶν· καὶ μήποτε  
εἴπη λεὼς, εἴ πού τι μὴ τοῖον τύχη, (400)

ἐπήλυδας τιμῶν ἀπώλεσας πόλιν. 395

ΧΟ. ἀμφοτέρους Ὀμαίμων τάδ' ἐπισκοπεῖ ἀντ. γ'.

384. φεύγειν—ὥς. 'To urge in your defence that,' or, 'to make your defence on the laws of your country which declare that,' &c. Xen. Hellen. I. iii. 19, ὑπαγόμενος θανάτου ἀπέφυγεν ὅτι οὐ προδοίη τὴν πόλιν. So also *defendere*, Cic. in Pison. x. 5, 'Si triumphum non cupiebas, cujus tandem rei te cupiditate arsisse defendes?' Tac. Ann. xiii. 43, 'Ille nihil ex his sponte susceptum, sed principi paruisse defendebat.'—οἰκοθεν, for οἰκοι. Heracl. 141, νόμοις τοῖς ἐκείθεν ἐψηφισμένους θανεῖν. Phoen. 294, τὸν οἰκοθεν νόμον σέβονσα.

386. μή τί ποτ' οὖν. Inf. 422, μήτι τλῆς. Eur. Ion 719, μήτι ποτ' εἰς ἐμὴν πόλιν ἵκοιθ' ὁ παῖς. Orest. 1147, μὴ γὰρ οὖν ζῆν ἐτι. Cf. Il. iv. 234. Theb. 683. Perhaps however we should read *μήποτε* νυν, as τι and π, οὖν and νῦν, are often confused. See inf. 756.

387. ὑπαστρον μῆχαρ ὀρίζομαι. 'I choose (or mark out for myself, cf. v. 252) a star-guided remedy against this hated marriage by flight ;' a confused construction between ὀρίζομαι φυγὴν ἄστροις, and ὀρίζομαι μῆχαρ γάμου τὸ φεύγειν ὅπ' ἄστροις. This seems to have been a proverb. Hesych. ἄστροις σημειοῦσθαι· μακρὰν ὁδὸν καὶ ἐρήμην βαδίσειν· ἡ δὲ μεταφορὰ ἀπὸ τῶν πλεόντων. Schol. οἱ γὰρ μακρὰν ὁδὸν φεύγοντες δι' ἄστρον σημαίνεσθαι ἔλεγον. Oed. Tyr. 795, τὴν Κορινθίαν ἄστροις τὸ λοιπὸν ἐκμετρούμενος χθόνα ἔφευγον. Lucian, Icaromenipp. init. εἰτα, ἀγαθὲ, καθάπερ οἱ Φοίνικες ἄστροις ἐτεκμαίρου τὴν ἀποδημίαν ;

Strabo, xvii. 1, πρότερον μὲν οὖν ἐνυκτοπόρουν πρὸς τὰ ἄστρα βλέποντες οἱ καμυλέμποροι, καθάπερ οἱ πλέοντες ὠδεον.

390. κρίνε, i. e. πρόκρινε. 'Prefer that which is righteous in the sight of the gods.' Cf. Agam. 456, κρίνω δ' ἄφθονον ὄλβον.—πρὸς πόλεως, inf. 613. τὸ πρὸς γυναικῶν 525.

391. κριτὴν, emphatic: choose me, if you please, as *προστάτης* or *σύμμαχος*, but not as *κριτής*. Here, as in Eum. 84, the emphasis is not on the person, but on the part sustained.

393. καὶ μήποτε. See on 352. Canter read *μὴ καὶ ποτε*. Hermann, with J. Wordsworth, κοῦ μήποτε. (On καὶ and κοῦ confused see on 291.) The vulgate, however, may very well stand. Compare Il. xxii. 106, *μήποτε* τις εἴπησι κακώτερος ἄλλος ἐμεῖο, 'Ἐκτωρ ἦφι βίβησι πιθήσας ὦλεσε λαόν.'

394. τύχη. Med. εἴπου τι καὶ μῆτοῖον τυχεῖ. The ο written over *τύχη* (i. e. *τύχοι*) was corrupted to θ. But the subjunctive is just as good (cf. εἰ κρανθῇ sap. 86), and perhaps better, because the Greeks were fond of assimilating the tenses and moods of two verbs closely connected.—*μὴ τοῖον*, i. e. *ἕτερον*, 'adverse.' A common, yet remarkable euphemism. Thuc. vii. 14, ἦν τι μὴ ὅμοιον ἐκβῆ. Hesych. τοῖον· οὕτως ἀγαθόν. Soph. Phil. 503, παθεῖν μὲν εἰ, παθεῖν δὲ ὅατα. Compare Pers. 225. Hence ἄλλως, *frustra*.

395. The true reading, perhaps, is ἐπήλυδας τιμῶντες ὦλεσαν πόλιν.

396. ἀμφοτέρους. Herm. reads ἀμφοτέ-

Ζεὺς ἑτερορρεπῆς, νέμων εἰκότως  
ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.

τί τῶνδ' ἐξ ἴσου ῥεπομένων μεταλ-

(405)

γχεῖς τὸ δίκαιον ἔρξαι ;

400

BA. Δεῖ τοι βαθείας φροντίδος σωτηρίου,  
δίκην κολυμβητῆρος ἐς βυθὸν μολεῖν  
δεδορκὸς ὅμμα, μηδ' ἄγαν ὦνωμένον,  
ὅπως ἄνατα ταῦτα πρῶτα μὲν πόλει,  
αὐτοῖσιν θ' ἡμῖν ἐκτελευτήσῃ καλῶς,  
καὶ μήτε δῆρις ῥυσίων ἐφάψεται,

(410)

405

rois with Schütz, which is probable (cf. 468), but not necessary, for τάδε is sometimes used for 'thus,' or 'in this matter.' Iph. Taur. 299, δοκῶν Ἐρινὺς θεὰς ἀμύνεσθαι τάδε. Frag. Aesch. 129, τάδ' οὐχ ὑπ' ἄλλων, ἀλλὰ τοῖς αὐτῶν πτεροῖς ἀλίσκόμεσθα. Soph. Phil. 1116, πότμος σε δαιμόνων τάδ' ἔσχε. Cf. Prom. 283. Pers. 118. 161, where πρὸς or διὰ may be supplied as κατὰ in the above.—Ῥυσίων Ζεὺς, i. e. ὁμόγνητος. Cf. δίκη Ὀυαίμων Theb. 410.—ἑτερορρεπῆς, 'inclining to this side or that, as may happen,' i. e. impartial. Theognis, 157, Ζεὺς γάρ τοι τὸ τάλαντον ἐπιρρέπει ἄλλοτε ἄλλω.

397. νέμων ἄδικα. Schol. αὐτὸς ἐπέγγησας τί ἐστιν ἑτερορρεπῆς. Not that Zeus awards *injustice*, but that he awards an equivalent for each man's deeds, κακὰ κακοῖς, ἀγαθὰ ἀγαθοῖς. This way of speaking is not without examples. Theogn. 746, δίκαιος ἐὼν μὴ τὰ δίκαια πάθῃ. Cho. 916, ἔκανες ὅν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε. Eur. Orest. 647, ἀδικῶ λαβεῖν χρήμ' ἀντὶ τοῦδε τοῦ κακοῦ ἄδικόν τι παρὰ σοῦ. Heracl. 424, ἦν δίκαια δρῶ, δίκαια πέισομαι. For this use of νέμειν see Theb. 480.

399. ῥεπομένων. Hermann calls attention to the middle use of the verb. Why should it not be passive? For ῥέπω is clearly transitive. Cf. Ag. 241. Eum. 848, and Theognis, quoted on 396, sup.—μεταλγχεῖν, he rightly observes, is properly 'to grieve after anything,' i. e. to regret or repent, as μεταστένομαι σὺν ἄλλοις Med. 996. So μεταγνοῦς sup. 102, and μεταλαλομαι Hec. 214. We have καταλγχεῖν in Philoct. 368. The meaning is, that as the merits of the case are equally balanced by impartial Zeus, there will be no cause to repent of having acted rightly. Schol. εἰ δὲ Ζεὺς τὸ ἴσον

φυλάττει, τί ἀπορεῖς συμμαχεῖσθαι τῷ Δι; 'If Zeus is fair in distributing rewards, why do you not take the side of one who is sure to reward you for being his friend?'

401. The construction is the same as in Ag. 334, δεῖ φροντίδος (ὥστε) ὕμνα μολεῖν εἰς βυθὸν (τῶν πραγμάτων).—δεδορκὸς, alluding to divers, who keep their eyes open under water to see sponges, oysters, &c., or to guard against monsters of the deep, Schol. τὸ πόρρωθεν σκοπεῖν καὶ περιβλέπεσθαι. See Il. xvi. 747.—ὦνωμένον, 'giddy,' or, as is vulgarly said, 'muddled.' The form occurs Bacch. 687.

404. πρῶτα μὲν. It is not very clear whether μὲν is answered by τε in the next verse, or by καὶ in 406, in which latter case the stop should be removed after πόλει. The former construction is not without examples. Cho. 962, σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἤμενοι, φίλοι τε καὶ νῦν. Hippol. 996, ἐπίσταμαι γὰρ πρῶτα μὲν θεοὺς σέβειν, φίλοις τε χρῆσθαι. Med. 125, τῶν γὰρ μετρίων πρῶτα μὲν εἰπεῖν τοῦνομα νικᾷ, χρῆσθαι τε μακρῷ λῶστα βροτοῖσιν. Heracl. 337, πρῶτα μὲν σκοποὺς πέμψω,—μάντεϊς τ' ἀθροίσας θύσομαι.

406. ῥυσίων ἐφάψεται. 'Lay hands on you as booty.' In a quarrel, δῆρις, each party endeavours to make a reprisal on the other, and carry off what he can as a fair and lawful prize. See on these words sup. 309. Oed. Col. 858, καὶ μείζων ἄρα ῥύσιον πόλει τάχα θήσεις· ἐφάψομαι γὰρ οὐ ταῦται μόναι. From ῥύεσθαι, to drag off for oneself, came ῥύσιον, anything forcibly carried away, as cattle in a foray. See Il. xi. 671, seqq. Od. xxi. 16, seqq. As stolen cattle have to be surrendered, or a pledge given for their

ῥύσιον to take as booty & a pledge security hence 412 & 413  
surrendering & giving to the gods as a pledge τὰ ῥύσια δῖα.  
—δολιμαίνει.



μήτ' ἐν θεῶν ἔδραισιν ὧδ' ἰδρυμένας  
 ἐκδόντες ὑμᾶς τὸν πανώλεθρον θεὸν  
 βαρὺν ξύνουικον θησόμεσθ' Ἀλάστορα, (415)  
 ὃς οὐδ' ἐν Ἀιδου τὸν θανόντ' ἐλευθεροῖ. 410  
 μῶν οὐ δοκεῖ δεῖν φροντίδος σωτηρίου ;

HO.

φρόντισον καὶ γενοῦ στρ. α'.  
 πανδίκως εὐσεβῆς πρόξενος· *ῥατίων' as 492, 915 &c.*  
 τὰν φυγάδα μὴ προδῶς, (420)  
 τὰν ἑκαθεν ἐκβολαῖς 415  
 δυσθέοις ὀρμέναν  
 μηδ' ἴδης μ' ἐξ ἑδρᾶν ἀντ. α'.  
 πολυθέων ῥυσιασθεῖσαν, ὧ  
 πᾶν κράτος ἔχων χθονός. (425)  
 γνῶθι δ' ὕβριν ἀνέρων, 420  
 καὶ φύλαξαι κότον.  
 μήτι τλῆς τὰν ἰκέτιν εἰσιδεῖν στρ. β'.  
 ἀπὸ βρετέων βία· δίκας ἀγομέναν (430)  
 ἱππηδὸν ἀμπύκων, 425

*πολυμίτων πέπλων τ' ἐπιλαβὰς ἐμῶν.*  
*ποσάδες π δαμονα (Cf. conatling of many Kleads).*

return, ῥύσιον came to mean 'pignus,' and ῥυσιάζω 'to distrain,' or take an equivalent by force. Inf. 418, ῥυσιασθεῖσαν. Ion 523, ἄψομαι καὶ ῥυσιάζω, τὰμὰ δ' εὐρίσκω φίλα. Cf. frag. 251, ἐρρυσιάζον. Lastly, ῥύσιον τίσαι, Solon. frag. 19, Philoct. 960, is 'to pay back what you have taken,' and so 'to redeem your pledge.' In Ag. 518, ῥυσίου ἀμαρτεῖν is 'to lose,' i. e. to be obliged to give up, 'the prize,' or booty already obtained.

409. θησόμεσθα ξύνουικον, i. e. bring an enduring curse on the country from the anger of Ζεὺς ἰκέσιος. Cf. 263. 613. Oed. Col. 788, χάρας ἀλάστορ οὐμὸς ἐνναίων ἀεί.

410. Med. ὧς οὐδὲν αἶδου.

411. μῶν οὐ δοκεῖ. Hermann calls this 'ineptissimum,' and reads μῶν σοι δοκεῖ. Dindorf has μῶν οὐν. As μῶν is the same as the Latin *num*, this would mean, 'surely you cannot think,' or 'perhaps you think there is need,' &c., whereas the sense should be, 'surely you cannot think there is no need,' i. e. μῶν οὐ δοκεῖ. The poet might have said either οὐ σοι δοκεῖ or ἀρ' οὐ δοκεῖ, just as a Roman might say *nonne videtur* or *numquid non videtur*. Cf. Oed. Col.

1729, μῶν οὐχ ὄρες; In Plat. Phaed. p. 84, C, μῶν μὴ is used where more of doubt is expressed. Perhaps, as the preceding speeches of the king are of five lines each, this should be of ten, and the last verse regarded as spurious.

416. ὀρμέναν. Thus Pauw for ὀρομέναν or ὀρωμέναν. The same variations occur Ag. 1378. The singular is again used, because the ἡγεμῶν is still the mouth-piece of the part.

417. ἴδης, περιῖδης.—πολυθέων, cf. 218.

421. κότον. Schol. τὸν τοῦ Διός. Cf. 380. 610.

422. μήτι τλῆς τὰν, &c. The Med. has μήτι τ' αἰσταν, by the slight change of Λ to Α. (Schol. τλαίης.)

425. ἀμπύκων. There is a play on the double sense of ἄμπυξ, which meant the frontal of a horse's bridle (ἀμπυκτήρ Theb. 456), and also a golden ornament worn on the forehead of women, Il. xxii. 469. Theocr. i. 33, ἀσκητὰ πέπλω τε καὶ ἀμπυκι. Theb. 315, τὰς δὲ κεχειρωμένας ἄγεσθαι ἱππηδὸν πλοκάμων. Schol. on Hom. Il. v. 358, ἄμπυξ ἐκαλεῖτο χρυσῇ σείρᾳ τὰς περὶ τὸ μέτωπον τῶν ἵππων τρίχας συνδέουσα.

ἴσθι γὰρ, παισὶ τάδε καὶ δόμοις ἀντ. β'.  
 ὁπότερ' ἂν κτίσης, μένει δορὶ τίνειν (435)  
 ὁμοίαν θέμιν. 430

τάδε φράσαι δίκαια Διόθεν κράτη.

ΒΑ. καὶ δὴ πέφρασμαι· δεῦρο δ' ἐξοκέλλεται  
 ἢ τοῖσιν ἢ τοῖς πόλεμον αἵρεσθαι μέγαν  
 πᾶσ' ἔστ' ἀνάγκη, καὶ γεγόμενται σκάφος (440)  
 στρέβλαισι ναυτικάϊσιν ὡς προσηγμένον. 435  
 ἄνευ δὲ λύπης οὐδαμοῦ καταστροφῇ.  
 καὶ χρήμασιν μὲν, ἐκ δόμων πορθουμένων,  
 γένοιτ' ἂν ἄλλα, Κτησίου Διὸς χάριν,

429. δορὶ τίνειν. Thus Hermann after Boissonade. The MSS. give δρεικτίνειν or —κτείνειν. Dindorf edits Ἄρει κτίνειν, as I had done in ed. 2, from Seidler. It does not appear that the Schol. found μένει δορὶ τίνειν or Ἄρει τίνειν in his copy. His explanation is, λέγει ὅτι, and δικάϊον ἔστιν ἀποδιδόναι ὁμοίαν θέμιν. Perhaps, σὲ δεῖ καὶ τίνειν, &c. Cf. v. 397. By ὁπότερα κτίσης the chorus means, 'whether you oppose the gods or the sons of Aegyptus, you must abide by the consequences.'—ὁμοίαν for ὁμοίαν is due to Klausen.

431. κράτη, *imperia*, 'commands,' so Cho. 1, πατρὶ' ἐποπτεύων κράτη. Antig. 60, εἰ νόμων βία ψήφον τυράννων ἢ κράτη παρέξιμεν. Sup. 387, κράτεσιν ἄρσένων. Eur. Rhes. 132, σφαλερὰ δ' οὐφιλῶ στρατηγῶν κράτη.

432. ἐξοκέλλεται, 'is stranded.' Schol. οὕτως ἀποβαίνει. The later Scholiast on Prom. 190 observes: κέλσαι κυρίως τὸ τὴν ναὺν προσορμίσαι τινὶ εὐγαλήνῃ καὶ εὐλίμενῃ τόπῳ. ἐξοκεῖλαι δὲ τὸ τὴν ναὺν ἐκβληθῆναι ὑπ' ἀνέμου ἔξω τοῦ λιμένος. In this sense it occurs Ag. 649, μήτ' ἐξοκεῖλαι πρὸς κραταίλων χθόνα.

433. τοῖσιν ἢ τοῖς. Cf. 352. 1031. Schol. ἢ τοῖς θεοῖς ἢ τοῖς Αἰγυπτιάδαις. Soph. Antig. 557, καλῶς σὺ μὲν τοῖς, τοῖς δ' ἐγὼ ὅδ' οὐκ οὐκ φρονεῖν.

434. γεγόμενται. 'It is fixed tight (lit. 'pegged'), like a ship's hull kept fast by twisted thongs.' Cf. 922. The exact meaning of στρέβλαι is unknown. Hesych. στρέβλαι ναυτικά· τὰ ξύλα τῶν νεῶν ἐν οἷς διασφηνοῦνται γομφομέναι. It would seem to mean some device for keeping the planks or ribs of vessels in their proper places while they are being pegged down, as is prac-

tised in modern ship-building. Hermann objects to προσηγμένον (προσάγω), and reads with Scaliger προσηρμένον. Had this latter been found in all the MSS., it would probably have been altered to προσηγμένον by the same critics.

436. καταστροφῇ, a coming to shore ; ?? an ending or concluding of the matter. So Oed. Col. 103, ὅτε βίου πέρασιν καὶ καταστροφῇ τινι.

437. χρήμασιν. Schol. χρημάτων. If Aeschylus wrote χρήμασιν, it was from a dislike to the similarity of termination in three words of the verse. It is easy to supply αὐτῶν, i. e. χρημάτων, to πορθουμένων. Cf. Ag. 938. Eum. 742. Sup. 115. Med. 910. Prom. 880. Theb. 263. Thuc. vi. 7. Hermann reads καὶ δώμασιν μὲν χρημάτων πορθουμένων, because 'expugnata domo non opibus, quae jam nullae sunt, aliae possunt accedere, sed domui, quae spoliata opibus est.' But this is a hypercritical objection. We may understand ἄλλα χρήματα γένοιτ' ἂν ἐπὶ χρήμασιν or ἀντὶ χρημάτων. If any correction is required, πορθουμένοις is the most probable. The next verse seems to belong to this place, though in the MSS. it stands after ἄτης τε μείζω, which is thus read : ἄτην γε μείζω (or μείζων) καὶ μέγ' ἐμπλήσας γόμον. The attempt of the Scholiast to explain it is futile : τοῦ Διὸς ἐμπληπλῶντος καὶ γεμίζοντος ἄτης τὸν γόμον, which shows that he read γεμίζων, and possibly τὸν δόμον. But there can be little doubt of ἄτης τε μείζω, 'greater than the loss.' Cf. Theognis 119, χρυσοῦ κιβδήλοιο καὶ ἀργύρου ἄσχετος ἄτη. For γόμον I have given γέμος, from Ag. 1192, i. e. ὥστε καὶ ἐμπλήσαι. Hermann has καὶ ἀντὶ ἐμπλήσαι γόμον. On Ζεὺς Κτήσιος see Ag. 978. 1005.

ἄτης τε μείζω καὶ μέγ' ἐμπλήσαι γέμος· *Cho.* (445)  
καὶ γλῶσσα τοξεύσασα μὴ τὰ καίρια, 440  
ἀλγεινὰ θυμοῦ κάρτα κινητήρια,  
γένοιτο μύθου μῦθος ἂν θελκτήριος·  
ὅπως δ' ὁμαιμον αἷμα μὴ γενήσεται,  
δεῖ κάρτα θύειν καὶ πεσεῖν χρηστήρια *Cho. 230.* (450)  
θεοῖσι πολλοῖς πολλὰ, πημονῆς ἄκη. 445  
ἦ κάρτα νείκους τοῦτο δρῶν παροίχομαι·  
θέλω δ' αἰδρις μᾶλλον ἢ σοφὸς κακῶν  
εἶναι. γένοιτο δ' εὖ παρὰ γνώμην ἐμήν.

ΧΟ. πολλῶν ἄκουσον τέρματ' αἰδοίων λόγων. (455)

ΒΑ. ἦκουσα, καὶ λέγοις ἄν· οὐ με φεύξεται. 450

ΧΟ. ἔχω στρόφους ζώνας τε, συλλαβὰς πέπλων.

ΒΑ. τύχη γυναικῶν ταῦτα συμπερηπὴ πέλει.

440. τοξεύσασα. The nominative absolute, not unusual in Aeschylus. See Eum. 95. Cho. 511. The following line comes after γένοιτο, &c. in the MSS., and Hermann, observing 'duplex facta est comparatio, utraque tribus versibus, utraque consimili ordine et forma sententiarum,' ingeniously reads μὴ ἀλγεῖν ἂ θύμον, i. e. ἔσπε μή. The general sentiment is this: 'The loss of property may be repaired, the injuries inflicted by the tongue may be amended; but the blood of relations once shed, there is neither remedy nor atonement; we can only pray to avert it.' Compare Ag. 978. Eum. 615. Eur. Suppl. 775, τοῦτο γὰρ μόνον βροτοῖς οὐκ ἔστι τὰνάλωμ' ἀναλῶθ' ἐν λαβείν, ψυχὴν βροτέλαν' χρημάτων δ' εἰσὶν πόροι.

446. The common reading of this verse, τοῦδ' ἐγὼ παροίχομαι, is objectionable in itself, because ἐγὼ is not rightly added unless there is emphasis on the pronoun. See on Ag. 1282. Schol. καὶ τοῦτο ποιῶν ἐκτὸς ἔσομαι τοῦ νείκους, θεοῖς ὑπηρετῶν. Here two scholia are confused together, both τοῦτο ποιῶν and θεοῖς ὑπηρετῶν being manifestly distinct comments on τοῦτο δρῶν, which has now been restored to the text. The sense is, 'Surely, if I do *this*, I stand clear of the dispute,' viz. if I take the precaution of invoking the aid of the gods. Hermann alters and transfers to the chorus this verse, which he reads thus: ἦ κάρτ' ἀνοικτος τοῦδ' ἐγὼ παροίχομαι, 'Assuredly I am undone without pity from him.'

He also denies that νείκους παροίχεσθαι is explicable, and reads in Med. 995, δύστανε μοίρας, ὅσον παροίχει. It is true that the word properly means 'to be past and gone,' as Ag. 550, or as inf. 718, 'to be undone;' but we have the similar phrases εἰκειν or παραχωρεῖν ὁδοῦ very frequently, so that we may fairly accept the scholium ἐκτὸς ἔσομαι τοῦ νείκους.

447. αἰδρις μᾶλλον ἢ σοφός. Though I foresee evil, I hope I may prove wrong in my boding.—εἶναι, cf. Ag. 1062.

449. τέρματ' αἰδοίων λόγων. The sense seems to be, 'hear what will be the end of all these appeals for mercy, if they are rejected.' See sup. 188.

451. στρόφους. So Scaliger for στρόβους, which Hermann retains without any remark. But στρόβος is 'a whirlwind,' Ag. 640, στρόφος or στρόφιον 'a bodice,' or sash for the breast, Theb. 865. Ar. Thesm. 139. 638, frag. Thesm. ii. 309. Catullus has 'strophio luctantes vincita papillas.' It was used like the Roman fascia, and, like it also, sometimes meant 'swathing-clothes,' Hom. Hymn. ad Apoll. Del. 122.—συλλαβὰς πέπλων refers only to ζώνας, and πέπλος, as Müller has observed, Diss. Eum. p. 64, was a general term for the tragic dress. He reckons among the articles of stage attire 'very broad embroidered girdles (μασχαλιστήρες), sitting high on the breast,' which are perhaps the στρόφοι here meant.

452. τύχη γυναικῶν. 'These things

*So. I think for*

*How art thou  
fallen from  
my hope*



- ΧΟ. ἐκ τῶνδε τοίνυν, ἴσθι, μηχανὴ καλή—  
 ΒΑ. λέξον· τίν' αὐδὴν τήνδε γηρυθείσ' ἔσει ; (460)  
 ΧΟ. εἰ μή τι πιστὸν τῷδ' ὑποστήσεις στόλω— 455  
 ΒΑ. τί σοι περαίνει μηχανὴ συζωμάτων ; *suales*  
 ΧΟ. νέοις πίναξι βρέτεια κοσμήσαι τάδε.  
 ΒΑ. αἰνιγματῶδες τοῦπος· ἀλλ' ἀπλῶς φράσον.  
 ΧΟ. ἐκ τῶνδ' ὅπως τάχιστ' ἀπάγξασθαι θεῶν. (465)  
 ΒΑ. ἦκουσα μαστικτῆρα καρδίας λόγον. 460  
 ΧΟ. ξυνήκας· ὠμμάτωσα γὰρ σαφέστερον.  
 ΒΑ. καὶ πολλαχῇ γε δυσπάλαιστα πράγματα,  
 κακῶν δὲ πλήθος ποταμὸς ὥς ἐπέρχεται.  
 ἄτης δ' ἄβυσσον πέλαγος οὐ μάλ' εὐπορον (470)  
 τόδ' εἰσβέβηκα, κοῦδαμου λιμὴν κακῶν· 465  
 εἰ μὲν γὰρ ὑμῖν μὴ τόδ' ἐκπράξω χρέος,  
 μίασμ' ἔλεξας οὐχ ὑπερτοξεύσιμον·

are befitting the condition of women,' i. e. I am not surprised to hear that you wear them. From the reading of Med. *τύχαν πελοι* (*sic*), Hermann gives *τάχ' ἂν γυναικί—πέλοι*.

455. *ὑποστήσεις*. So Well., Dind., Herm. for *ὑποστήσει*. Perhaps, *ὑποσχέσει*, 'unless you shall promise.' Cf. Ajac. 1091, *γνώσας ὑποστήσας σοφάς*. Eur. Electr. 983, *ἀλλ' ἡ τὸν αὐτὸν τῇδ' ὑποστήσω δόλον* ;

457. *νέοις πίναξι*. Schol. *καινοῖς ἀναθήμασι τὰ ἀγάλματα τῶν θεῶν κοσμήσω*. λέγει δὲ ὅτι μετεωρήσω ἐμαυτὴν τῇ ἀγχοῇ. The custom of attaching votive tablets to statues, 'genua incerare deorum,' is well known. We must infer that the statues of the ἀγῶνιοι θεοὶ were of colossal size, or they would not have served for executing the threat.

458. ἀπλῶς. So Dind. Herm. for ἀλλὰ πῶς, after Aabreschius. For this antithesis is elsewhere found, as Prom. 611, *οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ*, Anaxilas ap. Athen. xiii. p. 558, *ἀλ' ἀλοῦσ' ἀπλῶς μὲν οὐδὲν, ἀλλ' ἐν αἰνιγμοῖς πισιν*. Dobree (Adv. i. p. 516) quotes the same corruption from Demosth. p. 1315. 26.

460. The MSS. give *μακιστῆρα*, which occurs also in Pers. 694, *μή τι μακιστῆρα μῦθον ἀλλὰ σύντομον λέγε*. Hesych. *μακιστῆρ· βέλος*. There is a gloss in the Med. *μακιστῆρα· ἰόν*. Hesychius pro-

bably took it from this place ; for in the Persae it clearly bears the sense of *μῆκος*. Compare the Doric form *Μάκιστος*, Ag. 280. The conjecture of Auratus, *μαστικτῆρα*, containing as it does the very same letters with the addition of τ, seems to be a safer reading, and has been admitted by Dindorf. Compare *μαστίκτωρ*, Eum. 154. Hermann gives *δακνιστῆρα*, because the Schol. explains *καρδίας δηκτικόν*. But the Schol. is too sparing of his comments on this play to have made so needless a remark, had he read *δακνιστῆρα*.

461. On the form *ὀμματοῦν* see Prom. 507. Inf. v. 935. Cho. 839.

462. The MSS. insert *μὴν* or *μὲν* before *πολλαχῇ*, but add *γε*. The *μὲν* was probably added in the margin to suit δὲ in the next verse. See on 927.

464. *ἄβυσσον*, too deep to dive into (sup. 402), *οὐκ εὐπορον*, not easy to cross, because harbourless.

465. *εἰσβέβηκα*. So Schütz for *ἐσέβηκα*.

467. *μίσμα*. The pollution of the holy images by the suicide of the maidens. It is this argument which makes the king relent at last, and reconsider his decision. If compassion is the real motive, the plea is religious fear (472) ; and the responsibility of undertaking the dangerous cause is shifted from himself to the people. 'Go,' says the king, to Danaus, and ap-

εἰ δ' αὖθ' ὁμαίμοις παισὶν Αἰγύπτου σέθεν  
 σταθεὶς πρὸ τειχέων διὰ μάχης ἤξω τέλους, (475)  
 πῶς οὐχὶ τὰνάλωμα γίγνεται πικρὸν, 470  
 ἄνδρας γυναικῶν εἵνεχ' αἰμάξαι πέδον ;  
 ὅμως δ' ἀνάγκη Ζηνὸς αἰδεῖσθαι κότον  
 Ἴκτῆρος· ὕψιστος γὰρ ἐν βροτοῖς φόβος.  
 σὺ μὲν, πάτερ γεραιὲ τῶνδε παρθένων, (480)  
 κλάδους τε τούτους αἰψ' ἐν ἀγκάλαις λαβὼν 475  
 βωμοὺς ἐπ' ἄλλους δαιμόνων ἐγχωρίων  
 θές, ὥς ἴδωσι τῆσδ' ἀφίξεως τέκμαρ  
 πάντες πολῖται, μηδ' ἀπορριφθῇ λόγος *δεχῆ = "the movement" here & p.*  
 ἐμοῦ· κατ' ἀρχῆς γὰρ φιλαίτιος λεώς. (485)  
 καὶ γὰρ τάχ' ἂν τις οἰκτίσας ἰδὼν τάδε 480

peal to the citizens. Show them your suppliant boughs before the public temples, and secure their sympathy. The final decision must be given in the assembly (512) ; at present I can only act as *πρόξενος* (485), the supporter and patron of your cause, not as supreme arbiter. — *ὑπερτοξεύσιμον*, see Cho. 1022. Ar. Ach. 712, *ὑπερτόξευσεν δ' ἂν αὐτοῦ τοῦ πατρὸς τοὺς συγγενεῖς* (*vulgo περιτόξ.*). Schol. *ἀνπερόβλητον*, 'not to be surpassed in greatness.'

468. *ὁμαίμοις*. The Med. and others give *ὁμαίμους*. See 396.

470. *τὰνάλωμα*. See Ag. 553. The article is used as Iph. Taur. 1001, *τὸ κινδύνευμα γίγνεται καλόν.—εἵνεχ'* has been given for the vulg. *οὔνεχ'*. See on 184.

473. *φόβος*. Schol. *ὁ τούτου φόβος μέγας ἐστὶν ἐν βροτοῖς*. Or generally, 'fear is supreme with mortals.' See on 380. On *ὕψιστος* for *μέγιστος* see Gloss. ad Pers. 812, ed. Blomf.

474. *σὺ μὲν*. He was going to add something about the conduct of the maidens meanwhile; but this is postponed to v. 499. After this verse Hermann introduces one which he supposes to have been lost, *τῷ ὥς τάχιστα, τήνδ' ἐρμώσας ἔδραν*. Perhaps the difficult *τε* may be explained by the similar passage Cho. 1033, which is by many needlessly altered, *ἀλλ' ἐδ' ἤ ἐπραξας, μηδ' ἐπιζευχθῇ στόμα φήμη πονηρᾷ*. Eur. Heracl. 454, *καὶ μήτε κινδύνευε σωθῆτω τέ μοι τέκν'*. For *μηδ' ἀπορριφθῇ* is in effect the same as *καὶ μὴ ἀπορρίψης*. The meaning is, 'let

not a word about me be rashly uttered.' Prof. Conington conjectures *ψόγος*, on account of *φιλαίτιος*, which is ingenious and probable, for *λόγος* and *ψόγος*, *λέγειν* and *ψέγειν*, are elsewhere confounded, e.g. Cho. 976. But *ρίπτειν* and *ἀπορρίπτειν λόγον*, 'temere loqui,' are phrases of common occurrence, often with the implied notion of impropriety or contempt. See Prom. 319. 953. Herod. i. 153. vii. 13. viii. 92; and *λόγος τινὸς* means 'words about a person,' as *λόγοι τῶν παρεστῶτων κακῶν*, Ion 929. *μῦθος φίλων*, Antig. 11. Cf. Ajac. 224. 997. Stallb. ad Protag. p. 26, B. Symp. p. 194, B. If the poet had meant, 'let not consideration for me be thrown aside,' he would probably have used his favourite word *σέβας*, not *λόγος*. On *ἀγκάλαις λαβὼν* see inf. 641.

479. *γάρ*. 'Beware,' says the king, 'lest the people should hear that you have privately consulted me first, for they are fond of blaming their rulers,' i. e. naturally jealous of their constitutional rights.

480. *οἰκτίσας ἰδὼν τάδε*. 'Feeling pity for you on seeing these suppliant wreaths.' So Hermann for *οἰκτος εἰσιδὼν τάδε*. The correction was also made by Mr. Linwood. The *γάρ* seems clearly to refer to *ὡς ἴδωσι πάντες*, &c., not, as Hermann says, to *ἀπορριφθῇ*. He evidently understood 'let not my words be thrown away,' which is the common, but certainly less correct, explanation, though *ἀπέριπτα* is so used Eum. 206.

ὑβριν μὲν ἐχθήρειεν ἄρσενος στόλου,  
ὑμῶν δ' ἂν εἴη δῆμος εὐμενέστερος·  
τοῖς ἥσσοσιν γὰρ πᾶς τις εὐνοίας φέρει.

- ΔΑ. πολλῶν τὰδ' ἡμῖν ἐστὶν ἡξιωμένα, (490)  
αἰδοῖον εὐρεθέντα πρόξενον λαβεῖν. 485  
ὁπάοντας δὲ φράστοράς τ' ἐγχωρίων = φραστὰς a guide  
ξύμπεμψον, ὡς ἂν τῶν πολιτισσούχων θεῶν (cf. Luc. 44)  
βωμοὺς προνάους καὶ †πολιτισσούχων ἔδρας  
εὐρωμεν, ἀσφάλεια δ' ἧ δι' ἄστεως (495)  
στείχουσι· μορφῆς δ' οὐχ ὁμόστολος φύσις· 490  
Νεῖλος γὰρ οὐχ ὅμοιον Ἰνάχῳ γένος  
τρέφει. φύλαξαι, μὴ θράσος τέκη φόνον.  
καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὑπο.
- ΒΑ. στείχουτ' ἂν, ἄνδρες· εὖ γὰρ ὁ ξένος λέγει. (500)  
ἡγείσθε βωμοὺς ἀστικοὺς, θεῶν ἔδρας· 495  
καὶ ξυμβόλοισιν οὐ πολυστομεῖν χρεῶν  
ναύτην ἄγοντας τόνδ' ἐφέστιον θεῶν.
- ΧΟ. τοῦτ' αὖ μὲν εἶπας, καὶ τεταγμένος κίοι.  
ἐγὼ δὲ πῶς δρῶ ; ποῦ θράσος νέμεις ἐμοί ; (505)

483. εὐνοίας. The plural occurs Theb. 445, Ἀρτέμιδος εὐνοίαισι. Isocr. Archidam. p. 129, ταῖς γ' εὐνοίαις μεθ' ἡμῶν ὄντας.

485. εὐρεθέντα is Porson's emendation for εὖ βέοντα. Translate, 'to get for a patron one whom we have found to be merciful.' We might be tempted to read εὐροῦντα from Pers. 603, ὅταν δ' ὁ δαίμων εὐροῇ, but that δαίμων is not so much a personification as a synonym of τύχη.

486. φράστορας ἐγχωρίων, i. e. τῶν ἐγχ. οἰ φράσσουσι. Plut. de Mul. Virt., ad init. αὐτοὶ μὲν ἐπλανῶντο περὶ τὴν χάραν, φραστήρων δέμενοι.

488. προνάους. This, as Hermann well observes, has reference to ὡς ἴδωσι πάντες πολῖται in 477. For πολιτισσούχων, which is clearly an error of the transcriber from the preceding verse, Hermann reads πολυξέστους. I had conjectured περιστύλους.

492. φόνον. So Haupt for φόβον, which Hermann retains and defends. It is true that there is an antithesis, though rather an unmeaning one, in the vulgate: 'beware lest courage should produce fear,' i. e. lest my boldness in going alone

should cause a panic among the citizens. But the real point to be guarded against is clearly contained in the next verse: 'There may be slaughter in consequence of a mistake.' The Schol. has μὴ θαρσήσας μόνος ἀπελθεῖν φοβηθῶ ὑπὸ τινος. Unless we should read φονευθῶ, this only shows that he found φόβον, but could not explain it. The two words are perpetually confused in the MSS. See Prom. 363. There does not seem to be much weight in Hermann's objection, that by reading φόνον 'Argivi ut proni ad caedem notarentur.'—On καὶ δὴ see Eum. 854.

494. ἄνδρες. These are mutes, a kind of secondary chorus, who come in as παῖδες inf. 962.

496. ξυμβόλοισιν. Schol. τοῖς συν-τυγχάνουσιν. Hermann suggests ξυμβολοῦσιν, as ξυμβολεῖ occurs in this sense Theb. 344. The correction is the more probable because σύμβολος seems to have had a distinct and technical meaning: see on Prom. 495. On the attendants here present as supernumeraries on the stage see inf. 916.

499. νέμεις. Pors., Dind., and others read νεμείς. Schol. ἀντὶ τοῦ παραγενο-

ἐφέστιος ἡ υπερβαίνω - an inmate of the temple as 571, 595. cf. Luc. 365.  
θεῶν here and O.T. 31.



- ΒΑ. κλάδους μὲν αὐτοῦ λείπε, σημεῖον πόνου. 500  
 ΧΟ. καὶ δὴ σφε λείπω χειρὶ καὶ λόγοις σέθεν.  
 ΒΑ. λευρὸν κατ' ἄλσος νῦν ἐπιστρέφου τόδε.  
 ΧΟ. καὶ πῶς βέβηλον ἄλσος ἂν ῥύοιτό με ;  
 ΒΑ. οὔτοι πτερωτῶν ἀρπαγῇ σ' ἐκδώσομεν. (510)  
 ΧΟ. ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθίοσιν ; 505  
 ΒΑ. εὐφημον εἶη τοῦπος εὐφημουμένη.  
 ΧΟ. οὔτοι τι θαῦμα δυσφορεῖν φόβῳ φρενός.  
 ΒΑ. αἰὲ δ' ἀνάκτων ἐστὶ δεῖμ' ἐξαίσιον.  
 ΧΟ. σὺ καὶ λέγων εὐφραине καὶ πράσσων φρένα. (515)  
 ΒΑ. ἀλλ' οὔτι δαρὸν χρόνον ἐρημώσει πατήρ. 510

μένος μου τὸ θράσος νέμεις. It is clear that ποῦ has dropped out after τοῦ.

501. χειρὶ καὶ λόγοις. 'At your beck and command.' χειρὶ of course refers to αὐτοῦ, which is said δεικτικῶς. Cf. Soph. Phil. 1252.

502. λευρὸν ἄλσος. The epithet implies what is at once level and open ; see Prom. 377. ἄλσος involves a similar idea ; hence it is sometimes used of the sea, as inf. 847, Pers. 114, and inf. 552 of the open plains of Egypt. Strabo well remarks (ix. p. 412), οἱ δὲ ποιηταὶ ἄλση καλοῦσι τὰ ἱερὰ πάντα, κἀν ἧ ψιλᾷ. The king points to an unoccupied part of the orchestra near the sacred statues, which the chorus in the next verse calls βέβηλον because it was unenclosed and accessible to all. There was a grove sacred to Argus not far from Nauplia (Herod. vi. 76—8) which the poet may have had in mind. In Eur. Phoen. the area of the orchestra is similarly called λευρὸν πέδον.

503. καὶ πῶς, like καὶ τίς, Ag. 271, expresses incredulity. Cf. Ag. 1169. 1281.

504. ἀρπαγῇ σ'. The MSS. give ἀρπαγες, as sup. 489, ἀσφαλείας δὲ for ἀσφάλεια δ' ἦ. Porson and the subsequent editors give ἀρπαγαῖς σ', αι and ε being often confused ; cf. 927. Pers. 533. —πτερωτῶν, cf. 220. The Schol. supplies δρακόντων from the next verse. But see Eur. Bacch. 257, σκοπεῖν πτερωτοὺς κάμπυραν μισθοὺς φέρειν. Hel. 747, πτερωτῶν φθέγματ'.

505. ἀλλ' εἰ. 'But what if?' See Cho. 762. Hermann reads ἀλλ' ἦ with Porson.

506. εὐφημουμένην. Bekk. Anecd. i. p. 77, εὐφημεῖται ἀκοῦει καλῶς. εὐφημος

is 'complimentary,' Dem. de Fals. Leg. p. 356. The meaning is, "You who have been received with fair words ought not to call your cousins by such ugly names as 'hateful dragons.'"

508. ἀνάκτων. Mr. Linwood suggests γυναικῶν. Hermann, with his usual confidence, says 'apertum est poemat ἀνάρχων scripsisse. Sunt enim virgines ἄναρκοι absente patre.' Schütz understands, 'an excessive fear of majesty always possesses inferior minds,' which implies that φόβῳ φρενός in the preceding verse has reference to the king himself, whereas it clearly is meant as an apology for their mistrust and harsh language, on the plea of fear of their pursuers. The sense appears to be, as Scholefield explained it, 'if you are afraid, I am not ; for fear becomes not kings.' This is the Homeric sense of ἐξαίσιος, 'unreasonable,' 'improper,' as Od. iv. 690. xvii. 577. The meaning 'excessive' appears to belong to a later age. There is a passage very similar in sentiment, Oed. Col. 655, where Theseus replies to the affrighted maidens, τοῦμὲν οὐκ ὀκνεῖ κέαρ. Thus the answer of the chorus is quite appropriate: 'do you, who say you are not afraid, assure us not only by words, but by your deeds.' For φρένα the MSS. give φρενί, which was corrected by Heath. Compare Orest. 287, τοῖς μὲν λόγοις ἠδύρηνε, τοῖς δ' ἔργοισιν οὐ. Hom. Il. i. 77, ἔπαιον καὶ χερσὶν ἀρήξειν. Xen. Anab. vi. 6, 18, συμπέμψατε μέντοι μοι οἵτινες καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.—καὶ—καὶ means, 'as by saying, so by acting.' Cf. 734.

510. ἐρημώσει. Hermann complains both of the metre and the omission of the

ἐγὼ δὲ λαοὺς ξυγκαλῶν ἐγχωρίους  
 πείσω τὸ κοινὸν, ὥς ἂν εὐμενὲς τιθῶ,  
 καὶ σὸν διδάξω πατέρα ποῖα χρὴ λέγειν.  
 πρὸς ταῦτα μίμνε, καὶ θεοὺς ἐγχωρίους (520)  
 λιταῖς παραιτοῦ τῶν σ' ἔρως ἔχει τυχεῖν. 515  
 ἐγὼ δὲ ταῦτα πορσυνῶν ἐλεύσομαι  
 πειθῶ δ' ἔποιτο καὶ τύχη πρακτήριος.

ΧΟ. ἄναξ ἀνάκτων, μακάρων στρ. α.  
 μακάρτατε, καὶ τελέων (525)  
 τελειότατον κράτος, ὄλβιε Ζεῦ, 520  
 πιθοῦ τε καὶ γενέσθω  
 ἄλευσον ἀνδρῶν ὕβριν εὖ στυγῆσας,  
 λίμνα δ' ἔμβαλε πορφυροειδέϊ  
 τὰν μελανόζυγ' ἄταν. *the black benches* (530)  
 τὸ πρὸς γυναικῶν ἐπιδὼν ἀντ. α. 525

pronoun, and reads δαρὸν σ' ἐξηρμώσει πατήρ. He might with less violence have written πατὴρ, 'you will not be long left alone without your father.' But ἐρμηοῦν is used for ἐρμον λιπεῖν, as Eur. Androm. 314, καὶ μὴ τόδ' ἐκλιποῦσ' ἐρμηώσεις πέδον, through id. 805 we have πατὴρ ἐρμωθεῖσα. See Pers. 300.

511. ξυγκαλῶν. The poet had in view the σύγκλητοι ἐκκλησιαὶ of the Athenians, before which it was the custom to produce public suppliants. Thus in Eur. Suppl. 354, Theseus says, λαβὼν Ἀδρασ-τον δείγμα τῶν ἐμῶν λόγων, ἐς πλήθος εἶμι. There is an allusion to the Assembly also in 598 seqq.

513. ποῖα. This reading is written above the vulgate τοῖα in the Paris MS. Mr. Shilleto on Dem. de Fals. Leg. p. 186 (446, n) conjectured τοῖ' α. Cf. Prom. 783. 943. But τ and π are elsewhere confused, as sup. 295. inf. 547. 843.

516. ἐλεύσομαι. This form is rare for ἤξω or εἶμι, and not very common in its proper sense. See Elmsl. on Heracl. 210. Trach. 595, διὰ τάχους ἐλεύσεται. Oed. Col. 1206, εἴπερ κείνος ὧδ' ἐλεύσεται.—πορσυνῶν for πορσύνων is due to Heath. See Elmsl. on Heracl. 799. So Ajax 1398, ἐγὼ δὲ τὰλλα πάντα πορσυνῶ.

519. τελέων τελειότατον. As τὰ τέλη or οἱ ἐν τέλει are 'magistrates,' or 'authorities,' τελεσφόροι, and τέλειος is an

attribute of Zeus as the perfecter and accomplisher of prayers (Ag. 946), as well as of other gods (see on Theb. 240), the two words are here combined, 'Ruler most powerful of all the powers that be;' and γενέσθω, 'so be it,' is as it were the *amen* to the request which follows. Lobeck conjectures γένει σῶ, but no change seems advisable. Cf. Cho. 371.

522. ἄλευσον, 'ward off.' See Prom. 580, ἄλευ', ὦ δᾶ. The Schol singularly enough derived the word from ἄλς, and explains it καταπόντωσον αὐτὴν (l. αὐτῶν) τὴν ὕβριν.

524. μελανόζυγ' ἄταν. Three ideas seem combined in this unusual phrase; the black men (inf. 700), the ship bringing them, and the μέλαινα ἄτα (Ag. 745), or dark calamity which attended their presence.

525. τὸ πρὸς γυναικῶν. 'Favourably regarding that which is on the side of us women (i.e. the women's cause), recall the pleasing legend of our ancient race descended from an ancestress that was dear to thee.' Here νέωσων αἶνον γένος is precisely like κτίσαι βοᾶν<sup>4</sup> Ar. inf. 627, i. e. αἶνει γένος ἡμέτερον. A well-known example is Soph. El. 124, τάκεις οἰμωγὰν Ἀγαμέμνονα. So μηκύνει λόγον τέκνα φανέντα, Oed. Col. 1120. Other instances have been given on Eur. Med. 205. The explanation seems to be, that the person is put in apposition to the thing as the

- παλαίφατον ἀμέτερον  
γένος φιλίας προγόνου γυναικὸς  
νέωσον εὐφρον' αἶνον *only i. asp.*  
 γενοῦ πολυμνήστωρ, ἔφαπτορ 'Ιοῦς (535)  
 δίας τοι γένος εὐχόμεθ' εἶναι 530  
 γὰς ἀπὸ τὰσδ' ἔνοικοι.  
 παλαιὸν δ' εἰς ἶχνος μετέσταν στρ. β'.  
 ματέρος, ἀνθονόμους ἐπωπὰς,  
 λειμῶνα βούχιλον, ἔνθεν 'Ιὼ (540)  
 οἷστρω ἐρεθομένα 535  
 φεύγει ἀμαρτίνοος *dislike*  
 πολλὰ βροτῶν διαμειβομένα  
 φῦλα. διχῇ δ' ἀντίπορον  
 γαῖαν ἐν αἴσῃ διατέμνουσα πόρον (545)  
 κυματῖαν ὀρίζει 540  
 ἰάπτει κἀσίδος δι' αἶας ἀντ. β'.

subject of it, much as in Prom. 203, where see the note.—τὸ πρὸς γυναικῶν forms an antithesis to ἀνδρῶν ὕβριν in 522. Compare ἔριν γυναικῶν, 634. σέβας τὸ πρὸς θεῶν, 390. Hermann needlessly reads τὸ πρὸς γενερχᾶν, connecting τὸ with γένος. For the use of αἶνος, 'a tale,' 'a legend,' cf. Hes. Opp. 200, νῦν δ' αἶνον βασιλεύσ' ἐρέω. The Scholiast is right as to the sense, ἀνανέωσον τὴν φήμην ὅτι σοῦ ἔσμεν.

529. πολυμνήστωρ. This explains and enforces νέωσον. Dind. and Herm. read πολυμνήστορ, the advantage of which is not very apparent, as the quantity of ὕβριν (522) will suit either. Porson corrected ἔφαπτορ for ἐφάπτωρ.

530. δίας. The construction is, εὐχόμεθα εἶναι γένος ἀπὸ τὰσδε γὰς, ἔνοικοι δίας γὰς. Schol. τῆς δίας Αἰγύπτου. Cf. 4. 552. Or thus: 'We call ourselves inhabitants of the divine land, though we assert our origin from this.' Hermann prefers the less involved order, εὐχόμεθα εἶναι γένος ἀπὸ τῆσδε δίας γῆς, ἔνοικοι αὐτῆς, which makes δία refer to Argolis. See Pers. 273. But μετέσταν more naturally suits the former, implying transition from one to the other. Cf. sup. 41. The difficulties of metre may fairly be pleaded in defence of the less obvious meaning. Porson read δι' αἶς, which does not suit the

strophe so well, though Dindorf adopts it.

533. ἐπωπὰς. 'The watchings,' i. e. the place where Io was watched by Argus.

535. ἐρεθομένα. The MSS. reading is ἐρεσσομένα (Schol. ἐλαννομένη), and in v. 544 Δύγιά τε γύαλα. As one of these verses must be altered, ἐρεθομένα is perhaps better than the other alternative which Hermann has adopted from his own conjecture, Δύδιά τ' ἀγ γύαλα. For ἐρέθω, ἐρεθίζω, ἐρεθισμός, are peculiarly applied to the teasing and tickling of insects. So Theocr. v. 111, οὕτω χόμεις ὅην ἐρεθίζετε τὼς καλαμεντάς. Suidas: μύωψ' μυιά τις ἐρεθίζουσα τὰς βοῦς. Photius: οἷστρος' ἐρεθισμός. The verse is a dochmiac of resolved syllables.

540. διχῇ ὀρίζει. Literally, *disterminat*, 'keeps apart (on each side) the opposite continents in cleaving the surging strait,' i. e. she views the coast as a barrier on the right and the left. Cf. Prom. 752. Eur. Med. 432, διδύμους ὀρίσασα πόντου πέτρας, where see the explanation of this passage from the primary sense of ὀρίζειν, 'to define one object as distinct from another.'—ἐν αἴσῃ, 'by destiny,' ἐν εἰμαρμένῃ Schol. Cf. Herod. ii. 111, κυματῖς δ' ποταμῖς ἐγένετο. The Thracian Bosphorus is here meant.

541. κἀσίδος. The MSS. give βασίδος, and the corruption must be ancient, for

*20 to find, p. believes.*



μηλοβότου Φρυγίας διαμπάξ·

περὰ δὲ Τεύθραντος ἄστου Μυσῶν

Αὔδιά τε γάλα· <sup>μὲ κλ. γὰρ αὐτὸ</sup> (550)

καὶ δι' ὄρων Κιλικίων <sup>ἐκ τῆς ἑλίας</sup> 545

Παμφύλων τε διορυνμένα

πὰρ ποταμοὺς ἀεναούς

καὶ βαθύπλουτον χθόνα καὶ τὰς Ἀφροδί-

τας πολύπυρον αἶαν. <sup>αἶα ἐν κοινῇ (πυρρός)</sup> (555)

ἰκνέεται δ', εἰσικνουμένου βέλει στρ. γ'. 550

βουκόλου πτερόεντος,

the Schol. remarks *λείπει ὁ καί*. The editors follow Turn. in reading δ' Ἀσίδος. But *κάσιδος* is more likely to be right, for κ and β are constantly confused. So *ἡ βαί* and *ἡ καί* v. 75, *καββάς* and *κάκκας* inf. 807. *ὄβρικάλους* and *ὄκρ.* Ag. 141. *κόρη* and *βάρη* Eum. 824. *προβλήσιος* and *προκλ.* Herod. ix. 75. *Θηβαίω* and *Θηκαίω* ib. ii. 86. *παρύδικος* and *καρύδικος* Cho. 922. Compare *καργεῖα* in the verse of Sophocles quoted on v. 269.—*ἰάπτει* is intransitive, or rather, *ἑαντὴν* is to be supplied. So *ρίπτειν* Eur. Hel. 1325. Cycl. 166. Theogn. 176. *βαλεῖν* Ag. 1143. *ἰέναι* Pers. 472.

543. *Τεύθραντος ἄστου*. Strabo, xii. p. 571, *Τευθρανία*, ἐν ᾗ Τεύθρας καὶ ἡ τοῦ Τηλέφου ἑκτροφή, ἀνὰ μέσον ἐστὶ τοῦ τε Ἑλλησπόντου καὶ τῆς περὶ Σίτυλον καὶ Μαγνησίαν. Ib. xiii. p. 615, *πεπίστευται ὅτι καὶ ὁ Τεύθρας καὶ ὁ Τηλέφος ἐβασίλευσαν τῆς χώρας τῆς περὶ τὴν Τευθρανίαν καὶ τὸν Κάικον*.—For *Μυσῶν* the Med. has *μουσῶν*, and for *Λύδια λόγια*.

545. *ὄρων*. So Herm. from the margin of the MS. in the Escorial Library. The Med. has *ὄρων* by a second hand, *ὄρων* by the first. Hermann says that in choruses the tragedians use *ὄρων*, not *ὄρων*.

546. *Παμφύλων τε*. The MSS. add *γένη*. The spondee is perhaps defensible (see v. 70), especially in a proper name.

547. *πὰρ ποταμοὺς*. So Robortello by conjecture. Med. *τὰν ποταμοὺς δ'*. See on 513. We find *πὰρ* even in a senarius, Eum. 220, and so *πὰρ ποταμὸν κελάδοντα* Il. xviii. 576. Hermann reads *γὰς*, and appears to construe *περὰ ποταμοὺς γὰς*. So inf. 646, 672, *γὰς* has been corrupted to *τὰς* or *τος*. In the Med. δ' is added after *ποταμοὺς*. The grammarians were very particular about these connecting particles, and occasionally (Prom. 429, Theb.

696) intruded them even against the metre. The Scholiast sometimes remarks *λείπει ὁ καί*, e. g. in v. 541, and again 570. The rivers and the 'rich land' here meant are probably those of Cilicia, which Xenophon, Anab. i. 2, 22, describes as a plain well watered and very productive of corn and fruits. For the poet traces the course of Io through Asia Minor, from north to south, till she crosses over to Cyprus, and thence to Egypt.

549. *τὰς Ἀφροδίτας (τὰν Ἀφ. Herm.) αἶαν*, i. e. Cyprus, which in Eur. Bacch. 401 is called *νᾶσος τὰς Ἀφροδίτας*, and is described by Strabo, xiv. 6, as *εὐοῖκος καὶ εὐέλαιος σίτω τε αὐταρκεῖ χρωμένη*. The Schol. understands Phoenicia, probably on account of the worship of Astarte or Aphrodite Urania. But the people of Cyprus had derived the worship from the Assyrians, perhaps independently of the Phoenicians. Pausan. i. 14, 6. There is no difficulty in making Io swim over the sea, for she had crossed the Bosphorus, Prom. 750.

550. *εἰσικνουμένου*. Schol. τοῦ οἴστρου τῷ κέντρῳ αὐτὴν διατρυνῶντος. There can be little doubt that he explains the present MSS. reading; for *ἐφικνεῖσθαι*, *καθικνεῖσθαι*, are frequently used for 'to strike.' Indeed, the Latin *icere* is only the Greek *ἵκειν*. Compare *ictus* with *ικτός* (*ἐφικτός*). Oed. Tyr. 809, *κάρα διπλοῖς κέντροισί μου καθίκετο*. Photius: *ἐφίκοντο· ἐφῆσαντο*. Hermann objects that there is no point in this play on words, 'she goes along as the sting goes into her,' and corrects *ἐγκεχυμένα*, from Prom. 578, *χρεῖε τις αὐτὴν τὰν τάλαιναν οἴστρῳ*.

551. *βουκόλου*. Hesychius doubtless had this passage in view: *βουκόλοι· οὐ*

δῖον πάμβοτον ἄλσος,  
 λειμῶνα χιονόβοσκον, ὄντ' ἐπέρχεται *wanderen sein* (560)  
 Τυφῶ μένος,  
 ὕδωρ τε Νείλου νόσοις ἄθικτον, 555  
 μαινομένα πόνοις ἀτίμοις, ὀδύναις τε κεντροδαλήτισι *θυιάς*  
 Ἡρας. — *δολιχὴς στίξις (σημείον)*  
 βροτοὶ δ', οἱ γὰς τότ' ἦσαν ἔννομοι, ἀντ. γ'. (565)  
 χλωρῷ δείματι θυμὸν 560  
 πάλλοντ' ὄψιν ἀήθη,  
 βοτὸν † ἐσορῶντες *δυσχερὲς* μιξόμβροτον,

μόνον οἱ τῶν βοῶν νομεῖς ἀλλὰ καὶ ζῶά τινά οὕτω καλοῦνται. The gloss however is founded on an evident mistake, since *βουκόλος* is only metaphorical.

552. δῖον ἄλσος, Egypt; see on 502.—πάμβοτον, cf. 834.—χιονόβοσκον, Schol. φασὶ γὰρ λυομένης χιόνος παρὰ Ἰνδοῖς πληροῦσθαι αὐτόν. From Herod. ii. 72, we might read *χρηνοβοσκόν*, and *ἐνθ' for ὄντ'*.

555. ὕδωρ τε Νείλου. The MSS. give τὸ for τε, which is due to Schütz. Hermann and Dindorf follow the Schol., who explains ὕδωρ τὸ Νείλου as exegetical of *τυφῶ μένος*. So also Klausen on Ag. 262, 'aqua Nili in qua inest vis Typhonis; quae aucta est vi Typhonis.' Haupt compares Il. xvii. 263 seqq. The story is told with some variations by Diodorus Siculus, i. 21, 22. *Τυφῶς* is here the real giant, also called *Τυφῶν* and *Τυφωεύς*, who was fabled to have wandered over Egypt seeking Osiris. Strabo, xvii. 1, *μυθεύουσι γὰρ δὴ διότι ἡ Ἴσις κατὰ πολλοὺς τόπους κατὰ γῆς θείῃ σοροῦς τοῦ Ὀσίριδος· μίλα δὲ τούτων ἦν ἔχουσα τὸν Ὀσίριν, ἀφανῆς πᾶσι τοῦτο δὲ πράξειε λαθεῖν βουλομένη τὸν Τυφῶνα, μὴ ἐπελθὼν ἐκρίψει τὸ σῶμα τῆς θήκης*, Herod. ii. 156, *ὅτε δὴ τὸ πᾶν διζήμενος ὁ Τυφῶν ἐπῆλθε, θέλων ἐξευρεῖν τοῦ Ὀσίριος τὸν παῖδα*. See also Herod. iii. 5. These are all elemental myths, describing the setting of the sun, and the loss of his cheering beams. It is remarkable that in the above three passages *ἐπέρχσθαι* is the verb used; and if Aeschylus employs the present tense, it is to represent the action as more nearly contemporaneous with and directly concerning Io, who was also called Isis. By this explanation, *ὕδωρ τε Νείλου* is the accusative depending on *ικνεῖται*, 'she comes to Egypt and the waters of the Nile.'—νόσοις ἄθικτον,

in allusion to its salubrity, for which it is still celebrated. So *εὐποτον βέος* Prom. 831. See Wilkinson's Egypt, vol. i. 293—5. ii. 5.

557. *κεντροδαλήτις*. So Herm. after Erfurdt for —ήτοις. There can be very little doubt about this emendation, which the metre requires.—*θυιάς*, 'frenzied,' *μαινομένη*. The Med. has *θυῖας*.

559. *ἐννομοι*, *inquilini*, Schol. *οικήτορες*, a very rare word. See Pind. Pyth. ix. 101, *οἱ χθονὸς αἶσαν αὐτίκα, συντελέθειν ἔννομον, δωρήσεται*.

562. *ἐσορῶντες*. Hermann denies that Aeschylus could have written this: and here it is to be feared that he is right. For *πάλλοντο* is sufficient to govern *ὄψιν*, to which *βοτὸν* was in apposition; and the Schol. seems to have meant this by adding *ὁρῶντες*, that is, he found nothing else but *πάλλοντο*, and wrongly supposed the participle must be supplied. And hence it may have crept into the text, to the ejection of some epithet, unless indeed *βοτὸν βλέποντες* is the true reading, in which case the comment of the Schol. was meant to show that *βλέποντες* governed *ὄψιν*, and not merely *βοτὸν*. Hermann supplies *κακόχαρι*, an improbable word. Perhaps *κεραστὶ* (Prom. 692) or *κεροφόρον* is more likely. The Schol. has *τερατῶδες*, which seems a gloss (not on *μιξόμβροτον*, but) either on the lost epithet or on *δυσχερὲς*, as Prom. 821, *ἄλλην δ' ἀκούσει δυσχερῇ θεωρίαν*. Hermann adds, that the reading of the Med. *ἐσ ὁρῶντες* shows that the gloss of the Schol. has been patched up to make a senarius; but the division of the words in M. is often quite wrong. For *πάλλεσθαι ὄψιν*, compare *ἐκπεπληγμένοι ἡμᾶς* Thucyd. vi. 11. Eur. Bacch. 1289, *λέγ', ὥς τὸ μέλλον καρδία πῆδημ' ἔχει*, i. e. *φοβεῖται*.

τὰν μὲν βοὸς,  
 τὰν δ' αὖ γυναικός· τέρας δ' ἐθάμβουν. 563 (570)  
 καὶ τότε δὴ τίς ἦν ὁ θέλξας πολὺπλαγκτον ἀθλίαν οἰστρο-  
 δόνητον Ἰώ;  
 Ζεὺς αἰῶνος κρέων ἀπαύστου. στρ. δ'.  
 \* \* \* \* \* (575)  
 βίας ἀπημάντῳ σθένει 570  
 καὶ θεαῖαις ἐπιπνοαῖαις  
 παύεται, δακρύων δ' ἀποστάζει πένθιμον αἰδῶ.  
 λαβοῦσα δ' ἔρμα Δίον ἀψευδεῖ λόγῳ (580)  
 γείνατο παῖδ' ἀμεμφῇ, 575  
 δι' αἰῶνος μακροῦ πάνολβον. ἀντ. δ'.  
 ἔνθεν πᾶσα βοᾷ χθὼν  
 "Φυσίζοον γένος, τὸ δὴ  
 Ζηγνός ἐστιν ἀληθῶς· 580 (585)  
 τίς γὰρ ἂν κατέπαυσεν Ἥρας νόσους ἐπιβούλους;"  
 Διὸς τὸδ' ἔργον· καὶ τὸδ' ἂν γένος λέγων

564. τὰν δ' αὖ. Hermann gives τὰ δ' αὖ from MS. Guelph. This passage is not very easily reconciled with v. 294, where Io is spoken of as wholly changed into a cow. See on Prom. 578. The usual legend represented her as a woman with a cow's head. Herod. ii. 41, τὸ τῆς Ἰσῖος ἔγαλμα ἐν γυναικῆϊον βοῦκεράν ἐστι, κατὰ περ Ἑλληνες τὴν Ἰοῦν γράφουσι. So Propert. iii. 20, 17 (ii. 28, 17), 'Io versa caput primos mugiverat annos: Nunc dea, quae Nili flumina vacca bibit.' She was, in fact, an impersonation of the Moon, whence she is called 'priestess of Hera,' v. 287, i.e. attendant of Earth. Her horns may be supposed to have represented the moon's crescent, as Pausanias (vi. 24, 5) describes figures symbolizing the sun and moon in the agora at Elis; of which he says, καὶ τῆς μὲν κέρατα ἐκ τῆς κεφαλῆς, τοῦ δὲ αἱ ἀκτῖνες ἀνέχουσιν. Mr. Blakesley, on Herod. ii. 41, inclines to think the name Io derived from the Coptic word for the moon. Others connect it with αἶα, earth.

568. This passage is mutilated. Hermann's supplement is this: δι' αἰῶνος κρέων ἀπαύστου | πράκτωρ τῶνδ' ἐφάνη Ζεὺς. In the next verse he reads δῶα δ' for βία δ', and these words are confused

in Prom. 533. But the Schol. remarks, λείπει δ καὶ. (See sup. 547.) He therefore read βίας, and with this clue to guide us we may assume the sense, including the lost verse, to have been this: 'Eor by him she was released from the violence of the persecution by his unharmed might.' The Greeks do not say παύεται βία τινός, but παύεται βίας τις. The metre suggests ἀπημάντῳ (formed like ἀσώματος).

572. ἀποστάζει. She sheds tears of shame and grief on returning to her senses, tears being the attribute of humanity alone. Hermann, who maintains that ἀποστάζειν means rather 'to exhibit' by bringing out to the surface, than 'to cast off,' reads ἀποσχάζει. The Schol. however is clearly with the text, for he adds ἐννοοῦσα ὃ πέπονθεν. And so Antig. 959 may very well be understood, δεινὸν ἀποστάζει ἀνθρόν τε μένος, i. e. 'wears away,' 'frets away his anger.'  
 574. ἔρμα. Schol. βάρος. So τέκνων βάρος, Cho. 979. Δίον ἀψευδεῖ λόγῳ must be taken together; cf. 580.

578. τὸ δὴ. Pors., Dind., Herm. read τὸδε. There seems no necessity for the change.

582. τὸδε γένος, i. e. ἡμᾶς. Hermann regards this and the next verse as part of  
 met. fr. ἐρμα = teller (Sabara)



ἐξ Ἐπάφου κυρήσαιο.  
 τὶν' ἂν θεῶν ἐνδικωτέροισιν στρ. ε. (590)  
 κεκλοίμαν εὐλόγως ἐπ' ἔργοις; 585  
 \* αὐτὸς ὁ πατήρ φυτουργὸς, αὐτόχειρ ἀναξ  
 γένους παλαιόφρων μέγας i.e. with the wisdom of age. Σοφ. 638.  
 τέκτων, τὸ πάντων μῆχαρ, οὔριος Ζεὺς.  
 ὑπ' ἀρχᾶς δ' οὗ τινος θαάζων ἀντ. ε. (595)  
 τὸ μείον κρεισσόνων κρατύνει 590  
 οὔτινος ἄνωθεν ἡμένου σέβει κάτω  
 πάρεστι δ' ἔργον ὥς ἔπος

the speech, which is distinguished above by inverted commas. The argument reverts to the first strophe of the chorus. As Zeus relieved Io, and the chorus are descended from her through her son Epaphus, so he is the proper god to invoke in the present distress.

585. εὐλόγως. See 46. 'What god can we reasonably invoke as having performed juster works?' i.e. than the ἔργον mentioned just before. The sense is, 'Who has proved his justice towards our race more clearly than Zeus?'

586. A word is lost, as Hermann observes, from the beginning rather than the end of this verse. He supplies εὐτέ γε, which does not seem satisfactory. From the scholium αὐτὸς ὁ πατήρ φυτουργὸς τοῦ γένους, ὃ τῇ ἑαυτοῦ χειρὶ θεραπεύσας τὴν Ἰώ, we may infer that some construed φυτουργὸς αὐτόχειρ γένους, whereas γένους τέκτων seems the true meaning; compare sup. 279. Hence the words αὐτὸς ὁ seem likely to be genuine, like αὐτὸς αὐτουργῶ χειρὶ in Soph. Antig. 52. Cf. Eum. 765.—παλαιόφρων, cf. πολυμήτωρ, 529; or perhaps, ὁ πάλοι σπείρων γένος, as 355. 775.

588. τὸ πᾶν μῆχαρ Med., but Schol. ἡ πάντων μηχανή. To make μῆχαρ depend on the verbal οὔριος is less safe than to restore πάντων, and in the antistrophic verse τῶν ἀ for τῶν.

589. θαάζων. Schol. οὐχ ὑπὸ τὰς ἀρχὰς δὲ τινος τῶν κρεισσόνων καθήμενος, τὸ μείον ἔχων. Perhaps he read κρατύνων. We may readily explain τὸ μείον κρατύνει by τὸ μείον κράτος ἔχει. Hermann, who denies that θαάζω ever means (even in Oed. Tyr. 2) 'to sit' (on which much disputed question see Buttmann's Lexil., and New Cratylus, § 472), explains 'ad nullius imperium

properans,' comparing sup. 90. The construction, in his view, is this, σέβει τὸ μείον κρατύνει τῶν κρεισσόνων κάτω, and the general sense as follows: 'himself urged to action by no authority (and in consequence disliking that others should be coerced), he approves of the inferior mastering the superior though from a lower position, no one else being seated above him.' That is, 'he will not allow the strong to prevail over the weak in the present contest.' Dindorf also gives κρατύνειν. It seems better to acquiesce in the commonly received interpretation, 'he does not, by sitting under the rule of another, hold an empire less than superiors; nor does he worship from a lower place, while another is enthroned above.' The passage contains some of the Pythagorean speculations on the Divine Nature, and would present much less difficulty if we knew more about θαάζω, which commonly means 'to act on a rapid impulse,' as μαινὰς θαάζουσ', Eur. Tro. 349. If the metaphor is taken from the σέλματα of a trireme (cf. Ag. 176), θαάζων may have a kindred sense to ἐρέσσων, ὑπηρετῶν.

592. πάρεστι—σπεύσαι. 'Action is as prompt as speech to execute anything that his counselling mind brings forth:' or, as Callimachus says, "he will accomplish by the evening what he may have thought of in the morning." This ἔργον ὥς ἔπος was a common proverb, and in point of construction may here be taken for ταχύτης. Hom. Hymn. Merc. 46, ὥς ἄμ' ἔπος τε καὶ ἔργον ἐμήδετο κούδιμος Ἑρμῆς. Il. xix. 242, αὐτίκ' ἔπειθ' ἄμα μῦθος ἦν, τετέλεστο δὲ ἔργον. Herod. iii. 135, ταῦτα εἶπε, καὶ ἄμα ἔπος τε καὶ ἔργον ἐποίησε. Apoll. Rhod. iv. 103, ἐνθ'

σπεύσαι τι τῶν \* ἃ βούλιος φέρει φρήν.

ΔΑ. θαρσεῖτε, παῖδες· εὖ τὰ τῶν ἐγχωρίων (600)

δήμον δέδοκται παντελῇ ψηφίσματα. 595

ΧΟ. ὦ χαῖρε, πρέσβυ, φίλτατ' ἀγγέλλων ἐμοί·

ἔνισπε δ' ἡμῖν ποῖ κεκύρωται τέλος,  
δήμον κρατοῦσα χεῖρ ὅπη πληθύνεται.

ΔΑ. ἔδοξεν Ἀργείοισιν οὐ διχορρόπως, (605)

ἀλλ' ὥστ' ἀνηβῆσαι με γηραιᾷ φρενί· 600

= παρθημεῖ πανδημία γὰρ χερσὶ δεξιωνύμοις *δωρ. ευκτη, ευχης, εις το name = δεξιός.*

ἔφριξεν αἰθῆρ τόνδε κραινόντων λόγον·

ἡμᾶς μετοικεῖν τῆσδε γῆς ἐλευθέρους  
καρρυσιάστους ξύν τ' ἀσυλία βροτῶν (610)

καὶ μήτ' ἐνοίκων μήτ' ἐπηλύδων τινὰ 605

ἄγειν· εἰ δὲ προστιθῇ τὸ καρτερὸν,

τὸν μὴ βοηθήσαντα τῶνδε γαμώρων

ἄτιμον εἶναι ξὺν φυγῇ δημηλάτῳ.

τοιάνδ' ἔπειθε ῥήσιν ἀμφ' ἡμῶν λέγων (615)

ἔπος ἡδὲ καὶ ἔργον ὁμοῦ πέλεν ἐσσυμένοισιν. The MSS. give δούλιος, which Auratus corrected. Cf. Cho. 659, εἰ δ' ἄλλο πράξει δέι τι βουλιώτερον. Hermann finds an intentional relation between θαλάσῳ and σπεύσαι, but this is not very evident. The meaning of all this is, that every wish is instantly and without trouble effected, i. e. he has only to will it, and it is done: (πᾶν ἔπον δαιμόνιον, sup. 93.) Therefore he can render assistance promptly and of his own free will.

596. Med. ὦ χαῖρε πρέσβυ, (but with the accent over σ,) and ἀγγέλλων, which may be right. In the next verse it has ἐνόςπερ ἡμῖν.

597. ποῖ, *quorsum?* 'To what purport has the vote of the people been passed?' Cf. Ag. 907. Cho. 859, μάχης γὰρ δὴ κεκύρωται τέλος. This is the usual construction, as ποῖ τελευτήσει, &c. Cf. Pers. 731. Cho. 519.—κυροῦν occurs Pers. 229. Eum. 550. Cf. Herod. viii. 56, τοῖσι ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ Ἰσθμοῦ ναυμαχίης.

598. χεῖρ ὅπη. So Dobree for χειροπληθύνεται. See sup. 170. Others read χεῖρ ὅποι, Dind. χεῖρ θ' ὅπη, Hermann χεῖρ ὅπερ, on account of the apparent tautology; but this involves an unusual construction, 'the decision which the

hand of the people has carried by a majority.' The Schol. probably found ὅπη πληθύνεται in his copy, for he explains it by πότερον πλείους οἱ συμμαχοῦντες ἡμῖν ἢ ὀλίγοι. It seems probable that ὅπη should have been lost before πλη. — ποῖ and ὅπη correspond like οἶα and ὁποῖα Oed. Tyr. 1272, οἷς and ὅτοις Trach. 1118, ὅσα and ὁπόσα Dem. Aphob. p. 817. 7. For πληθύνεται most editors read πληθύνεται, as in Ag. 1341. Dindorf retains the vulgate, and Herod. has πληθύνεσθαι ii. 93. See on Pers. 811. There is no proof that πληθύνω and πληθύνω differed in meaning; cf. θύω and θύνω, βύω and βυνέω. The allusion is to the χειροτονία in the Athenian assembly.

600. ἀνηβῆσαι με. So Tyrwhitt for ἂν ἡβῆσαιμι.

602. ἐφριξεν, the air *hurtle*d or bristled with hands pointed upwards; so Il. xiii. 339, ἐφριξεν δὲ μάχῃ φθισίμβροτος ἐγχείησιν.

603. μετοικεῖν, μετοίκους εἶναι.—ἐλευθέρους, cf. 217.—ἀρρυσιάστους, i. e. ἀνεπάφους, without being liable to be seized and carried off by bandits. Cf. Eur. Ion 1406, ρυσιάζομαι λόγῳ.

607. τὸν μὴ βοηθήσαντα. *Qui opem nontulerit.* Compare Plat. Legg. p. 774, B.

609. ῥήσιν. See Ag. 1293.

*as a whole is not to be*



ἄναξ Πελασγῶν, Ἰκεσίου Ζηνὸς κόνον 610  
 μέγαν προφωνῶν μήποτ' εἰσόπιν χρόνου  
 πόλιν παχύναι, ξενικὸν ἀστικόν θ' αἶμα  
 λέγων διπλοῦν μίασμα πρὸς πόλεως φανέν  
 ἀμήχανον βόσκημα πημονῆς πέλειν. (620)  
 τοιαῦτ' ἀκούων χερσὶν Ἀργεῖος λεῶς 615  
 ἔκραν' ἄνευ κλητῆρος ὥς εἶναι τάδε·  
 δημηγόρους δ' ἤκουσεν εὐπειθεῖς στροφὰς  
 δῆμος Πελασγῶν, Ζεὺς δ' ἐπέκρανεν τέλος.  
 XO. ἄγε δὴ, λέξωμεν ἐπ' Ἀργεῖοις (625)

611. προφωνῶν for πρόφρων ὢν is due to Canter. The insertion of *ρ* in similar words is very frequent, as sup. 283, inf. 672. 836. Thus ἄβατον and ἄβροτον are confused Prom. 2, ἐπαχθῇ and ἐπράχθῃ ib. 49. Aldus has φρωνεῖν and φρωνῶν in Eum. 269 and Ag. 198, for φωνεῖν, ἀκρόται for ἀγέται Pers. 984. Hermann translates, 'edicens, ne civitas magnam in futurum tempus Jovis iram augeat' (*alat*, Weil). But παχύνειν χόλον is an unusual, not to say improbable expression; while οἱ παχεῖς was a common phrase for οἱ πλούσιοι. See Photius in v. παχεῖς. Baehr on Herod v. 30, vi. 91. Theb. 768, ἄλβος ἄγαν παχυνθεῖς. Hence παχύνειν should rather mean πλουτίζειν. The sense appears to be this: 'warning them that the great wrath of Zeus would never hereafter enrich the city.' Professor Conington well observes, in approval of this view, the confirmation it receives from the word βόσκημα in 614. "The disease is to be a drain on the body politic, exhausting its powers of support, and preventing it from thriving or becoming fat." The idiom is well known, by which anything is said to be done by another, who in fact only allows it to be done, i.e. who is passive rather than active in the matter, as Ajax 674, δεινῶν ἄημα κυμάτων ἐκόμισσε στένοντα πόντον. Theb. 369, σπουδῇ οὐκ ἀπαρτίζει πόδα, 'haste does not let his feet go regularly.' The Schol. however has μήπως αὐξήσει κόνον δ Ζεὺς. He seems either to have explained a variant πλατύναι, which he records (γρ. πλατύναι), or to have considered παχύναι as the optative, and to have read πόλει.

613. The double pollution, as the Schol. observes, was that of rejecting those who were at once ξένοι and ἀστοί, suppliants

and relations. Cf. ἀστόξενοι v. 350. Translate: 'telling them that a two-fold guilt incurred, at once from strangers (i. e. suppliants) and citizens, when it threatened an attack on a city, was a breeder of harm that it was hard to contend against.'—For πρὸ π. Hermann reads πρὸς π., as the present editor had corrected in ed. 1. Compare Il. xxii. 198, αὐτὸς τε ποτὶ πτόλιος πέτετ' ἀεί. Xen. Anab. ii. 2, 5, and iv. 3, 26, πρὸς τοῦ ποταμοῦ. Thuc. i. 62, init. ἐστρατοπεδεύοντο πρὸς Ὀλύνθου, where see Arnold, and iv. 31. The metaphor is from a pestilence or a hostile army suddenly appearing.

616. κλητῆρος. So Turn. for κλήτορος. The word is rare in the sense of κῆρυξ, and probably from Homer's κήρυκα καλήτορα, Il. xxiv. 577. Schol. πρὶν εἰπεῖν τὸν κήρυκα ἀράτω τὰς χεῖρας ὅτῃ ταῦτα δοκεῖ. Their enthusiasm was shown by not waiting for the due forms and ceremonies of the meeting. So ἀπὲδῖλος, i. e. in hot haste, Prom. 137.

618. Ζεὺς, i. e. Ζεὺς ἀγοραῖος Eum. 931. Hermann reads ἔλυσεν for ἤκουσεν, and κράνειεν for ἐπέκρανεν. These alterations cannot be justified. What authority can he adduce for λύειν στροφὰς, *solvere contionem*? στροφᾶι are the eloquent periods of oratory, whence στρέφειν λόγους, Plat. Gorg. p. 511, where see Heindorf. There is a slight repetition in the sense, but evidently for the sake of an antithesis; 'it was the people, as I said, that heard the eloquent appeal, but it was Zeus who put it into their hearts to vote in our favour.' Danaus, in fact, corrects himself, to give all the praise and the honour to Zeus.

619. After an anapaestic προφῶδς, the metres of the first three strophes are

sub 574.

of the first



εὐχὰς ἀγαθὰς, ἀγαθῶν ποινάς.

620

Ζεὺς δ' ἐφορεύοι Ξένιος ξενίου

στόματος τιμὰς ἐπ' ἀληθείᾳ

πέμπων πρὸς τέρμονα πάντως.

(629)

νῦν ὅτε καὶ θεοὶ Διογενεῖς κλύουσιν εὐκταῖα γένει

χεούσας·

στρ. α.

μήποτε πυρίφατον τάνδε Πελασγίαν

626

τὰν ἄχορον βοᾶν κτίσαι μάχλον Ἄρη,

(635)

τὸν ἀρότοις θερίζοντα βροτοὺς ἐν ἄλλοις·

οὐνεκ' ὥκτισαν ἡμᾶς,

ψῆφον δ' εὐφρον' ἔθεντο·

630 (640)

αἰδοῦνται δ' ἰκέτας Διὸς, ποίμναν τάνδ' ἀμέγαρτον.

dochmiac followed by glyconeian or pherecratean; of the last, combinations of dactyls, trochees, and cretics. Probably each sentence was recited by a single member of the chorus in turn. The general purport of the ode is to invoke blessings on the Argive people; and perhaps some political reference to the events of the day was intended.

622. *τιμὰς*, ἀμοιβὰς, the acknowledgments, or grateful thanks of a stranger's voice.

623. The old reading was *τέρμον* ἀμέμπτως πρὸς ἅπαντα. Hermann has ἀμέμπτων, because the Med. gives ἀμέμπτων. So also W. Dindorf. On —ων and —ως confused see Agam. 1366. The Schol. explains βεβαίως εἰς παντελὲς φέρων αὐτάς. Probably we should read βεβαίῳν καὶ εἰς παντελὲς φέρων αὐτάς, which would form a proper comment on πέμπων πρὸς τέρμονα πάντως, 'forwarding them under all circumstances (the prayers and good wishes) to a happy issue,' viz. as Ζεὺς τέλειος. We might indeed retain ἅπαντα. Compare the metre of 951. Cf. Agam. 755, πᾶν δ' ἐπὶ τέρμα νωμᾷ. Weil gives *τερμόν* ἅπαντῶν πρὸς ἀμέμπτων.

625. *νῦν ὅτε*. See Theb. 702. Lobbeck ad Ajac. 801. Perhaps (cf. Ag. 503) εἴ ποτε, νῦν θεοί. But see Plaut. Rud. 664, 'Nunc id est, quum omnium copiarum—viduitas nos tenet.' From the original sense 'now is the time when' something is to be done or will be done, the two words passed into the single idea 'now at length,' 'now if ever.' Schol. ἀντὶ τοῦ, εἰποτε.—*χεούσας*, i. e.

χεούσης ἐμοῦ.—*εὐκταῖα*, cf. Trach. 239.

626. The MSS. reading is τὰν Πελασγίαν πόλιν. Hermann is probably right in correcting τάνδε Πελασγίαν. We have Πελασγία for Argos in Prom. 879. The grammarians were fond of patching up senarii; see on Ag. 448. The same critic reads τὰν ἄχορον for τὸν ἄχ. (as Prof. Conington had before proposed), and explains the whole passage thus: 'that this Argive city, consumed by fire, may never raise the joyless cry of wanton war.' *Κτίσαι βοᾶν Ἄρη* is for *βοᾶν Ἄρη*. See supra 525—8. The order of the words, he rightly observes, is entirely against joining πυρίφατον κτίσαι.—*πυρίφατος*, like ἀρείφατος, μυλήφατος, contains the root found in φένω, πέφαται. On the supposed historical allusion to the treaty between Athens and Argos, B.C. 461, see the introductory note.

628. *ἐν ἄλλοις*. Hermann and others explain *infautis, adversis*, comparing *μη τοῖον*, v. 394. The sense seems rather to be this: 'who mows down men in other battle-fields, and may some day do so in this;' which is equivalent to expressing a hope that he will not. Cf. Eum. 826. The Scholiast, in merely repeating the words of the text, τὸν ἐν ἄλλοις ἀρότοις θερίζοντα τοὺς βροτοὺς, seems to have thought the order might be mistaken by some; or perhaps he was aware of another reading, τὸν ἀρότους θερίζοντα βροτοῖς ἐν ἄλλοις.

629. *ὥκτισαν*. The Schol. read *ἔκτισαν*, viz. Πελασγία, for he supplies ἡ πόλις.

οὐδὲ μετ' ἀρσένων ψῆφον ἔθεντ' ἀτιμώσαντες ἔριν *cause*  
 γυναικῶν, ἀντ. α. (645)

δῖον ἐπιδόμενοι †πράκτορά τε σκοπὸν 635

δυσπολέμητον, ὃν τίς ἂν δόμος ἔχοι  
 ἐπ' ὀρόφων μαιίνοντα; βαρὺς δ' ἐφίζει. (650)

ἄζονται γὰρ ὁμαίμους,

Ζηνὸς ἵκτορας ἀγνοῦ.

τοιγάρτοι καθαροῖσι βωμοῖς θεοὺς ἀρέσσονται. 640

τοιγὰρ ὑποσκίων ἐκ στομάτων ποτάσθω φιλό-  
τιμος εὐχά. στρ. β'.

635. πράκτορά τε σκοπὸν. These words are suspected, for the reason given on Cho. 1058. Hermann has πράκτορα πάν-σκοπον, from the Schol. τὸν Διὸς ὀφθαλμὸν τὸν πάντα σκοποῦντα. But he might just as probably have intended to explain σκοπὸν. Perhaps, πράκτορ' ἐπίσκοπον. The sense is, 'having due regard to the divine avenging observer.' Cf. τὸν ὑψόθεν σκοπὸν sup. 375. Ag. 1557, γῆς ἐποπτεύειν ἄχην.

636. τίς. So Well. for οὗτις. The idiom is not uncommon. Dem. p. 1017, δύο μόνοι μαρτυροῦσιν, οἷς τίς ἂν πιστεύσειεν; Id. p. 314, ἐφ' οἷς τίς οὐκ ἂν αὐτὸν εὐδαιμονίσειε; Lysias, Orat. ii. p. 194, init. ὃ τίς ἰδὼν οὐκ ἂν ἐφοβήθη; Plat. Gorg. p. 500, c, οὗ τίς ἂν μάλλον σπουδάσειέ τις;

637. μαιίνοντα. Most editors have condemned this word as corrupt; yet it is easy to show that it is both genuine and literal in its meaning, 'making dirt on the roof.' The doctrine,—probably Pythagorean, certainly eastern,—that a roof beset with foul birds was an evil omen, is still scarcely extinct, since some superstitious persons fear a raven or an owl on a house-top little less than the evil one himself. There is a Somersetshire proverb which says, "You must put on a new article of dress on Easter Sunday, that the birds may not drop dirt on you." Compare Ag. 1447, ἐπὶ δὲ σώματος δίκαν κόρακος ἐχθροῦ σταθεῖς. Nothing can be clearer than the testimony of Hesiod, Opp. 774, μηδὲ δόμον ποίων ἀνεπίξστον καταλείπειν, Μῆτις ἐφεζομένη κρώγῃ λακέρυζα κορώνῃ, where we should perhaps read κρώγῃ. Hence μίστωρ became a general term for an unclean spirit, or evil genius. The original use of the metallic plate called μηρίσκος

(the *nimbus* of saints) was to keep birds from dirtying the heads of statues; see Ar. Av. 1114—17. Hor. Sat. i. 8, 38. Hence μίστωρ ἐν κάρῃ is joined, Eum. 169. Med. 1371. Cf. 667 inf. It may be added, that ἐφίζει is the word regularly used of the perching or alighting of birds. The Romans had the same ideas on the subject. Tibull. v. 53, 'e tectis strix violenta canat.' They constantly spoke of birds as *foedae, obscaenae, importunae*. Tac. Ann. xii. 43, 'insestum diris avibus capitolium.' This too is the chief point in the description of the disgusting Harpies, Virg. Aen. iii. 216, 'foedissima ventris Proluvies.' It is for this reason that Ion drives the birds out of Apollo's Delphic temple, ὡς ἀναθῆματα μὴ βλάπτηται, ναοὶ θ' οἱ Φοῖβου, Eur. Ion 177.—τὸν οὗτις—ἔχων ἱαλνοιστο, Weil.

638. ἄζονται γάρ. The Schol. observes that γάρ refers to v. 634.

641. ὑποσκίων. Cf. 349. Ag. 476. The boughs were so carried as to shroud the face. Hence Orest. 383, ἀφύλλου στόματος ἐξάπτων λιτάς. Dr. Kennedy (Journal of Classical Philology, ii. p. 235) suggests that "each suppliant, while seated, retained his στέμμα attached to his neck by a festoon of wool, even while it lay on or beside the altar." In this way he explains the obscure verse Oed. Tyr. 3, ἱκτηρίοις κλάδοισιν ἐξεστεμμένοι, the notion of the boughs themselves and the fillet worn on the neck or head being one and the same. Hence δεσμὸν ἄδεσμον φυλλάδος, Eur. Suppl. 32. The boughs seem to have been clasped in the arms (ἐν ἀγκάλαις, sup. 474), and thus held upright against the chest, so as to shroud the face.—φιλότιμος, 'patriotic,' for they regard Argos as their native land.

Μήποτε λοιμὸς ἀνδρῶν

τάνδε πόλιν κενώσαι·

645 (660)

μηδ' ἐπιχωρίοις \*στάσις

500. 196.

πτώμασιν αἱματίσαι πέδον γᾶς.

ἦβας δ' ἄνθος ἄδρεπτον

ἔστω· μηδ' Ἀφροδίτας

649

εὐνάτωρ βροτολογιὸς Ἄρης κέρσειεν ἄωτον. (665) *βιδαίει*

*del. γεραροῖς here = "mist"* καὶ γεραροῖσι πρεσβυτοδόκοι γερόντων θυμέλαι  
φλεγόντων·

ἀντ. β'.

τὼς πόλις εὖ ρέμοιτο·

(670)

Ζῆνα μέγαν σεβόντων,

655

τὸν Ξένιον δ' ὑπέρτατον,

ὃς πολιῷ νόμῳ αἶσαν ὀρθοῖ,

τίκτεσθαι δὲ φόρους γᾶς

645. τάνδε πόλιν. So Herm. and others for τῶνδε. Cf. 626. 662. 'May pestilence never empty this city of its inhabitants.'

646. στάσις is wanting in the MSS. It was suggested in ed. 1 of this play, and so Hermann has edited from Bamberger. Cf. Eum. 933, a passage very similar to the present.—πτώμασιν here clearly means *corpses*. Assuming that στάσις, and not νέων, was the lost word immediately preceding, we must pronounce Phrynichus wrong in saying, p. 375, πτώμα ἐπὶ νεκροῦ τιθέασιν οἱ νῦν, οἱ δ' ἀρχαῖοι οὐχ οὕτως, ἀλλὰ πτώματα νεκρῶν ἢ οἰκῶν. Euripides has πτώματα νεκρῶν, Phoen. 1482. Ἐτεοκλέους πτώμα *ibid.* 1697, Ἐλένης Orest. 1196, πεσέματα νεκρῶν Androm. 652.

651. Both βροτολογιὸς and ἄωτον are Homeric words. The latter appears here synonymous with ἄνθος, as Fishlake well observes with reference to Buttmann's discussion upon it in *Lexilogus*. The sense is, 'May the flower of the youth not perish in war.'

652. γεραροῖσι—φλεγόντων. 'Blaze with offerings.' So Ag. 91, Βωμοὶ δάροισι φλέγονται. On γεραρά, a neuter adjective used for a substantive, see Ag. 701. *New Cratylus*, § 297. For γερόντων the MSS. give γεμόντων, which Hermann supposes to have arisen from a gloss for φλεόντων, for so he reads for φλεγόντων, from Ag. 368. 1389. He conjectures the

lost word agreeing with γεραροῖσι to have been *προβούλοις*. All this is ingenious, perhaps plausible; but it is wholly uncertain. A gloss or scholium on the margin of the MS. Med. points to a reading θυμέλαι πρεπόντων:—Καὶ διαπρεπέτωσαν τοῖς γεροῦσιν αἱ θυμέλαι, ἢ οἱ γέροντες. The last clause suggests that he knew of a variant γέροντες for γερόντων, and this in turn suggests a reading καὶ γεραροῖσι (or γεραραῖσι) πρεσβυτοδόκοις γέροντες θυμέλαις πρεπόντων, 'may the old priests stand in their full attire at the altars.' There is no objection to the slight tautology in πρεσβυτοδόκοι γερόντων. Indeed, the Schol. recognizes this reading, for he explains v. 655 thus: τῶν γερόντων σεβόντων τὸν Δία τὸν ξένιον ὑπερτάτως, mistaking the imperative for the genitive of the participle,—though he also has *πληροῦσθωσαν*, which must be a gloss either of γεμόντων or Hermann's φλεόντων.

657. πολιῷ νόμῳ, Schol. ὁ Ζεὺς τῷ ἀρχαίῳ νόμῳ τὸ ἴσον τηρεῖ. So in Virgil, *Cana Fides*. Eur. Electr. 700, κληδὼν ἐν πολιαῖσι μένει φήμαις. Plat. Tim. p. 22, B, οὐδεμίαν παλαιὰν δόξαν οὐδὲ μάθημα χρόνῳ πολιὸν οὐδέν.

658. φόρους, *fetus*, 'produce,' in general. The more usual word is *φορὰ*, *phoros* being 'tribute.' The latter meaning is hardly to be reconciled with *τίκτεσθαι*, unless we understand metaphorically 'the



- ἄλλους εὐχόμεθ' αἰ, 659 (675)  
*far-shooting* \* Ἀρτεμιν δ' Ἐκάταν γυναικῶν λόχους ἐφορεύειν.  
 μηδέ τις ἀνδροκμῆς λοιγὸς ἐπελθέτω στρ. γ'. 661  
 τάνδε πόλιν δαΐζων, (680)  
 ἄχορον ἀκίθαριν δακρυογόνον \* Ἀρη  
 βοᾶν τ' ἐνδημον ἐξοπλίζων. 665  
 νούσων δ' ἐσμός ἀπ' ἀστῶν  
 ἱῶι κρατὸς ἀτερπής· (685)  
 εὐμενῆς δ' ὁ Λύκειος ἔστω πάσα νεολαία. *juuénēus (σοῖς)*  
 καρποτελῇ δέ τοι Ζεὺς ἐπικραινέτω ἀντ. γ'.  
 φέρματι γὰν πανώρῳ· 671 (690)

earth's *tribute* for 'its fruits.' The MSS. have ἐφόρους, and so the Schol. βασιλεῖς. But Hermann and Dind. are probably right in accepting the correction of H. L. Ahrens; for it was quite out of place to pray for new kings, but quite in place to anticipate the usual triple wish (more fully explained below, v. 671), that a continued succession (ἄλλους αἰ) of produce from crops, herds, and women might be kept up.

660. Ἐκάταν, the slayer of women and children in childbirth.

662. δαΐζων Med., perhaps rightly.

664. ἄχορον. This passage was restored by Porson from Plutarch, Amatorius, § 15, ἡ δ' ἀρειμάνιος αὐτῇ λεγομένη καὶ πολεμικῇ παντὶ δῆλον ὅτι τῷ θεῷ ἀνέται καὶ βακχεύεται, ἄχαριν ἀκίθαριν ἀκ γόνον ἀρ τῷτε δῆμον ἐξοπλίζουσιν. The MSS. give ἄχορος ἀκίθαρς—βοᾶν τε δῆμον ἐξω παίζων. The last three words might easily have been corrected by critical sagacity, especially as the Schol. explains ἐμφύλιον μάχην. Hermann discusses at some length a difficulty which seems to arise from the same sentiment having been before expressed, and he concludes that a distinction must be made between στάσις (646), and λοιγὸς in the sense of party quarrels and civil factions. The same kind of repetition may indeed be remarked in 658 and 670. It is a well-known characteristic of Eastern poetry, and of Hebrew in particular.

665. βοᾶν a call to arms; so Theoc. xvi. 97, βοᾶς δ' ἔτι μὴδ' ὄνομ' εἴη.

667. κρατός. The MSS. have κράτος. Turn. κράτους, and so the Schol. See on Pers. 373. 'May the joyless host (flock)

of diseases light far off from the heads of the citizens.' Cf. 219. 637.

668. Λύκειος. This ancient name of the god of light (λύκη) was in early times, when that word had become obsolete, confounded with λύκος (Soph. El. 6), and thence a notion of destructiveness attached to it (Müller, Dor. i. p. 326), which is apparent in the present prayer, 'may the wolf-king be favourable to our youth.' Here it means the fierce god of the country, Apollo the destroyer; cf. Ag. 55. 1047. Theb. 132, καὶ σὺ Λύκει' ἀναξ Λύκειος γενοῦ στρατῷ δαΐφ. See *New Cratylus*, p. 443. There was probably an old verb λυκέω, *luceo*, but with the *v* short, whence λυκάβας, λυκηγενής, λυκανγῆς (*diluculum*), ἀμφιλύκη νύξ, &c. Apollo was said to destroy with his darts those who died suddenly by disease or other unknown cause. There was a temple of Apollo Lyceus at Argos, said to have been founded by Danaus himself, Pausan. ii. 19, 3.

671. πανώρῳ. Schol. κατὰ πᾶσαν ὥραν αὐξανομένῳ. Three blessings are generally combined in prayers for prosperity, viz. that children may be born, fruits come to maturity, flocks increase. See Eum. 865. Ar. Pac. 1320—5. Oed. Tyr. 170. 270. Herod. iii. 65, καὶ ταῦτα μὲν ποιέουσι ὑμῖν γῇ τε καρπὸν ἐκφέρει καὶ γυναῖκές τε καὶ ποῖμναι τίκτοιεν. Id. vi. 139, ἀποκτείνουσι δὲ τοῖσι Πελασγοῖσι τοὺς σφετέρους παῖδας τε καὶ γυναῖκας οὐτε γῇ καρπὸν ἔφερε οὐτε γυναῖκές τε καὶ ποῖμναι ὁμοίως ἔτικτον καὶ πρὸ τοῦ. See also ib. ix. 93. Hesiod, Opp. 232. Callim. Hymn. in Dian. 125, seqq.

πρόνομα δὲ βοτὰ γὰς πολύγονα τελέθου,  
τὸ πᾶν τ' ἐκ δαιμόνων λάβοιεν.

εὐφήμεναι δ' ἐπὶ βωμοῖς

μοῦσαν θείατ' αἰδοῖ

675 (695)

ἀγνῶν τ' ἐκ στομάτων φερέσθω φάμα φιλο-  
φόρμιγξ.

φυλάσσοι τ' ἁτιμίας τιμᾶς,

στρ. δ'.

τὸ δῆμιον, τὸ πόλιν κρατύνει,

† προμαθεὺς εὐκοινόμεναι ἀρχά.

680 (700)

*deivualiz (with public) as  
"taking common counsel"*

672. βοτὰ γὰς. So Herm. for the corrupt βρότατος of the MSS. The common reading, βοτὰ τῶς, is from ed. Turn. Cf. 653. On the corruption of βοτὰ into βροτὰ, see 611. 836. On πρόνομα (πρίνομα Med.), see Ag. 128. Soph. El. 1384, ἴδεθ' ὅπῃ προνέμεται τὸ δυσέριστον αἶμα φυσῶν Ἀρης. Hermann understands 'pecudes hac illuc, dum pabulum quaerunt, vagantes.'

673. λάβοιεν. So Turn. for λάθοιεν. Hermann reads θάλοιεν, which he admits is an aorist of very rare occurrence (Hom. Hymn. ad Pan. 33), but he does not notice what is strongly in favour of λάβοιεν and against θάλοιεν, that the Schol. explains ἐκ δαιμόνων by παρὰ δαιμόνων.

675. μοῦσαν θείατ'. This admirable correction of μοῦσαι θεαί τ' seems to have occurred independently to Hermann and H. L. Ahrens. We should perhaps also read εὐφημον for εὐφήμεναι. The Schol. has αἰ φθαί, so that he seems to have found αἰδοῖ, but not θεαί τ'.

677. ἀτρεμαῖα Butler for ἀτιμίας. Another reading, ἀσφαλίας, is preserved in the margin of the MS. Med. This may have arisen from a gloss ἀσφαλῶς, which, with the additional scholium ἀμετακίνητοι εἰεν αὐτοῖς αἰ τιμαί, is some testimony in favour of ἀτρεμαῖα. Cf. Herc. Fur. 1054, οὐκ ἀτρεμαῖα θρήνον αἰδέετ', ὃ γέροντες; Phoen. 177, ὡς ἀτρεμαῖα κέντρα καὶ σώφρονα. But in both places the first α is short, as it ought to be here, according to the ordinary usage of Aeschylus. It is to be feared that this passage is corrupt. From the words of the Schol. we might suspect that he read φυλάσσοι τ' ἀκινήτοισι τιμαῖς κ.τ.λ., 'May the provident government, consulting for the public weal, protect the people, who are the strength of the

state, by letting their prerogatives remain unaltered.' Hermann reads ἀρτέμεια with considerable confidence, though the word does not seem elsewhere to exist, and the sense, 'incolumitas servet honores,' is by no means very satisfactory.

680. The MSS. have προμαθεὺς or προμηθεὺς. Dobree suggested προμαθῆς (Soph. El. 1079). Perhaps προμαθῆς κοινόμεναι ἀρχά, and in the antistrophe (686) διαφροφόροις κ.τ.λ. Hermann has edited προμαθῆς, a form unknown except in the proper name Πρόμαθῆς. The chief difficulty seems to lie in the improbable compound εὐκοινόμεναι. The εὐ may have come from a variant εὐ

προμαθῆς. The Schol. has ἡ γὰρ ἀρχὴ ὑπὸ (read εὐ) τῶν κοινῶν προνοουμένη τῇν τε πόλιν καὶ τὸ κοινὸν αὖξει, by which he meant to explain how and why a good popular government would benefit the state. But he would seem to have read προμηθεύσα and καὶ πόλιν κρατύνει, κ.τ.λ. Perhaps the true reading is ὁ δῆμιον καὶ πόλιν κρατύνει, 'a policy which gives strength to the people and to the government.' The present editor (in p. vi of the Preface to the Prometheus) suggested προμαθῆς, in this sense: 'may the government, wisely letting its counsels share in precaution, preserve intact the offices, viz. the people, which is the real strength of the state.' Prof. Conington proposes αἰσῖμασι τιμαῖς (cf. Eum. 949). He understands προμηθεὺς εὐ κοινόμεναι ἀρχά of the king who (sup. 363) takes counsel with his citizens, and so protects the people (τὸ δῆμιον), wherein the strength of the state lies. Müller (Diss. ad Eum. p. 83) proposes φυλάσσοι τιμί-οισι τιμᾶς—προμαθεὺς τ' εὐθύμεναι ἀρχά.

43. 44. 45  
ὁμοεθνομός  
f. 141. 14. 153

ξένοισί τ' εὐξυμβόλους,  
 πρὶν ἐξοπλίζειν Ἄρη,  
 δίκας ἄτερ πημάτων διδοῖεν.  
 θεοὺς δ', οἳ γὰν ἔχουσιν, αἰὲν  
 αὐτ. δ'.  
 τίοιεν ἐγχωρίους πατράϊς  
 685 (705)  
 δαφνηφόροιςιν βουθύτοιςι τιμαῖς.  
 τὸ γὰρ τεκόντων σέβας  
 τρίτον τόδ' ἐν θεσμίοις  
 δίκας γέγραπται μεγιστοτίμου.

44. εὐχὰς μὲν αἰνῶ τάσδε σῶφρονας, φίλαι· 690 (710)  
 ὑμεῖς δὲ μὴ τρέσητ' ἀκούσασαι πατρὸς  
 ἀπροσδοκίτους τούσδε καὶ νέους λόγους.  
 ἱκεταδόκου γὰρ τῆσδ' ἀπὸ σκοπῆς ὁρῶ  
 τὸ πλοῖον· εὐσημον γὰρ οὗ με λανθάνει·  
 στολμοὶ τε λαίφους καὶ παραρρύσεις νεῶς 695 (715)

δο. εὐχ. το ἀκούσασαι  
 εὐχῆς, εὐχῆς ἐκείνης

681. εὐξυμβόλους—δίκας. 'May they grant to strangers satisfaction by international compacts, without having recourse to blows.' The αἰ ἀπὸ συμβόλων or συμβόλαια δίκαι are meant, on which see Thuc. i. 77. Buttm. Mid. p. 570. Müller on Eum. p. 83. Thuc. iv. 118, τὰ ἀμφίλογα δίκη διαλύοντας ἄνευ πολέμου. Herod. vi. 42, ἵνα δασιδικοὶ εἴεν (οἱ Ἰῶνες) καὶ μὴ ἀλλήλους φέροίεν τε καὶ ἄγοιεν.

686. The θεοὶ ἐγχωρίοι, Hermann observes, are the indigenous Argive gods, including the heroes, and, strictly speaking, the gods of the Danaids also, since they abjure the Egyptian divinities inf. 1002.

687. τὸ γάρ. This explains πατράϊς. Schol. ἐχρῆν δὲ εἰπεῖν, καὶ τοὺς γονεῖς δὲ σέβειν. He seems to have thought that a clause must be supplied, καὶ τοὺς γονεῖς σέβοιεν, to which the γὰρ referred. The laws of Draco, called θεσμοὶ (Aelian, Var. Hist. viii. 10), are alluded to, among which this triple precept occurred, borrowed, as was said, from Triptolemus, γονεῖς τιμᾶν, θεοὺς καρπῶς ἀγαλλεῖν. ὥσα μὴ σίνεσθαι. Aeschylus however doubtless took his doctrine from Pythagoras: see Laertius, vit. Pyth. xix. 23. Compare also Pind. Pyth. vi. 33, and Eur. frag. Antip. 38, τρεῖς εἰσὶν ἀρεταὶ τὰς χρεῶν σ' ἀσκεῖν, τέκνον· θεοὺς τε τιμᾶν, τοὺς τε φύσαντας γονεῖς,

νόμους τε κοινοὺς Ἑλλάδος.—τρίτον τόδε has no reference to any received order of the above precepts, but means 'this with two others,' as Stanley remarked.

691. Med. ἡμεῖς δὲ μήτρης αἰὲ ἀκούσασαι πρῶς.

692. νέους, in a bad sense; startling, disastrous; cf. sup. 337.

693. τῆσδ' ἀπὸ σκοπῆς. The thymele can hardly be meant; for Danaus on the stage could not speak of the raised steps in the orchestra as ἦδε, still less can we suppose that he left the stage and joined his daughters at the thymele. We must therefore understand the place he occupied on the λογεῖον, somewhat higher than his daughters, who had ranged themselves near him at v. 228. The Athenian stage commanded a real view of the sea; see Arist. Equit. 170—1, where the sausage-seller is represented as being able to see it merely by mounting his table or block. Hence Danaus might actually point to some imaginary vessels in the offing.—τὸ πλοῖον, i. e. the very ship we have been fearing. Cf. 701. By adding εὐσημον γὰρ, &c., he gives his reason for knowing it to be that particular ship and no other,—'I say the ship, for it is so clearly marked that I cannot mistake it.'

695. παραρρύσεις. These were coverings of hides, so placed as to afford shelter from the enemies' darts. Some-

παραρρύματα - δεικνύμενα.



καὶ πρῶρα πρόσθεν ὄμμασιν βλέπουσ' ὁδὸν,  
οἷακος εὐθυντήρος ὑστάτου νεὼς  
ἄγαν καλῶς κλύουσά γ', ὥς ἂν οὐ φίλη.  
πρέπουσι δ' ἄνδρες νῆιοι μελαγχίμοις  
γυίοισι λευκῶν ἐκ πεπλωμάτων ἰδεῖν. 700 (720)  
καὶ τᾶλλα πλοῖα πᾶσά θ' ἡ 'πικουρία  
εὐπρεπτος· αὐτὴ δ' ἡγεμὼν ὑπὸ χθόνα  
στείλασα λαῖφος παγκρότως ἐρέσσεται.  
ἀλλ' ἡσύχως χρὴ καὶ σεσωφρονισμένως  
πρὸς πρᾶγμ' ὀρώσας τῶνδε μὴ ἀμελεῖν θεῶν. (725)  
ἐγὼ δ' ἄρωγους ξυνδίκους θ' ἤξω λαβών. 706

thing of the same sort is described in Thuc. vii. 65, τὰς πρῶρας καὶ τῆς νεὼς ἄνω ἐπὶ πολὺν κατεβύρπωσαν, ὅπως ἂν ἀπολισθάνοι καὶ μὴ ἔχοι ἀντιλαβὴν τὰ ἐμβαλλόμενα. See Hesych. in παραρρήματα and παραρήματα. Pollux, i. 93. x. 134. Xenophon, Hellen. i. 6, 19.

696. ὄμμασιν. Stanley supposes that the poet meant to derive πρῶρα from προορᾶν. Schol. Med. on Theb. 533, ἐπεὶ ἡ πρῶρα ὡς ὕψις ἐστὶ νεὼς. And he doubtless alludes to the emblem of an eye painted on the prow, on which see Wilkinson's Egypt, ii. p. 127: "The place considered peculiarly suited to the latter emblem (the eye of Osiris) was the bow of the boat; and the custom is still retained in some countries to the present day. In India and China it is very general: and we even see the small barks that ply in the harbour of Malta bearing the eye on their bows, in the same manner as the boats of ancient Egypt. The Egyptians however appear to have confined it to boats used in the funeral ceremonies." The last statement is contradicted by the present passage. The same painted eye is alluded to in Acharn. 95, where Pseudartabas, the 'King's Eye,' is said ναύφρακτον βλέπειν. It is often to be seen on the gondolas of Venice.

697. ὑστάτου νεὼς, 'at the hinder part of the ship.' Cf. Prom. 865. Il. vi. 118, ἀντιῦξ ἡ πυμᾶτήρ θέεν ἀσπίδος. On the Egyptian rudder, which was a paddle worked by a long handle, see Wilkinson, ii. p. 125.

698. ὥς ἂν οὐ φίλη. The MSS. give τῶς (or τῶσ') ἂν, which Hermann retains, and explains with the Schol. οὕτως δὲ

ἡμῖν κλύουσα τοῦ οἷακος οὐ φίλη ἐστίν, i. e. ἡ τὼς ἂν οὐ φίλη εἴη, namely, with the prow advancing towards us, and not going away from us. But the Schol. found a colon at ἄγαν καλῶς, and took the sense thus: 'in so obeying it (i. e. καλῶς), it is no friend to us.' The γε is sometimes added after ἄγαν, as Ag. 1212. Antig. 573. Ajac. 589. Alcest. 825, and the use of ὥς ἂν, sc. κλύοι, may be defended by many similar passages. Thuc. i. 33, ὥς ἂν μάλιστα μετ' αἰεμνήστου μαρτυρίου τὴν χάριν κατῆσσεθε (vulg. κατάρθασθε). Ibid. vi. 57, ἀπερισκέπτως προσπεσόντες, καὶ ὥς ἂν μάλιστα δι' ὀργῆς. Demosth. Mid. p. 519, θέρυβον καὶ κρότον τοιοῦτον, ὥς ἂν ἐπαινοῦντές τε καὶ συνησθέντες, ἐποιήσατε. Xen. Cyr. v. 4, 29, δῶρα πολλὰ καὶ παντοῖα φέρων καὶ ἄγων, ὥς ἂν ἐξ οἴκου μεγάλου.

700. λευκῶν. The Egyptians wore εἵματα λίνεα νεόπλυτα, Herod. ii. 37.

702. αὐτῇ, i. e. that which bore the party in pursuit, as distinct from the rest, who would lend aid if required.

703. παγκρότως. Like πύτυλος, κρότος is the equal stroke of the oar. The ancient ships, when close to land, used to furl the sails and row into port. So Aen. iii. 207, 'vela cadunt, remis insurgimus.' Compare Od. xvi. 353, ἱστία τε στέλλοντας ἐρετμὰ τε χερσὶν ἔχοντας. Il. i. 432, ἱστία μὲν στείλαντο θέσαν δ' ἐν νητὶ μελαίνῃ, — τὴν δ' εἰς ὄρμον πρόερεσαν ἐρετμοῖς.

704. ἡσύχως, in reference to τρέσσητε, sup. 691. 'It is your duty therefore to look quietly and soberly at this matter, and to pay heed (address your prayers) to these gods.'

706. ξυνδίκους, i. e. to argue the legal

a 'with a  
sweat  
etc.

ἴσως γὰρ ἂν κήρυξ τις ἢ †πρέσβη μόλοι,  
ἄγειν θέλοντες ῥυσίων ἐφάπτορες.

ἀλλ' οὐδὲν ἔσται τῶνδε· μὴ τρέσσητέ νιν.

ὅμως ἄμεινον, εἰ βραδύνοιμεν βοῇ, 710 (730)

ἀλκῆς λαθέσθαι τῆσδε μηδαμῶς ποτέ.

θάρσει· χρόνῳ τοι κυρίῳ τ' ἐν ἡμέρᾳ

θεοὺς ἀτίζων τις βροτῶν δώσει δίκην.

XO. πάτερ, φοβοῦμαι, νῆες ὥς ὠκύπτεροι στρ. á.

ἤκουσι, μῆκος δ' οὐδὲν ἐν μέσῳ χρόνου· 715 (735)

περίφοβόν μ' ἔχει τάρβος ἐτητύμως,

πολυδρόμου φυγᾶς ὄφελος εἴτι μοι,

παροίχομαι, πάτερ, δείματι.

ΔΑ. ἐπεὶ τελεία ψῆφος Ἀργείων, τέκνα,  
θάρσει, μαχοῦνται περὶ σέθεν, σάφ' οἶδ' ἐγώ. 720

XO. ἐξῶλές ἐστι μάργον Αἰγύπτου γένος ἀντ. á. (741) *could*

μάχης τ' ἀπληστον· καὶ λέγω πρὸς εἰδότα,

δορυπαγεῖς δ' ἔχοντες κυανώπιδας

νῆας ἔπλευσαν ᾧδ' ἐπιτυχεῖ κότῳ, *cf. O.T. 7.144. and LXX.*

question alluded to sup. 381.—*ἤξω, red-  
ido; cf. Eum. 466.*

707. ἄν. So Herm., Dind., with G. Burges for *ἤ*.—*πρέσβη*, the reading of the Med., is not elsewhere found, but seems to be a synonym of *πρεσβεία*. The Paris MS. however has *πρέσβης*, which in some degree supports the reading of Turnebus, *πρέσβυς*. There is an equal difficulty in the latter, which only in the plural has the sense here required. On *ῥυσίων* see sup. 406.

709. οὐδὲν ἔσται τῶνδε. This refers to ἄγειν θέλοντες. 'They will wish to carry you off, but fear not, they shall not succeed.' For *ὅμως* we should probably read *ὅμως δ'*, as in 472, *ὅμως δ' ἀνάγκη* Ζηνὸς αἰδεῖσθαι κότον.

710. βοῇ. Schol. νῦν τῇ βοηθείᾳ. If, says Danaus, we should be long absent in our attempt to procure aid, your best course will be on no account ever to forget the help which these statues afford.' Properly, 'in the matter of the rescue.' Cf. Thuc. vii. 43, *μὴ βραδεῖς γένωνται τῇ ὁρμῇ*.

712. κυρίῳ, the day of judgment; lit. of hearing the suit, as in Dem. Mid. p. 541 ad fin. Ag. 740. Eum. 515.

715. μῆκος χρόνου. No length of time will intervene before they are here. Or, as the Schol. explains it, we have hardly fled before they have overtaken us.

716. περίφοβόν τάρβος, as *ταρβοσύνη φόβῳ*, Theb. 229.—εἴτι ὄφελος, *vereor ne parum profuerit fugisse*. See on v. 72. The Schol. read *παροίχεται*, and so ed. Turn., which gives an entirely different sense: 'if there was any good in my flight hither, it has all vanished now through my fears, for I see I shall obtain no aid.' Weil thinks the sense is, 'I have missed it through my fear.' It is a question if *φυγᾶς δ' ὄφελος*—*παροίχεται* be not the more correct reading of the passage; for the clause *παροίχομαι*, &c. is now rather abrupt. Cf. 446. 766, *οἰχομαι φόβῳ*.

719. τελεία. *τελεῖα* Med., which is important in reference to Theb. 692.—*τέκνα*, probably we should read *τέκνον*.

724. ἐπιτυχεῖ, 'which has reached us,' i. e. *successful*; or, '*bent on gaining its end*.' The Med. has *ἐπεὶ τάχει κότῳ*. The Schol. on Prom. 452 gives *ἐπιτυχεῖς* as a synonym of *ἐπηβόλους*.—For *πόλει* Stanley corrected *πολεῖ*. The dative seems to have been in little use, though

πολεῖ μελαγχίμῳ ξὺν στρατῶ.

725 (745)

ΔΑ. πολλοὺς δέ γ' εὐρήσουσιν ἐν μεσημβρία  
θάλλει βραχίον' εἷ κατερρινημένους.

ΧΟ. μόνην δὲ μὴ πρόλειπε· λίσσομαι, πάτερ. στρ. β'.  
γυνὴ μονωθείς οὐδέν· οὐκ ἔνεστ' Ἀρης.

δολόφρονες δ' \* ἄγαν καὶ δολομήτιδες 730 (750)

δυσάγνοις φρεσίν,

κόρακες ὥστε βωμῶν ἀλέγοντες οὐδέν.

ΔΑ. καλῶς ἂν ἡμῖν ξυμφέροι ταῦτ', ὦ τέκνα,  
εἰ σοί τε καὶ θεοῖσιν ἐχθαιροίατο.

ΧΟ. οὐ μὴ τριαίνας τάσδε καὶ θεῶν σέβῃ ἀντ. β'. (755)  
δεῖσαντες ἡμῶν χεῖρ' ἀπόσχωνται, πάτερ· 736

we find πολέα Ag. 702, πολεῖς Il. xi. 708, πολέος Od. viii. 405, πολέεσσιν Hes. Opp. 119. πολέας *ib.* v. 580.

726. ἐν μεσημβρία. Hermann reads μεσημβρίας with Schütz, and so Dindorf, who formerly edited μεσημβρινῶ with Bothe. The meaning is, 'having their arms well hardened by heat in the noon-day sun.' The custom of the Athenians which is here alluded to may be learnt from Plato, Phaedr. p. 239, c. Respubl. viii. 9. Eur. Bacch. 458, οὐχ ἡλίου βολαΐσιν, ἀλλ' ὑπὸ σκιᾷ τὴν Ἀφροδίτην καλλονῇ θηρώμενος. — κατερρινημένος is properly 'filed down,' whence in *Ar. Ran.* 901, τὸν μὲν ἀστέϊόν τι λέξαι καὶ κατερρινημένον, it means 'polished.' The metaphor conveys the idea of rubbing away and removing all superfluous flesh. Bothe compares Quintil. Inst. Or. viii. 3, 12, 'quorum lacertos exercitatio expressit ac constrinxit.' So also Tac. Germ. 30, 'strictos artus.' Lucret. iii. 214, 'nil ibi limatum de toto corpore cernas.'

730. ἄγαν is Hermann's insertion on metrical grounds. The MSS. give δολόφρονες δὲ καὶ δολομήτιδες. Stanley's δολόφρονες is probable; but there is no authority for the commonly received δολομήτιδες beyond Askew's margin. Now ἄγαν occurs in the same place in the antistrophic verse 737; the two words ought clearly to be similar compounds; and, last but not least, the Med. gives καὶ without an accent, which implies an admitted corruption. Dindorf (*Praef. ad ed.* 4, p. lvii) reads, with Valckenar, οὐλόφρονες δὲ καὶ δολομή-

τιδες, and in 737 φυσίφρονες, from Hesych. φυσίφρονες· πεφυσμημένοι τὰς φρένας, μάταιοι.

732. βωμῶν. As birds snatch prey from the very altar (*Ar. Pac.* 1100), so these hawks (cf. 220) would carry off suppliants even from their sacred asylum. Pausan. v. 14, 1, οἱ ἱκτῖνες πεφυκότες ἀρπάξουσιν μάλιστα ὀρνίθων, ἀδικοῦσιν οὐδὲν ἐν Ὀλυμπίᾳ τοὺς θύοντας. ἦν δὲ ἀρπάσῃ ποτὲ ἱκτῖνος ἦτοί σπλάγχνα ἡ τῶν κρεῶν, νενόμισται τῷ θύοντι οὐκ αἷσιον εἶναι τὸ σμηεῖον.

734. σοί τε καὶ θεοῖσιν, i. e. to both equally, and therefore to the latter as much as to the former. *Mr. Philoct.* 390, ὁ δ' Ἀτρεΐδης στυγῶν ἔμοι θ' ὁμοίως καὶ θεοῖς εἴη φίλος. Il. xxii. 41, σχέτλιος, εἴθε θεοῖσι φίλος τασσόνδε γένοιτο, ὅσσον ἔμοι, i. e. not φίλος at all, but ἐχθρός. Compare also Cho. 104. The meaning is, it will be all in our favour if they do attempt such a sacrilegious act, for then they will have the gods against them. Schol. εἰ ἀσεβήσαιεν εἰς τοὺς βωμοὺς.

735. σέβῃ. Mr. Conington conjectures ἔβῃ. The plural of σέβας perhaps hardly occurs; the singular constantly means 'an object of veneration,' as Cho. 48. 150.

736. οὐ μὴ ἀπόσχωνται. 'There is little chance of their keeping hands off us through any reverence for these tridents,' &c. (cf. 214). For the syntax see Theb. 38. The Schol. wrongly understood χεῖρ' for χειρὶ, which Dindorf has erroneously changed to χεῖρε. As the usual construction is ἀπέχειν χεῖρας τινός or ἀπὸ τινός, but in the middle simply



περίφρονες δ' ἄγαν ἀνιέρω μένει  
μεμαργωμένοι

κυνοθρασεῖς θεῶν οὐδὲν ἐπαίοντες.

4A. ἀλλ' ἔστι φήμη τοὺς λύκους κρείσσους κυνῶν (760)

εἶναι βύβλου δὲ κάρπὸς οὐ κρατεῖ στάχυν. 741 *μαργω*

XO. ὥς καὶ ματαίων ἀνοσίων τε κνωδάλων *L. σφία*

ἔχοντας ὄργας, χρὴ φυλάσσεσθαι κράτος.

4A. οὗτοι ταχεῖα ναυτικοῦ στρατοῦ στολῇ,

οὐδ' ὄρμος, οὐδὲ πεισμάτων σωτηρία 745 (765)

ἀπέχεσθαι τινος, the grammarian thought that χεῖρ' could not stand for χεῖρα. Compare however Od. xxii. 316, κακῶν ἔπο χεῖρας ἔχεσθαι. Eur. Rhes. 174, Μενέλεω σχέσθαι χεῖρα. Plat. Symp. p. 213, D, τῷ χεῖρε μόνος ἀπέχεται. So also Dem. Mid. p. 537. Theocr. xxii. 174.

737. περίφρονες, sc. εἰσι, 'proud.' Cf. Ag. 1400, περίφρονα ἔλακες. Hes. Theog. 894, περίφρονα τέκνα γενέσθαι, where περίφρων seems to have the double sense of ἐπίφρων and ὑπέρβιος.

738. μεμαργωμένοι, maddened by passion. See sup. 194.

739. ἐπαίοντες, obeying, listening to. Eur. Herc. F. 773, θεοὶ θεοὶ τῶν ἀδίκων μέλουσι καὶ τῶν δολίων ἐπάειν.

740. κρείσσους κυνῶν. This reply to κυνοθρασεῖς is introduced by ἀλλά. Hermann reads κρείσσους λύκους κυνῶν, because MS. Guelph. and Rob. have the lengthened form for κρείσσους. The article is certainly unusual; but the alteration is rather bold. It would be better to read φήμη τις. Suidas in v. βύβλος quotes the next verse, as also two of the writers in 'Paroemiographi Graeci,' ed. Gaisford, pp. 22 and 373. The meaning, according to them, is something like our proverb, 'Many a slip 'twixt the cup and the lip,' because the hyblus does not always bring its umbel to maturity. It may be questioned if such was the meaning of the poet. He seems to say, 'As wolves are stronger than dogs, and corn is better food than the papyrus plant, so Argives are more than a match for Egyptians.' On the byblus used as food for the poorer classes (Cyperus Papyrus), see Wilkinson's 'Ancient Egyptians,' i. p. 168. It was not however the seed, but the stalk of the plant which was eaten, as Herodotus expressly says, ii. 92. Pliny, N. H. xiii.

22, § 72, 'Papyrus—mandunt quoque crudum decoctumque, sucum tantum devorantes.'

742. ὥς καὶ ματαίων. καὶ means etiam, and belongs to ἔχοντας, otherwise καὶ —τε must stand for τε—καὶ, on which questionable—use see Theb. 576. The sense is, ἐπειδὴ οὐ μόνον μάργοι καὶ περίφρονες εἰσι, ἀλλὰ καὶ ἔχουσι, κ.τ.λ. Hermann cuts the knot by reading ἔμψας. But ὥς is almost necessary if we read ἔχοντας (MSS. ἔχοντες), for this is the usual idiom. So Heracl. 693, ὥς μὴ μενούντα τᾶλλα σοὶ λέγειν πάρα. Oed. Tyr. 101, ὥς τὸδ' αἶμα χειμάρων πόλιν. Thuc. viii. 66, ἀλλήλοισι γὰρ ἅπαντες ὑπόπτως προσήσαν οἱ τοῦ δήμου, ὥς μετέχοντά τινα τῶν γιγνομένων. Perhaps however both accusatives depend on φυλάσσεσθαι, 'to be on our guard against them in respect of their power to hurt.' On μάταιος see 194.

743. κράτος. Schol. τὴν βίαν. Dindorf thinks the word corrupt, construing χρὴ φυλάσσεσθαι αὐτοὺς ὥς ἔχοντας.

744. Schol. στολῇ· ἀντὶ τοῦ ὄρμῃ. The MSS. also give the dative. The word here implies τὸ στέλλειν στρατὸν (Ag. 772), 'the getting under weigh,' as ὄρμος is τὸ ὀρμίζειν, the mooring when the ships have reached their destination.

745. Hermann gives σωτήρια, from Scaliger, comparing Troad. 810, ναῦδες ἀνήψατο πρυμνῶν. The MSS. have σωτηρίου, Turn. σωτηρία, and σωτηρίαν is said to have been the original reading in MS. Guelph. Perhaps we should read ὥστε πεισμάτων σωτηρίαν ἐς γῆν ἐνεργεῖν. Schol. ἀντὶ τοῦ πείσματα σωτήρια. We must supply ταχεῖα ἐστὶ, and so the emphasis is on παραντίκα in 747. Hermann needlessly reads κοῦδ' for οὐδ' ἐν ἀγκ.

ἐς γῆν ἐνεγκεῖν, οὐδ' ἐν ἀγκυρουχίαις  
 θαρσοῦσι ναῶν ποιμένες παραντίκα,  
 ἄλλως τε καὶ μολόντες ἀλίμενον χθόνα.  
 ἐς νύκτ' ἀποστέιχοντος ἡλίου φιλεῖ  
 ὠδῖνα τίκτειν νύξ κυβερνήτῃ σοφῶ. 750 (770)  
 οὕτω γένοιτ' ἂν οὐδ' ἂν ἑκβασις στρατοῦ  
 καλῇ, πρὶν ὄρμῃ ναῦν θρασυνηθῆναι. σὺ δὲ  
 φρόνει μὲν, ὥς ταρβοῦσα, μὴ ἀμελεῖν θεῶν  
 πράξας ἄρωγῇν ἄγγελον δ' οὐ μέμψεται  
 πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί. 755 (775)  
 ΧΟ. ἰὼ γὰρ βοῦνι, πάνδικον σέβας, στρ. α.  
 τί πεισόμεσθα; ποῖ φύγωμεν Ἀπίας

747. ποιμένες. Cf. Ag. 640. Pilots are even called *νομήες* in an oracle ap. Pausan. x. 9, 5. So *ὄκων ποιμένες*, charioteers, Eur. Suppl. 674.

748. ἀλίμενον χθόνα. See supra 31.

749—50. There is reason to suspect corruption in this interesting passage. If with Hermann and Dindorf we place the stop at ἡλίου and not at χθόνα, the sentence beginning with φιλεῖ is too abrupt, especially (cf. 752) at this unusual place in a senarius; and Hermann's φιλεῖ δ' is extremely questionable as an Aeschylean licence. On the other hand, if 749—50 form a distinct sentence, the repetition of νύξ is rather awkward, and can only be defended on the ground that ἥλιος might otherwise have been taken for the nominative. Then again Plutarch, who twice quotes the verse, viz. in the treatise 'non suavior vivi secundum Epicurum,' p. 1090, A, and Symposiac. i. Quaest. 3, p. 619, adds in the former passage the words καὶ γαλήνῃ, whence the present editor formerly suggested that a line might have been lost like *κὰν ᾗ γαλήνῃ, νήνεμός θ' εὔδῃ κλύδων*. Hermann has even ventured to insert this verse in the text. For the sentiment compare Theognis 1376, οὐδέ οἱ ἐν πόντῳ νύξ ἐπιόσσα μέλει, and the passage translated by Cicero from the Prom. Solut. frag. 193, 3, 'navem ut horrissono freto Noctem paventes timidi adnectunt navitae.' As a general rule the ancients, having no compass, did not sail by night.

753. φρόνει μὲν. The μὲν here answers to ἄγγελον δ', the sense being καὶ

σὺ μὲν μὴ ἀμέλει θεῶν, ἐγὼ δὲ τὸ πρᾶγμα τῇ πόλει κοινώσω, γέρον μὲν ἂν, ἡβῶν δὲ γλώσσῃ. 'Do you bear in mind to put your trust in the gods, as in a time of fear.' Perhaps however a verse has been lost, like ἐγὼ δὲ λέξας ταῦτα πάνθ' ἤξω τάχα, πράξας ἄρωγῇν. Weil marks a lacuna, with Hartung. Cf. Theb. 618, γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύει.—Here Danaus leaves the stage, reappearing at v. 816 in the character of the herald.

756. γὰρ βοῦνι. The MSS. have γὰρ βουνίτι ἐνδικον σέβας. To this verse the scholium refers which is now wrongly read to v. 346, γῇ τοῦ ὕρου, though it seems to be a fragment of a longer gloss. Most of the later editors follow Pauw, βοῦνις, ἐνδικον, but Dindorf has βοῦνι, ἐνδικον, which he defends by Acharn. 749, Δικαιοῖπολι, ἧ λῆς, κ.τ.λ. The true reading is γὰρ βοῦνι, πάνδικον, the π in πάνδικον having been taken for τι, by a frequent error. Schol. ἦν δικαίως πάντες τιμῶσιν. So in Plat. Lysid. p. 217, ο, the MSS. give τὸ ἐτι ὅν for τὸ ἐπόν. Thucyd. viii. 50, ad fin. ἄλλο τι ἂν and ἄλλο πᾶν are confused, and in Eum. 983 *προβᾶτε* has been corrupted into *τιμᾶτε*. See Theb. 262, Pors. ad Phoen. 1277. Then, as a matter of course, *ἐνδικον* was altered to *ἐνδικον*. From this passage Hesychius doubtless took his βοῦνις γῇ Αἰσχύλος. On the word, which was called *barbarous* sup. 109, see *New Cratylus*, p. 660, where the connexion is traced with βοῦς, βάλαξ, βαμός. Mr. Blakesley (Herod. vol. i. p. 556) thinks it an ancient Pelasgic term.



χθονὸς, κελαινὸν εἴ τι κεῦθός ἐστί που ;

μέλας γενοίμαν καπνὸς

νέφεσσι γειτονῶν Διός. <sup>-έω : χθονὶ κελω</sup>

760 (780)

τὸ πᾶν δ' ἄφαντος ἀμπετῆς, αἷστος ὡς  
κόνις, ἄτερθε περὺγων ὀλοίμαν.

ἄφυκτον δ' οὐκ ἔτ' ἂν πέλοι κέαρ,

ἀντ. ἀ.

κελαινόχρως δὲ πάλ्लεταί μου καρδιά·

765 (785)

πατρὸς σκοπαὶ δέ μ' εἶλον· οἴχομαι φόβῳ.

θέλοιμι δ' ἂν μορσίμου

βρόχου τυχεῖν ἐν ἀρτάναις,

πρὶν ἄνδρ' ἀπευκτὸν τῷδε χριμφθῆναι χροῖ.

(790)

758. κελαινὸν κεῦθος. The tragic writers are very fond of proposing two expedients for escape; to sink beneath the earth, or to soar above it. So Eur. Med. 1296, δεῖ γάρ νιν ἦτοι γῆς σφε κρυφθῆναι κάτω, ἢ πτηνὸν ἀραι σῶμ' ἐς αἰθέρος βάθος. Hipp. 1290, πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις | δέμας αἰσχυρθεῖς, | ἢ πτηνὸς ἄνω μεταβάς βίοντο; Herc. F. 1158, πτερωτὸς ἢ κατὰ χθονὸς μολών. Ion 1237, τίνα φυγὰν πτεροέσσαν ἢ χθονὸς ὑπὸ σκοτῶν μυχῶν πορευθῶ; Hec. 1099, ποῖ πορευθῶ; ἀμπατάμενος οὐράνιον ὑψιπετὲς ἐς μέλαθρον,—ἢ τὸν "Αἶδα μελανοχρῶτα πορθυὸν ἄξω τάλας;

759. καπνός. The scholium on this word (ed. Dind.) really belongs to ἄτερθε περὺγων, 763; μεταβληθεῖν μὴ εἰς πτηνόν, ἀλλ' εἰς ἄψυχόν τι.

761. ἀμπετῆς, αἷστος ὡς. So Haupt for the corrupt ἀμπετῆσαις δόσας, or ἀμπετῆσας δόσας of the MSS. Hermann has τὸ πᾶν δ' ἀφάντως ἀμπετῆς εἰς ἄος, ὡς, κ.τ.λ., and explains it from Hesych. ἄος· πνεῦμα ἢ ἱαμα (ἄημα). Dindorf, τὸ πᾶν δ' ἄφαντος ἄμ (sic) πνοαῖς διπλᾶς ὡς κόνις ἄτερθε περὺγων ὀλοίμαν. The balance of probabilities seems in favour of Haupt, who appositely compares Troad. 1320, κόνις δ' ἴσα καπνῷ πτέρυγι πρὸς αἰθέρ' αἷστον οἴκων ἐμῶν με θήσει, though the passage requires correction. See also Plat. Phaed. p. 70, Α, μὴ ὥσπερ πνεῦμα ἢ καπνὸς διασκεδασθεῖσα οἰχεται διαπτομένη καὶ οὐδὲν ἔτι οὐδαμοῦ ἦ. Hermann seems right in deriving ἀμπετῆς from ἀναπετάννυμι rather than ἀναπέτομαι. In Eur. Ion 89, we have σμύρνης δ' ἀνύδρου καπνὸς εἰς ὀρόφους Φοῖβου πέτεται. But in some verses of Heliodorus, cited by

Stobaeus (vol. iii. p. 245, ed. Teubner), in speaking of sulphur baths causing pain to the eye, we have this very compound used, and certainly from πετάννυμι:—

κέλνω καίριόν ἐστι καὶ ἀσφαλὲς ὄμμα  
διῆναι  
ἀμπετὲς ἀκλήϊστον.

764. ἄφυκτον. My heart can no longer be without flight, i. e. my fears prompt me to fly somewhere, either above or below. This verse is perhaps corrupt; for καρδιά in the next verse shows that κέαρ can hardly be genuine. Compare however Theb. 276. Dind. has ἔθικτον, Hermann ἀλυκτὸν δ' οὐκ ἔτ' ἂν πέλοι νόαρ, 'the spectre (i. e. the herald) can no longer be avoided.' Prof. Conington inclines to Bothe's πέλοιτο κῆρ, and to read ἄφυκτος. Weil gives ἀφύκτων—φυγῇ. Perhaps πάτερ, an appeal to their father being a natural apostrophe.

765. κελαινόχρως. So Pauw for μελανόχρως. Cf. Cho. 402. Pers. 118. Herm. has κελαινόχρων—πρὸ καρδίας, objecting to μόν not only as not suiting the metre, but as feeble and useless in itself. Dindorf, κελαινόχρῳ δὲ πάλ्लεται κλυδωνίῳ.

766. πατρὸς σκοπαί. Cf. 693. Schol. προσκοπήσας ὁ πατήρ καὶ σημάνας ἐτάραξεν ἡμᾶς.—εἶλον, i. e. ὥλεσαν.

769. ἀρτάναις. So the Paris MS. alone for σαργάναις. Cf. v. 150.

770. τῷδε χριμφθῆναι χροῖ. The Med. has ἐχριμφθῆναι χροῖν. Rob. with MS. Guelph. ἐγχριμφθῆναι χροῖν. Boissouade conjectured χροῖ, which is now found in the Escorial MS.



πρόπαρ θανούσας δ' Ἀΐδας ἀνάσσοι. 771  
 πόθεν δέ μοι γένοιτ' ἂν αἰθέρος θρόνος, στρ. β'.  
 πρὸς δὲ νέφη δ' ὕδρηλὰ γίγνεται χιῶν,  
 ἢ λισσὰς αἰγίλιψ ἀπρόσδεικτος οἰόφρων κρεμὰς (795)  
γυπιάς πέτρα, βαθὺ πτώμα μαρτυροῦσά μοι, 777  
 πρὶν δαΐκτορος βία  
 καρδίας γάμον κυρῆσαι.  
~~μολ/μλ~~ κυσὶν δ' ἔπειθ' ἔλωρα ἀπιχωρίοις ἀντ. β'. (800)  
 ὄρνισι δεῖπνον οὐκ ἀναίνομαι πέλειν. 781  
 τὸ γὰρ θανεῖν ἐλευθεροῦται φιλαϊάκτων κακῶν.  
 ἐλθέτω μόρος πρὸ κοίτας γαμηλίου τυχῶν. 785 (805)  
 ἢ τίν' ἀμφυγὰν ἔτ' ἢ

771. *πρόπαρ*, a rare use for *προπάροικε*. 'Sooner than that happens, may Hades be my master,' i.e. not *he*. So *πάρος*, Cho. 359.

773. *νέφη δ'*. The δὲ here is hardly defensible. Porson transposed *χιῶν* and *νέφη*, but Hermann with reason objects to that order of the words in the sense required by the context. He reads *κύφειλλ' ὕδρηλὰ* with G. Dindorf; an alteration sufficiently bold in itself, and especially as it appears that *κύφειλλα* is only known as an Alexandrine word. It is more probable that Aeschylus wrote *ριγηλὰ*, 'where the cold clouds become snow,' and that some one altered it to *ὕδρηλὰ*, preferring the antithesis between water and ice, and inserted δ' for no better purpose than to fill up the hiatus. A peculiarity however, not unfrequent in choral senarii, is here to be observed, that the verses consist as far as possible of pure iambic feet. This is very evident, for instance, in the parody of the Choephoroi, v. 20 seqq. He may therefore have written *νέφη δίγυρα*, as in Theb. 985, *δίγυρα τριπάλτων πημάτων*.

775. *ἀπρόσδεικτος*. So lofty that its summit cannot be seen or pointed out from below: *ὕψηλὸν οὕτω ὥς τὰς κορυφὰς αὐτοῦ οὐκ οἶδ' εἶναι ἰδέσθαι*, as Herodotus says of Mount Atlas, iv. 184. The description, as Hermann remarks, is fine, and the accumulated epithets (as in Ag. 150) convey a picture singularly truthful to nature. Aristotle observes, Hist. A. ix. 11, that the vulture *τίκτει ἐν πέτραις ἀπροσβάτοις*.

778. *δαΐκτορος*. Schol. τοῦ γάμου δαΐκ-

*τῆρος τῆς καρδίας μου*. So *ὡς ἐδαΐζετο θυμὸς*, Il. ix. 8.

782. *ἐλευθεροῦται*. Schol. ἀντὶ τοῦ ἐλευθεροῦ. There seems no reason why it should not be taken passively, for the present tense might be excused by the metre, as inf. 941. 966, though in a general sentiment it can hardly be considered incorrect. Perhaps, *τὸ γὰρ θανεῖν μ' ἐλευθερώσει κ.τ.λ.* Dindorf, *τῷ γὰρ θανεῖν ἐλευθεροῦμαι φιλοστονῶν κακῶν*.

785. *τυχῶν*: ἐμοῦ δηλονότι, Schol. Med. Rather, 'befalling me,' *συμβαίνων*, as in Prom. 354.

786. This passage is quite corrupt in the MSS., *τίν' ἀμφ' αὐτὰς ἔτι πόρον τέμνω γάμον καὶ λυτήρια*; The Schol. found *ἀμφ' αὐτὰς* (or *αὐτὰς*), which he explains by *περὶ ἐμαντήs*. Hermann's *ἀμφυγὰν* is a really good emendation, 'or what other refuge or deliverer from the marriage can I hope to find?' (Or perhaps *πῇ*, 'in what direction?') We have *ἀναφυγὰ κακῶν* in Cho. 929. For the rest he reads *ἐτ' ἢ πόρον τέμνω γάμου λυτήρια*; adding *με* at the end of the strophic verse 778. The reading in the text seems to be some improvement on his suggestion. Dindorf gives *μόρος*—*ἀλλύτας*. *τίν' ἂν πόρον τέμνουν γάμου λυτήρια*; Weil, *ποῖ τιν' ἀμφυγὰς ἔτ' οἶμον τέμνω γάμου λυτήρια*; For *γάμου λυτήρια* compare *ἀναλυτήρ δόμων* Cho. 153. Probably *πόρον* is only a gloss to *λυτήρια*, and this explains the scholium *λείπει εὖρω, for πόρον εὖρεῖν* was the ordinary phrase; cf. Prom. 59. Med. *penult. πόρον εὖρε θεός*. Iph. Aul. 356. Prof. Conington also suggested *φυγὰς* and *τέμνω*.

καὶ γάμον λυτῆρα τέτμω ;

ἔνζε δ' ὁμφὰν οὐρανίαν

στρ. γ'.

ἥθεοῖσι, μέλη λίτανα καὶ

τέλεα δέ πως, πελόμενά μοι

790 (810)

λύσιμα· μάχαν δ' ἔπιδε, πάτερ,

βίαια μὴ φίλοις ὀρῶν

ὄμμασιν ἐνδίοις,

σεβίζου δ' ἱκέτας σέθεν,

(815)

γαίαοχε παγκρατὲς Ζεῦ.

795

γένος γὰρ Αἰγύπτειον, ὕβριν

ἀντ. γ'.

δύσφορον, ἀρσενογενὲς,

μετὰ με δρόμοισι διόμενοι

φυγάδα μάταισι πολυθρόοις

(820)

βίαια δίζηνται λαβεῖν.

800

σὸν δ' ἐπίπαν ζυγὸν

ταλάντου· τί δ' ἄνευ σέθεν

θνατοῖσι τέλειόν ἐστιν ;

XO.

ὁῶ ἁἷα.

(825)

788. οὐρανίαν. MSS. οὐράνια. Cf. Pers. 575, ἀμβόασον οὐράνι' ἄχη. Hermann (with Dindorf) retains οὐράνια, and reads in 796 Αἰγύπτειον ὕβρι, where he supposes ὕβρι to be a neuter adjective, like ὕβριν ἀνέρα Hes. Opp. 189. Without venturing upon this, we may consider Αἰγύπτειον (cf. 58) very probable, for it is unlikely that the common form Αἰγύπτιον γένος could have meant anything but the Egyptian race in general.

789. Schol. λίτανα· λιτανευτικά. See Theb. 99. The Med. has μέλη λίτανα θεοῖσι καὶ τέλεα δέ μοι πῶς. Hermann reads μέλη θεοῖσι λίτανα καὶ, and in 797 δύσοιστον ἀρσενογενὲς, οἷ κ.τ.λ. The transposition proposed by Prof. Conington has been admitted, θεοῖσι being a dissyllable.

791. μάχαν. So Hermann for μάχιμα, as the present editor had before corrected.

792. μὴ—ὀρῶν. See sup. 74. Ag. 493. The MSS. have φιλεῖς, which might be rendered *num amas videre?* But Lachmann's φίλοις is much more probable; 'regarding violence with hostile and just eyes.' Hermann gives

στέρησι, supposing φίλει or φιλεῖς to have been a gloss.

796. ὕβριν δύσφορον. So βῶν φοβερὸν, 866.

797. ἀρσενογενὲς, born of the male, and therefore itself male, according to the doctrine enunciated Cho. 493. Eum. 630.

799. μάταισι. Schol. ταῖς ζητήσεσι, and this sense seems determined by the context. There is a natural connexion between the ideas of *searching* and *not finding*, whence it seems that the accusative of this word passed into the adverb μάτην, like ἄγαν from ἄγα, and then again, from the sense of μάταιος (sup. 194), μάται meant ἀκολασία, Cho. 904. Cognate forms are μάω, μέμας, ματεύω.—βίαια, i. e. βιαίως.

801. ἐπίπαν, 'universal.' Schol. ὅσον ἐπὶ πάντων. The adjective occurs Pers. 42.

803. τέλειον. See Ag. 755. 946.

804. The passage which follows, as far as 875, is unfortunately so corrupt that while there is the greatest scope for conjecture, there is the utmost uncertainty in most of the guesses, however ingenious, which have hitherto been made.

ὄδε μάρπτis νάιος γάιος. 805  
 τῶν πρὸς, μάρπτi, κάμνοις, ἰδφ ὁμ,  
 αὐθι καββὰς νῦν.  
 δαῖταν βοὰν ἀμφαίνω.  
 ὀρῶ τάδε φροίμια †πράξαντας πόνων (830)  
 βιαίων ἐμῶν. ἐῆ, ἐῆ, 810  
 βαῖνε φυγᾷ πρὸς ἀλκάν'  
 βλοσυρόφρονα χλιδᾷ  
 δύσφορα ναὶ κὰν γᾷ.  
 ἀναξ, προτάσσουν. (835)

## ΚΗΡΤΞ.

σοῦσθε, σοῦσθ' ἐπὶ βᾶριν ὅπως ποδῶν. 816

ΧΟ. οὐκοῦν, οὐκοῦν

The whole passage was probably so obliterated as to be only partially legible in the ancient copy from which the Medicean was derived. It has been thought best to give the corrupt readings in those places which seem hopeless, occasionally admitting such corrections as seem really probable and not widely departing from the letter of the MSS. Hermann has indeed reduced the unmetrical mass 804—821 to strophes and antistrophes; but few will venture to follow him in such wholesale emendations as that of 806—8, where he reads *ὀσιόφρονα λύσιν καββασίας ὀλωλυνία βόαμα φαίνω*. The Schol. observes, *ταῦτα μετὰ τινος πάθους ἀναβῶσιν, ἐξ ἀπόπτου τοῦς Αἰγυπτιάδας ἰδοῦσαι*.

805. *μάρπτis*. So Turn. for *μάρπτis*. Hesych. *μάρπτis ὕβριστής*, perhaps from this passage. Compare the masculine forms *τρόχis*, *λάτρis*. 'Here on land is the plunderer who came by sea.' Schol. *ὁ ἐλθὼν ἐπὶ τὸ μάρψαι ἡμᾶς πρόην μὲν ἐπὶ νηὶς, νῦν δὲ ἐπὶ γῆς γεγωνῶς*.

806. *ἰδφ ὁμ* are explained by the Schol. as exclamations of aversion and disgust, imitating the sound of spitting, *ἀπὸ τοῦ ἀποπτύνει ἀπόφθεγμα ἐποίησε*, and perhaps *ὁμ* (if not part of a lost word) is like our *hem!* or *humph!*—*καββὰς νῦν*, for *κᾶκκας νῦ*, seems plausible: 'May you be lost (perhaps, stranded or shipwrecked, cf. Theb. 198. Ag. 653) before you reach us having landed here.' Schol. *πρότερον θάνοις, ὃ μάρπτi, πρὶν ἡμᾶς συλλαβεῖν*. Compare the Aeolic *καββαῖς* Pind. Nem. vi. 87. Schol. *κατα-*

*βάσεις* (l. *καταβάς*). On *κ* and *β* confused see sup. 541.

808. *δύιος*, from *δύη*, 'grief,' is a very unlikely word. I have given *δαῖταν*, *miseram*. Perhaps *δυῖαν* is corrupted from *αὐδᾶν* or *αὐτᾶν*, to which *βοὰν* was either a gloss, or added by a not uncommon pleonasm, as Euripides somewhere has *τίν' αὐδᾶν αὐτῶ, βοᾶσω*.

809. The MSS. give *πράξαν*. Turn. *πρόξενα*, a mere conjecture. Possibly we should read *πράξαντα*, or —*τας*, 'I see them performing this first prelude to the violent treatment of me.' Cf. *πράσσειν σημεῖα* Ag. 1326. Hermann omits the word as a gloss. Further, the Schol. must have found *ὀρῶσα*, not *ὀρῶ*. His comment is (connecting this verse with the preceding) *οὐκέτι παρὰ τοῦ πατρὸς ἀκούσασα, ἀλλ' αὐτόπτης γενομένη βοᾷ*. Perhaps he read, *ὀρῶσα φροίμια, οὐ κλύουσ'*, *ἐμῶν πόνων*.

812. *βλοσυρόφρονα, ὑπέρφρονα*. The Schol. evidently gave these words to the herald, and construed *ἀλκὰν βλοσυρόφρονα*, which he explains, *τὴν ἐπὶ τῇ δόξῃ ἐπλημένῃν ἀλκὴν τῶν θεῶν*, thus making *χλιδᾷ* a noun, not a verb.

815. *προτάσσουν*, 'be our patron,' *Thueyd. iii. 52, προτάξαντες σφῶν αὐτῶν Ἀστούμαχον*. Schol. *πρὸ ἡμῶν παρατάξαι*.

816. *ὅπως ποδῶν*. Schol. *ὡς ἔχετε τᾶχος ποδῶν*. Herod. ix. 59, *πάντες ἐδίωκον ὡς ποδῶν ἕκαστος εἶχον*. Plat. Gorg. p. 507, *ἀκολασίαν φευκτέον ὡς ἔχει ποδῶν ἕκαστος*.

817. *οὐκοῦν*. 'You won't? Then there will be tearings of hair and

*βάσεις εὐος αὐ ἐξήρ. πᾶσι βούλ.*



τιλμοὶ, τιλμοὶ καὶ στιγμοὶ,

πολυαίμων φόνιος

(840)

ἀποκοπὰ κρατός.

820

ΚΗ. σουσθε, σουσθ' ὀλόμεναι ὀλόμεν' ἐπ' ἄμαλα.

ΧΟ. εἴθ' ἀνὰ πολύρυτον

στρ. α.

ἀλμιόεντα πόρον

δεσποσίῳ ξὺν ὕβρει

(845)

γομφοδέτῳ τε δόρει διώλουν.

825

αἶμον' ἔσω σέ γ' ἐπ' ἄμαλα

† ἡσυνδουπία τάπιτα.

ΚΗ. κελεύω βία μεθέσθαι σ' ἵχαρ

φρενὸς ἄφρονος ἄγαν.

(850)

ἰὼ, ἰού.

830

λείφ' ἔδρανα, κί' ἐς δόρου·

ἂ τίετ' ἄμ πόλιν οὐ σέβω.

piercings of flesh and gory, murderous decapitation.' οὐκοῦν is τοιγαροῦν, εἰ μὴ πείθει. Schol. ἀντὶ τοῦ, εἰ δὲ μὴ.

821. ὀλόμεναι. MSS. ὀλόμεναι or ὀλόμεναι. Perhaps the epic form οὐλόμεναι should be restored. The repetition of ὀλόμενα adverbially, if the passage is right, may be compared with ὀλόμενον ὀλομένῳ, Cho. 145, κακὰ κακῶς, and similar phrases.—ἄμαλα is restored from Hesychius for ἄμιδα. He derives it ἀπὸ τοῦ ἁμᾶν τὴν ἄλα, whence perhaps the aspirate should be thrown back, ἄμαλα. The first syllable however would seem to be long, from 826 compared with 837. This is consistent with the analogy of ἁμᾶν, ἁμητὸς, as used by the epic poets.

822. The MSS. have πολύρυτον and ἀλμήεντα. The first was corrected by Wellauer, the second by Hermann. The antistrophic verses being correct, these alterations may safely be admitted. Compare the epic *τερμίοις*, and *ἀγνόρυτος* Prom. 443. See however sup. 70.

825. διώλουν. So the Med., but *δορὶ* for *δόρει*. 'Would that you had perished on the briny way, with your lordly insolence and your peg-fastened ship.' See sup. 434.

826—7. These two verses are corrupt, the latter beyond the hope of restoration. For *αἶμονες ὥς* we may venture upon *αἶμον' ἔσω σ'*, from the Schol. *ῥιμαγμένον σε καθίσω* (f. *καθίσω*). The future indeed, from *ἔω*, does not occur; but we

have the similar epic forms *εἶσεν*, *εἶσον*, *ἔσας*, and *καθέσσωσιν ἀγῶνα*, Hom. Hymn. ap. Thuc. iii. 104. The MS. reading ἐπ' ἄμιδα has been corrected as before by Hermann, who gives *αἶμον' ἔσωσ σέ γ' ἐπ' ἄμαλα ἥσει δουπίαν τάπι γῶ*, *cruentum te fortasse mittent in navem perituram copia terrestres Argivorum*. Dr. Donaldson proposes ἡ σὺ δουπεῖς, ἄπυτα, 'do you beat your breast, noisy one?' comparing Pers. 124. Prof. Conington thinks Aeschylus may have written *αἶμονά σ' ἐπ' ἁμάδα θήσω | τρόπον δραπέτα*. The wide difference between the guesses of the best critics shows the rashness of admitting any one of them.

828. ἵχαρ. Schol. τὴν ἐπιθυμίαν ἵχαρ εἶπεν. Etymol. M. *ἵχαινεῖν ἐπιθυμεῖν*. *χάω*, *ιχάω*, *ιχαίνω*, *ἵχαρ*. Hermann retains and defends the word, inserting σ' to complete the dochmiac. He does not appear to object to the accusative after *μεθέσθαι*, which is in some degree defended by Alcest. 1111. Med. 736. Phoen. 519. In the next verse the MSS. give *φρενὶ τ' ἔταν*, but Schol. τὴν ἄτην τῆς φρενός. Hermann remarks that this verse probably corresponded in composition with 841. See 62 compared with 57. He however has given *φρενὸς ἄφρονά τ' ἄγαν*, where ἄγα is *indignatio*.

830. ἰὼ ἰὼν Med. ἰὼ ἰὼ Rob. ἰού, ἰού Hermann. See on Agam. 25.

832. The Med. gives *ἀτιέτανα πόλιν εἰσεβῶν*, and so (or *ἀτιέτος ἀνὰ*) the

XO. μήποτε πάλιν ἴδοιμ' ἀντ. ά.  
 12. 18. 573 ἀλφεσίβοιον ὕδωρ, (855)  
 ἔνθεν ἀεξόμενον 835

ζώφυτον αἶμα βοτοῖσι θάλλει.

† ἄγειος ἐγὼ βαθυχαῖος *of old nobility*  
 = βαίονον f.c. *χάρις = generous*  
 βαθρείας, βαθρείας, γέρον. (860)

KH. σὺ δ' ἐν ναῖ, ναῖ βάσει τάχα 840  
 θέλεος ἀθέλεος, *al nolens volens.*  
 βία, βία.

βᾶθι, πρόκακα μὴ παθεῖν *suaviter vel leniter*  
 ὀλομένα παλάμαις \* ἐμαῖς. (865)

XO. αἰαῖ, αἰαῖ, στρ. β'.  
 καὶ γὰρ δυσπαλάμως ὄλοιο 846

*f. herminia male.*

δι' ἀλέρρυτον ἄλσος

κατὰ Σαρπηδόνην χῶμα πολύψαμμον ἀλᾶθεις. (870)

*ὅπου f. moles. nec a promontorio, sp. s.*

Schol. must have found, μήποτε μετέχων τιμῆς ἐν τῇ πόλει τῶν εὐσεβῶν. Scholefield reads as given above, and explains it, 'the gods that are revered in this city I honour not.' Cf. τίεται in 1019; and 869, οὐ γὰρ φοβοῦμαι δαίμονας τοὺς ἐνθάδε. Hermann has ἀτίετος ἀνὰ πόλιν ἀσεβῶν, 'impune in urbe sacratas sedes violans.'

836. βοτοῖσι. So Prof. Conington rightly reads for βοτοῖσι. Schol. Med. τὸ ζωοποιῶν τὰ θρέμματα. The confusion is very common; see on 672, and on 283. 611. The Nile water was thought to fatten and improve cattle, whence Apis was not allowed to drink it, as Wilkinson shows from Aelian, 'Ancient Egyptians,' i. p. 293. Cf. Pers. 33, πολυθρέμων Νεῖλος. Theb. 296, ὕδωρ τε Διρκαῖον εὐτραφέστατον ποιμάτων.

837. The corrupt reading of the Med. has been retained. Butler proposed ἁγίας ἔχω, Hermann γείος ἐγὼ (*ego indigena*), Conington ἁγρία σ' ἄγω, Weil ἔγγαιος ἔχω, Prof. Newman, ἁγίας ἔχει ('you have hold of'). Possibly ἔχου, 'cling to the holy seat.' We might also suggest χαῖος ἔχω, comparing βαρὺ τὸ περίβαρον Eum. 155. Hesych. χαῖος· ἀγαθός. See Theocr. vii. 6. Ar. Lysistr. 90. Schol. χάοι γὰρ οἱ εὐγενεῖς. But none of these readings represent the explanation of the Schol., ἐγὼ ἢ βαθυχαῖος ἀναξία ταύτης τῆς βαθρείας, ὧ γέρον.

840. δ' ἐν ναῖ Hermann and Conington for δὲ ναῖ. 'Ut sacrum esse hunc quem tenent locum asseverant, iterant hanc vocem; ad quae respondens praeeco acerba cum ironia ἐν ναῖ, ναῖ dicit, ipse quoque iterato nominans eum locum in quo mox sunt sessurae.' Hermann.

842. The Med. gives βία βία τε πολλᾷ φροῦδα βάτεαι βαθμι (or βαθυμι) τροκακὰ παθῶν ὀλόμεναι παλάμαις. The other MSS. present only slight variations. Hermann observes that βάτεαι arose from a gloss βᾶτε, combined with βᾶθι, and he gives πρόκακα. Schol. σὺ δὲ θέλων καὶ μὴ θέλων ναῖ βήση τάχα, βία πολλῇ κακοπαθῶν. Cf. Pers. 967. 971, and on the corruption, sup. 295. The addition of ἐμαῖς is due to Dr. Donaldson.

846. καὶ γάρ. Herm. with Heath reads εἰ γάρ. The Schol. probably read τοιγάρ (cf. v. 304), since he explains it by ὄλοιο οὖν, and he seems to have found αὐταῖς παλάμαις, which he renders by σὺν ταῖς σαῖς μηχαναῖς. Perhaps we may say that καὶ connects δυσπαλάμως with παλάμαις, — 'yes, you may speak of hands, but may you perish without a hand to help you.' Compare 739—40.

848. πολύψαμμον. So the present editor corrected πολυψάμαθον in ed. 1, and the same occurred to Hermann. κατὰ is 'off the sandbank,' as κατὰ πρῶν ἄλιον Pers. 872. In the next verse he has hardly done justice to an almost certain

ζώφυτος *growing up to plants, fertilising, generative.*

εὐρέταισιν αὔραις.

ΚΗ. ἴνζε καὶ λάκαζε, καὶ κάλει θεούς· = *λίσκω* 850

Αἰγυπτίαν γὰρ βάρην οὐχ ὑπερθορεῖ,  
χέουσα καὶ πικρότερον οἰζύος νόμον. (875)

ΧΟ. οἰοί, οἰοί *αντ. β'.*

λύμας· ἄγρια γὰρ σὺ λίσκεις.

*conject* † περιχαμπτὰ βρυάζεις· *με. imi.* 855 *mel. τοῦ ἑκατον*

ὃ σε θρέψας ὁ μέγας Νεῖλος ὑβρίζοντά σ' ἀποτρέ-  
ψειεν αἶστον ὕβριν. (880)

ΚΗ. βαίνειν κελύω βάρην εἰς ἀμφίστροφον  
ὅσον τάχιστα· μηδέ τις σχολαζέτω·

conjecture, also proposed in a former edition of this play, *εὐρέταισιν αὔραις* for *εὐρέταις εἰν αὔραις*, by briefly saying, 'Nihili est *εὐρέταισιν αὔραις*.' Both metre and sense are thus restored, and without any material change. There was a promontory of Cilicia called by this name, *Σαρπηδῶν ἀκτὴ* Soph. frag. 40. Strabo, xiv. p. 670, εὐθὺς γὰρ ἐστὶν ἡ τοῦ Καλυκάδων ἐκβολὴ κάμψαντι ἥδονα ποιούσαν ἄκραν ἣ καλεῖται *Σαρπηδῶν*. Another *Σαρπηδονία* ἄκρα was near the Thracian Chersonese, Herod. vii. 58. A strong east wind would be likely enough to drive ships from their course in the voyage from Greece to Egypt; though there is no necessity to understand it otherwise than poetically for any stormy blasts. Hermann gives *ἀερίαισιν*, from *ἀερία* sup. 71.

851. *ὑπερθορεῖ*, a metaphor from an encircling net; cf. *ὑπερτελέσαι γάγγαμον ἕτης*, Ag. 350.

852. Hermann's reading of this verse seems on the whole the most probable. 'You shall not escape, even though you should utter a still more piercing cry of woe.' The MSS. have *ἴνζε καὶ βόα πικρότερ' ἀχέων οἰζύος ὄνου' ἔχων*.

854. *λύμας*. The MSS. give *λύμασις ὑπρωγασυλάσκει* or *—οι*. The verse cannot be restored with any certainty, nor is it easy to conjecture what the Schol. could have found, who explains *εἰς ὑπὲρ τῶν Αἰγυπτίων πρεσβεῖοι*. Perhaps *εἰς ὃ πρὸ γὰς ὑλάσκει*, the verb contemptuously referring to their being called *κύνες*, 'let one give tongue who is the speaker for his country.' Hermann reads *λυμανθεῖς σὺν πρὸ γὰς ὑλάσκεις περίκομπα βρυάζων*. Hesych. *βρυάζειν γανυῖαν, ἡδεσθαι*.

856. *ὃ σε θρέψας*. This restoration of *ὃς ἐρωτᾷς* was first given in ed. 2, and it is confirmed by a marginal gloss in the Med., *ὁ Νεῖλος σε*. Written in uncial letters these two readings are as nearly as possible identical. For the confusion of T and Ψ see Ag. 1543. Cf. Eur. Phoen. 626, *τὴν δὲ θρέψασάν με γαῖαν καὶ θεοὺς μαρτύρομαι*. Inf. 870. Pers. 33, *ὁ μέγας καὶ πολυθρέμων Νεῖλος*. Hermann perceived the sense required, and has edited *ὁ δὲ βώτας, ὁ μέγας N., qui te nutrit magnus Nilus*.—*ἕιστον*, sc. *ὥστε εἶναι*. The epithet ought, from the natural order of the words, to belong to *ὑβριν*. The construction seems confused between *ἀποτρέψειεν σε ὑβρίζοντα*, and *ἀποτρέψειεν τὴν σὴν ὑβριν ὥστε γενέσθαι αἶστον*. Perhaps we should read *ὑβρίζοντος*.

858. *ἀμφίστροφον* Dind., Herm., with Porson for *ἀντίστροφον*, from the Schol. *τὴν ἐξ ἀμφοτέρων τῶν μερῶν ἐλισσομένην, ὃ ἐστὶν ἀμφιέλισσαν*. The vulgate might indeed be defended by 696, and we may add the testimony of Wilkinson, 'Ancient Egyptians,' ii. 129, that there are no instances of double-prowed ships in ancient paintings. It seems however certain that the Schol. must have found the reading in the text; and we have only to suppose that a kind of barge is described to either end of which a moveable rudder might be applied. See on 697. Tac. Ann. ii. 6, 'adpositis utrimque gubernaculis, converso ut repente remigio hinc vel illinc adpellerent.' Hist. iii. 47, 'pari utrimque prora et mutabili remigio, quando hinc vel illinc adpellere indiscretum et innoxium est.' Compare also Germ. § 44.

*Φω.*

*So. 2.*



ὀλκὴ γὰρ οὔτοι πλόκαμον οὐδὰμ' ἄζεται. 860

ΧΟ. οἰοῖ, πάτερ, στρ. γ'.

βρέτεος ἀποσπάσας μ' ἄλαδ' ἄγει (885)

ἄραχνος ὡς βάδην,

ὄναρ, ὄναρ μέλαν.

ὀτοτοτοῖ, 865

*αεσ. and οσ.  
= μήτε*

μᾶ Γᾶ, μᾶ γᾶ, βοᾶν (890)

φοβερὸν ἀπώτρεπε.

ὦ βᾶ Γᾶς παῖ Ζεῦ.

ΚΗ. οὔτοι φοβοῦμαι δαίμονας τοὺς ἐνθάδε

οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ. 870

ΧΟ. μαιμᾶ πέλας *τοῖαν, ζυμει* ἀντ. γ'.

\* \* \* \* *with sageness.*

δίπους ὄφεις, (895)

ἔχιδνα δ' ὡς μέ τις

πόδα δάκνουσ' ἔχει. 875

862. The MSS. have βροτῖσσα ροσᾶται μαλδαάγει. Eustath. ad Od. p. 1422, 63, ἀπὸ τοῦ ἀρῶ καὶ ἄρος τὸ ὕφελος παρ' Αἰσχύλῳ ἐν Ἰκετίσιν, βρότεος ἄρος ἄτα, ἦτοι τὸ εἶ τῶν βροτῶν καὶ τὸ ὕφελος ἄτη ἐστίν. It is to be feared that he found a corrupt reading and endeavoured to explain it; for ἄρος is totally unknown from other sources. Hermann however retains it, reading βρέτεος from the Schol. ἡ τῶν βρετέων ἐπικουρία βλάπτει με, and in the next verse correcting ἀμαλᾶδ' ἄγει με. The reading now given, which is very near to the MSS., is the conjecture of Prof. Newman. The antistrophe might be read οἰοῖ πάτερ, | μαιμᾶ πέλας δίπους ὡς ὕφεις, iamb. dipod. + dochmians. Cf. 33 and 821. H. Stephens conjectured βρετέων πρὸς ἄταν ἀλκά μ' ἄγει: compare Eum. 248, ὁ δ' αὖτε νῦν ἀλκὰν ἔχων περὶ βρέτει πλεχθεὶς θεᾶς. See sup. on v. 852.

864. ὄναρ. The herald creeps stealthily towards me like a spider or a spectre. Hermann gives νόρα, a word of no authority, but before introduced by him in 764.

866. μᾶ Γᾶ. Schol. ὦ μήτερ γῆ. Compare Cho. 39, ἰὼ γαῖα μαῖα. Similarly in Prom. 580, the Earth is invoked to keep away the spectre of Argus. On the shortened form μᾶ the following passage

of Strabo may tend to throw some light, and it is perhaps equally applicable to βᾶ for βασιλεῦ (Lib. viii. p. 364): "Ἐνιοὶ δὲ κατὰ ἀποκοπὴν δέχονται τὴν Μεσσήνην εἰρηται γὰρ ὅτι καὶ αὕτη μέρος ἦν τῆς Λακωνικῆς· παραδείγμασι δὲ χρῶνται τοῦ μὲν ποιητοῦ τῷ Κρί καὶ Δῶ καὶ Μάψ·—'Ἡσιόδου δὲ, ὅτι τὸ βρῖθον καὶ τὸ βριαρὸν βρῖ λέγει. Σοφοκλῆς δὲ καὶ Ἴων τὸ ρᾶδιον 'Ρᾶ. 'Επίχαρμος δὲ τὸ λίαν, Λί. Συνακῶ δὲ τὰς Συνακούσας· καὶ Ἐμπεδοκλεῖ δὲ, μία γίνεταί ἀμφοτέρων ὕψις, ἡ ὕψις· καὶ παρ' Ἀντιμάχῳ, Δήμητρος τοὶ Ἐλευσίνης ἐστὶ ὕψ· καὶ τὸ ἄλφειον Ἄλφι. Εὐφορίων δὲ καὶ τὸν ἥλον λέγει Ἥλ· παρὰ Φιλήτῳ δὲ, Δμῶιδες εἰς ταλάρως λευκὸν ἄγουσιν ἔρι.

868. ὦ βᾶ. Said to be the vocative of an old word βᾶς for βασιλεῦς. Zeus is called son of Earth because Earth and Rhea were identical. Hermann compares Soph. Phil. 391, Γᾶ, μᾶτερ αὐτοῦ Διός.—βοᾶν φοβερὸν, the herald whose cry inspires fear; as δεινὸι μάχην Pers. 27. Hermann reads βοᾶ, the Med. having βοᾶν.

870. ἐγήρασαν. Schol. εἰς γῆράς με ἤγαγεν (ἤγαγον). Hesych. γηράσκοντα· γηροκομῶντα. See on Cho. 894.

875.—The same correction of this verse occurred to Hermann which had been printed in ed. 2, τις πόδ' ἐνδακούς for τί

ὀτοτοτοῖ,  
 μᾶ Γᾶ, μᾶ Γᾶ, βοὰν  
 φοβερὸν ἀπότηρεπε.  
 ὦ βᾶ Γᾶς παῖ Ζεῦ.

(900)

ΚΗ. εἰ μὴ τις ἐς νῆαυιν εἴσιν αἰνέσας τάδε, 880  
 λακίς χιτῶνος ἔργον οὐ κατοικτιεῖ.

ΧΟ. ἰὼ πόλεως ἀγοῖ, πρόμοι, δάμναμαι.

ΚΗ. ἔλξειν ἔοιχ' ὑμᾶς ἀποσπάσας κόμης, (909)

ἐπεὶ οὐκ ἀκούετ' ὀξύ τῶν ἐμῶν λόγων. (910)

ΧΟ. διωλόμεσθ' ἄελπτ', ἄναξ, πάσχομεν. 885

ΚΗ. πολλοὺς ἄνακτας, παῖδας Αἰγύπτου, τάχα (905)

ὄψεσθε· θαρσεῖτ', οὐκ ἐρείτ' ἀναρχίαν. (906)

ΒΑ. οὗτος τί ποιεῖς ; ἐκ ποίου φρονήματος  
 ἀνδρῶν Πελασγῶν τήνδ' ἀτιμάξεις χθόνα ;  
 ἀλλ' ἡ γυναικῶν ἐς πόλιν δοκεῖς μολεῖν ; 890

κάρβανος ὦν δ' Ἑλλησιν ἐγχλίεις ἄγαν·  
 καὶ πόλλ' ἁμαρτῶν οὐδὲν ὠρθωσας φρενί. (915)

ΚΗ. τί δ' ἡμπλάκηται τῶνδ' ἐμοὶ δίκης ἄτερ ;

ΒΑ. ξένος μὲν εἶναι πρῶτον οὐκ ἐπίστασαι.

ποτ' ἐνδακοσέχ'. But πόδα δάκνουσ' is more probable, not only because it suits the antistrophe perfectly, but because the present is far more appropriate than the aorist, and the ν may have arisen from a correction of δακοῦσ' to δάκνουσ'. There can be little doubt that the poet was thinking of Philoctetes, on which subject he wrote a play. Compare frag. 246. 248. Soph. Phil. 1327.

881. χιτῶνος ἔργον. Schol. τὴν ἐργασίαν τοῦ χιτῶνος.—λακίς, cf. Cho. 26. In this place it must mean the act of rending, as sup. 112.

882. πρόμοι. So Stanley for πρόμοι.

884. οὐκ ἀκούετ' ὀξύ. So Porson for οὐ κακοῦ ξένου or ξένου, and so Dind., Herm. Feder proposed οὐκ ἀκούειν ἀξιούτ', but ὀξεία ἀκοή is a constant phrase, e. g. Soph. El. 30. Il. xvii. 256, ὀξὺ δ' ἀκούσεν Ὀϊλῆος ταχὺς Αἴας. In the MSS. and old edd. this and the succeeding iambic distich (886—7) are transposed, an arrangement first questioned by Heath, but retained by Dindorf. It is not certainly wrong ; but the order in the text, which Hermann also adopts, gives a sort

of play on ἄναξ and πολλοὺς ἄνακτας. Cf. 929. For the metre of 883 compare Cho. 867. Here there seems no emphasis on ὑμᾶς to account for its position in the verse. But cf. inf. 993.

888. ποίου. Hermann reads τίνος from an anonymous conjecture. So also Dindorf. But it is well known that in questions ποῖος regularly follows τίς, and the quantity of the word is no valid objection. Cf. Od. xx. 89, τοῖος ἐὼν οἶος ἦεν ἄμα στρατῷ. So τοιαύτας is made short Eum. 402.

891. The MSS. give κάρβανος δ' ὄν, corrected by Porson. See on 315. The antithesis between Ἕλληνες and βάρβαροι, the latter meaning all except Greeks, is too well known to require illustration.—ἐγχλίεις (sup. 232), ἐνυβρίσεις, 'you take too much liberty,' 'you are too free and easy with,' &c.

894. ξένος εἶναι. 'To behave as a stranger.' ξένος ὢν would have meant, 'You forget you are a stranger.' Dobree compares Oed. Col. 927 (a play which has several well-marked resemblances to this), ἡπιστάμην ξένον παρ' ἀστοῖς

'play the  
 waton  
 among.'

- KH. πῶς δ' οὐχί; τὰπολωλόθ' εὐρίσκων ἐγώ— 895  
 BA. ποίοισιν εἰπὼν προξένους ἐγχωρίους;  
 KH. Ἑρμῇ, μεγίστῳ προξένῳ, μαστηρίῳ. *sond al seuch* (920)  
 BA. θεοῖσιν εἰπὼν τοὺς θεοὺς οὐδὲν σέβει.  
 KH. τοὺς ἀμφὶ Νεῖλον δαίμονας σεβίζομαι.  
 BA. οἱ δ' ἐνθάδ' οὐδὲν, ὡς ἐγὼ σέθεν κλύω. 900  
 KH. ἄγοιμ' ἂν, εἴτις τάσδε μὴ ἕαιρήσεται.  
 BA. κλάοις ἂν, εἰ ψαύσειας, οὐ μάλ' ἐς μακράν. (925)  
 KH. ἤκουσα τοῦπος οὐδαμῶς φιλόξενον. *pres. indic.*  
 BA. οὐ γὰρ ξενοῦμαι τοὺς θεῶν συλήτορας.  
 KH. λέγοιμ' ἂν ἐλθὼν παισὶν Αἰγύπτου τάδε. 905  
 BA. ἀβουκόλητον τοῦτ' ἐμῷ φρονήματι.  
 KH. ἀλλ' ὡς ἂν εἰδὼς ἐννέπω σαφέστερον, (930)  
 (καὶ γὰρ πρέπει κήρυκ' ἀπαγγέλλειν τορῶς  
 ἕκαστα,) πῶς φῶ, πρὸς τίνος τ' ἀφαιρεθεῖς

ὡς διατυῶσθαι χρεών. So also Antig. 579, *χρῆ γυναικας εἶναι τάσδε*. El. 629, *οὐκ ἐπίστασαι κλύειν*. Cf. Il. xvii. 671. Herod. vii. 135, *ἐπίσταται βασιλεὺς ἄνδρας ἀγαθοὺς τιμᾶν*. Hermann considers two following verses to have dropped out, supposing the argument to have proceeded thus: Herald: 'Why, I am wronging nobody.' King: 'Yes you are, in dragging away these Suppliants.' Herald: 'Why, I am but taking my own.' In this case we must read *πῶς δ' οὐχί—ἄγω*; in v. 895. The difficulty seems sufficiently met by marking an aposiopesis, the verb to *ἐγὼ* being *ἄγοιμ' ἂν* in 901. Compare supra 453—7.

897. Ἑρμῇ. The patron of heralds, sup. 244, and at the same time the god of theft and abduction, and the recovery of stolen property.

898. *τοὺς θεοὺς*, 'those very gods.' So Plat. Protag. p. 313, c, *σοφιστὴν ὀνομάζεις, τὸν δὲ σοφιστὴν, ὅτι ποτὲ ἔστι, φαίνει ἀγνοῶν*. Soph. Phil. 736, *ὦ θεοί. τί τοὺς θεοὺς [ᾧδ'] ἀναστένων καλεῖς*; ib. 992, *θεοὺς προτείνων τοὺς θεοὺς ψευδεῖς τίθης*.

899. Cf. 832.

900. *οἱ δ' ἐνθάδ'*. 'You mean then to say that the gods of our country are no gods at all?' Which was the greatest insult he could offer to the chief minister of religion. See 366. The Med. has *κάτω* for *κλύω*.

901. *εἴτις*. Nothing but force, i. e. no persuasion, shall prevent me from carrying them off.

902. *οὐ μάλ' ἐς μακράν*, 'very shortly'; used like *οὐ πάντῃ*, 'by no means.'

903. *φιλόξενον*. Cf. 894, to which this verse is a retort.

904. *ξενοῦσθαι*, like *μαρτύρεσθαι*, is *ξένον ποιεῖσθαι*, to adopt as a friend. Hence *ἐπιξενοῦσθαι*, with the notion of reciprocity, in Ag. 1291.

905. The common reading is *λέγοις ἂν*, 'You had better go and say this to my masters in person,' i. e. you dare not talk thus to them. To which the King replies, 'It is a matter of indifference whether I say it to them or to you.' But Hermann and Dindorf with great probability adopt Heath's correction *λέγοιμ' ἂν*. Similarly in Prom. 777, for *ἤδοι' ἂν* the MSS. give *ἡδοίμην ἂν* or *ἡδοίμ' ἂν*. As the herald proceeds to ask what name he shall give to his masters, it is clear that he intends to return to them.

909—10. Prom. 780, *πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται*; Herod. iii. 65, *μὴ ἀπαιρεθῆω τὴν ἀρχὴν πρὸς τοῦ ἀδελφεοῦ*. The following four verses Hermann transposes after 927. The connexion with the preceding is not very close; yet the argument may run thus:—'Tell me at once who you are that have dared to insult me thus, since the matter has gone so

*ἡμεῖς ἡμᾶς  
 " κοινῶς  
 ἡμεῖς  
 ἡμεῖς ἡμᾶς  
 ἡμεῖς ἡμᾶς*



αι σην σουσιν

ἦκειν γυναικῶν αὐτανέσιον στόλον; 910  
οὗτοι δικάζει ταῦτα μαρτύρων ὕπο  
Ἄρης· τὸ νεῖκος δ' οὐκ ἐν ἀργύρου λαβῇ (935)  
ἔλυσεν· ἀλλὰ πολλὰ γίγνεται πάρος  
πεσῆματ' ἀνδρῶν κάπολακτισμοὶ βίου.

BA. τί σοι λέγειν χρὴ τοῦνομ'; ἐν χρόνῳ μαθὼν 915  
εἴσει σύ τ' αὐτὸς χοῖ ξυνέμποροι σέθεν.  
ταύτας δ' ἐκούσας μὲν κατ' εὐνοίαν φρενῶν (940)  
ἄγοις ἂν, εἴπερ εὐσεβῆς πίθοι λόγος.  
τοιάδε δημόπρακτος ἐκ πόλεως μία  
ψῆφος κέκρανται, μήποτ' ἐκδοῦναι βία 920  
στόλον γυναικῶν· τῶνδ' ἐφήλωται τορῶς  
γόμφος διαμπὰξ, ὥς μένειν ἀραρότως. (945)  
ταυτ' οὐ πίναξιν ἐστὶν ἐγγεγραμμένα,  
[οὐδ' ἐν πτυχαῖς βίβλων κατεσφραγισμένα·]  
σαφῇ δ' ἀκούεις ἐξ ἐλευθεροστόμου 925  
γλώσσης. κομίζου δ' ὥς τάχιστ' ἐξ ὀμμάτων.

far that nothing short of war between the principals can settle it.' The meaning is, 'The court in which this matter must be tried is that of Ares, who neither calls witnesses nor takes money as a compromise, but requires the lives of many as a satisfaction' (lit. 'before that there are many shufflings off of life'). This conveys a taunt that the king is at heart averse from war. Cf. δικάζειν τὰπλακῆματα sup. 226.

910. ἦκειν, *me rediisse*.

911. μαρτύρων ὕπο, as οὐκ ἀπὸ γλώσσης in Ag. 786.

914. βίον. Plutarch, who twice quotes this verse, De Curiositate, p. 517, F, and De Facie in orbe Lunae, § xxiv., has βίον, which Hermann adopts, quoting μακραίωνas βίον from frag. 281. Porson on Med. 139 calls this reading "vulgato deterius."

916. εἴσει σύ τ' is the correction of Bothe for εἰσθιγ. A question may be raised, whether the ξυνέμποροι here mentioned are mute persons on the stage, or merely part of the ἐπικουρία in 701. It is clear from 931 and 962, that a secondary chorus of attendants was actually present, and they may in turn have fulfilled the several minor parts, as that of

the guides in 494.

918. εὐσεβής, i. e. not violating the rights of suppliants nor the sanctity of asylum.—δημόπρακτος, like δημόκρατος, Ag. 443.

921. ἐφήλωται. 'Through this decision of the people a nail (or peg) has been driven, so that it remains immovably fixed.' The ancient custom of suspending laws, decrees, or other public documents on bronze plates in the temples is here alluded to. Plaut. Trinum. 1039, 'leges—ad parietem sunt fixae clavis ferreis.' Tac. Hist. iv. 40, 'qui aera legum vetustate delapsa noscerent figerentque.'

923 seqq. Hermann understands these verses thus:—'I tell you this not because of any written law or treaty between us, but of my own independent authority.' The Schol. gives οὐκ ἐγγράφως ταῦτα εἶπον, ἀλλὰ ζῶσθι φωνῇ. He does not recognize the unrhythmic v. 924, which was probably interpolated to explain πίναξιν. It may be doubted if a written literature was known to the Greeks at this early period. Cf. Ar. Ran. 1114. Weil thinks the private missives of eastern potentates are satirized.

- KH. σοὶ μὲν τόδ' ἡδὺ, πόλεμον αἶρεσθαι νέον. (950)  
εἷη δὲ νίκη καὶ κράτη τοῖς ἄρσεσιν.
- BA. ἀλλ' ἄρσενάς τοι τῆσδε γῆς οἰκήτορας  
εὐρήσεται οὐ πίνοντας ἐκ κριθῶν μέθυ. 930  
ὑμεῖς δὲ πᾶσαι ξὺν φίλοις ὀπάοισιν  
θράσος λαβοῦσαι στείχεται εὐερκῇ πόλιν (955)  
πύργων βαθείᾳ μηχανῇ κεκλημένην.  
καὶ δώματ' ἐστὶ πολλὰ μὲν τὰ δῆμια,  
δεδωμάτωμαι δ' οὐδ' ἐγὼ σμικρᾷ χερὶ, 935  
ἐνθ' ὑμῖν ἔστιν εὐτυχῶς ναίειν δόμους  
πολλῶν μετ' ἄλλων· εἰ δέ τις μείζων χάρις, (960)  
πάρεστιν οἰκεῖν καὶ μονορρύθμους δόμους.  
τούτων τὰ λῶστα καὶ τὰ θυμηδέστατα  
πάρεστι, λωτίσασθε· προστάτης δ' ἐγὼ 940

927. The MSS. give ἴσθι μὲν τόδ' ἡδὺ. This is a difficult verse to correct so as to make consistent sense with the next. Hermann has εἰ σοὶ τόδ' ἡδὺ, but he suggests also σοὶ μὲν τόδ' ἡδὺ, which is perhaps to be preferred, though the interpolation of μὲν might be accounted for as in 462. The antithesis is then well marked between σοὶ μὲν καὶ ταῖς σαῖς γυναῖξιν, and ἡμῖν δὲ τοῖς ἄρσεσιν. Hermann is at a loss how to fit in the four lines he has transferred from 911 sup., and is obliged to have recourse to the clumsy expedient of placing a lacuna after this verse, and another immediately before εἷη δὲ νίκη, κ.τ.λ. His reasons do not appear sufficiently strong to require a detailed examination of them.—αἶρεσθαι for ἐρίσθε is Porson's. See 336. 433.

930. ἐκ κριθῶν μέθυ. The Egyptians drank a sort of beer called ζύθον or βρύτον. Athen. x. p. 447. Aesch. frag. 123. Strab. xvii. 1 and 2. Xen. Anab. iv. 5, 26. Herod. ii. 77. Plin. N. H. xix. 22. xxii. ad fin. Wilkinson, 'Ancient Egyptians,' i. p. 53.

931. φίλοις. Hermann and Dindorf give φίλαις with Schütz, referring to δμοῖδες in 954. But why may not the ὁπάονες φράστρος τε of 486 be here meant? For that these must have been there on the stage has before been remarked; and the king may be supposed to point to them as escorts ready to conduct the maidens. This view also gives

additional force and meaning to θράσος λαβοῦσαι. The use of ὀπάων in the feminine seems questionable in tragedy.

934—8. 'And houses there are in plenty which are public property, and I too am housed with no stint hand, where you may, if you please, dwell comfortably with many others; or, if it is more agreeable, you may occupy separate abodes.' Inf. 987, τὴν μὲν Πελασγὸς, τὴν δὲ καὶ πόλις διδοῖ. The συνοικίαι are meant, where, as in the Roman *insulae*, many families resided under one roof. Doubtless the king's palace was represented on the proscenium.

935. With the form δωματοῦν compare στεμματοῦν, αἵματοῦν, ὀμματοῦν (sup. v. 461. Cho. 839), κηλιδοῦν Herc. F. 1318. It may be questioned if this verse should not be transposed to follow 938.

936. εἰ θυμός ἐστιν εὐτόκους Herm. with Bothe, for εὐθυμείν ἐστιν ἐντυχόση. I have adopted Weil's emendation. Inf. 971 the MSS. give εὐτυχον for εὐτοκον. But εὐτόκους seems in this place an otiose epithet.

938. μονορρύθμους. Schol. ὡς πολλῶν ξένων ἐκεῖ οἰκούντων (viz. in the τὰ δῆμια, v. 934). Here μόνος alone has force in the compound, as in οἰόφρων πέτρα, v. 775.

940. πλείσταισι is the emendation of Pflugk on Eur. Hel. 1593, for πάρεστι. This is much better than Hermann's

ἄστοί τε πάντες, ὦν περ ἦδε κραίνεται  
ψῆφος. τί τῶνδε κυριωτέρους μένεις; (965)

XO. ἀλλ' ἀντ' ἀγαθῶν ἀγαθοῖσι βρούοις,  
διε Πελασγῶν.

πέμψον δὲ πρόφρων δεῦρ' ἡμέτερον 945  
πατέρ' εὐθαρσῇ Δαναὸν πρόνοον  
καὶ βούλαρχον· τοῦ γὰρ προτέρα (970)

μῆτις ὅπου χρὴ δώματα ναίειν,  
καὶ τόπος εὐφρων. πᾶς τις ἐπειπεῖν  
ψόγον ἄλλοθροοις 950

εὐτυχος· εἴη δὲ τὰ λῶστα. *cf. εὐτυχτος mel. wady*  
[B.A.] ξύν τ' εὐκλείᾳ καὶ ἀμηνίτῳ (975)

βάξει λαῶν ἐν χώρῳ  
τάσσεσθε, φίλαι δμῳῖδες, οὕτως,  
ὥς ἐφ' ἐκάστη διεκλήρῳσεν 955

Δαναὸς θεραποντίδα φερνήν.

ΔΑ. ὦ παῖδες, Ἀργείοισιν εὐχέσθαι χρεῶν, (980)

ἀπρεστί. But τὰ appears here to be the relative. The sense is, 'Of these offers, whatever presents itself to you as best and most pleasing, that choose.'

*Ibid.* προστάτης. Cf. 815. Ag. 57.

941. κραίνεται. See on 782.

946. πρόνοον. Schol. τὸν πρόνοιαν ἡμῶν ποιοῦμενον.

947. τοῦ γάρ. There seems a relation between βουλῆς ἔρχειν and προτέρα μῆτις. Cf. sup. 11.

949. πᾶς τις. Cf. 971. The Schol. rightly supplies ἐπεὶ, for this is the point of the τόπος εὐφρων, a place where they will not be exposed to ill-natured remarks. —ψόγος is particularly used of reproaches cast on the female character. See Ag. 594. Eur. Hel. 1292. Thuc. ii. 45.

952. Hermann denies that the king's speech could have begun thus abruptly, and marks a lacuna of three verses, on the ground that the two systems of anapaests ought to correspond. Prof. Conington has rightly seen that the whole of the speech should be attributed to the chorus, who in 954 address their own attendants, advising them to adhere to the same resolution they have themselves formed, to reside where they will give no scandal nor offence. Hermann

reasonably objects also to the king addressing the attendants as φίλαι δμῳῖδες, and reads τάσσεσθε, φίλαι, δμῳῖδας, where τάσσεσθαι is to be taken in a middle sense, as in Heracl. 664. Androm. 1099.—ἀμηνίτῳ, in allusion to the jealousy of admitting foreigners. Cf. sup. 197. inf. 971.

953. ἐν χώρῳ. On the metre of this verse see supra 7. Theb. 822. Pers. 32. Ag. 357. Hermann formerly corrected, and has edited, τῶν ἐγχώρων. The order is, σὺν ἀμηνίτῳ βάξει λαῶν, not λαῶν ἐν χώρῳ. Besides the guards or attendants before mentioned, we can hardly escape from supposing that each member of the chorus was accompanied by an assistant; but these probably appeared in the orchestra only at the close of the play.

956. θεραποντίς φερνή is a dowry consisting of slaves. So Eur. Iph. A. 47, σὴ γάρ μ' ἀλόχῳ πέμπει φερνήν, where an old servant is speaking; and *ibid.* 869, χῶτι μ' ἐν ταῖς σαῖσι φερναῖς ἔλαβεν Ἀγαμέμνων ἄναξ.

957. εὐχέσθαι, to offer vows and thanksgivings. In what follows, there is an allusion to the third libation made to Zeus Σωτήρ, sup. 26. Ag. 1357.



θύειν τε λείβειν θ' ὡς θεοῖς Ὀλυμπίους  
σπονδάς, ἐπεὶ σωτήρες οὐ διχορρόπως.

καὶ νῦν τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς  
φίλους πικρῶς ἤκουσαν αὐτανεψίους· 961

ἔμοὺς δ' ὀπαδοὺς τοῦσδε καὶ δορυσσόους (985)

ἔταξαν, ὡς ἔχοιμι τίμιον γέρας,

καὶ μῆτ' ἀέλπτως δορικανεῖ μόρῳ θανὼν

λάθοιμι, χώρα δ' ἄχθος ἀείζων πέλοι, 965

\* \* \* \* \*

τοιῶνδε τυγχάνοντα πρηνεμενῇ φρενὸς

χάριν σέβεσθαι τιμιωτέραν θέμις. (990)

καὶ ταῦτα μὲν γράψεσθε πρὸς γεγραμμένοις

πολλοῖσιν ἄλλοις σωφρονίσμασιν πατρὸς,

ἀγνώθ' ὄμιλον ὡς ἐλέγχεσθαι χρόνῳ. 970

960—1. These two verses are difficult. Hermann gives καὶ μοι τὰ μὲν πραχθέντα πρὸς τοὺς ἐκτενεῖς μάλ' οὐ πικρῶς, κ.τ.λ. I have now edited καὶ νῦν for καὶ μου. 'And accordingly' (i. e. with their avowing themselves σωτήρες) 'they heard with indignation the measures taken against our overbearing relations, your cousins.' For this use of καὶ νῦν, in illustrating a statement just made, see Ag. 8. Possibly we should construe πικρῶς πρὸς κ.τ.λ. i. e. πικρῶς ἔχοντες οὐ διακέειμενοι.

962. ἔμοὺς δ'. Herm. and Dind. have ἔμοι δ', from a correction in the Med. The true reading is perhaps ἔμοι δ'. It will be observed that τοῦσδε necessarily implies the presence of a body-guard, who appear as mutes on the stage.

964. δορικανεῖ. The MSS. give δορικ' ἀνημέρῳ with slight variations. Porson corrected δορικανεῖ μόρῳ. On the form of the compound see Blomf. on Ag. 115.

965. Either we should read καὶ μὴ 'ξ ἀέλπτων (cf. 351), or mark the loss of a verse. We want something to correspond with μῆτε, 'that I might neither be killed, and so a pollution arise to the country, nor dwell alone among foreigners; μῆτ' ἐν ξένοισιν αὐτὸς οἰκίῃν μόνος. The difficulty is not in δὲ following μῆτε, of which there are instances in abundance (cf. οὔτε—δὲ, Pers. 654—6), nor merely in its continuing the negative sense as part of the first clause (see v. 591); but in its retaining that negative sense even in the second and independent

clause. Compare however Soph. frag. 779, 11, ὡς ἂν μῆτ' (μὴ 'ξ?) ἀπαιδευτῶν βροτῶν δοκῶμεν εἶναι, κάποδημούντος πατρὸς. Weil reads μῆτ' ἐξ ἀέλπτων.

966. πρηνεμενῇ. The MSS. give εὐ-πρηνῇ, which contains very nearly the same letters. See on v. 52. Hermann has adopted my former conjecture ἐν πρύμνῃ, and given θέμις for ἔμοι. Of the latter correction there can be little doubt; but πρηνεμενῇ, which was first proposed in ed. 2, is better than ἐν πρύμνῃ, though the latter may fairly be translated, 'in intimo animo,' the chief seat or position of the heart, where Reason is at the helm. It is clear that τυγχάνοντας, which the MSS. give, would have been written to avoid the hiatus; whereas the context points to τυγχάνοντα, since Danaus is expressing his gratitude for honours conferred on himself. The form εὐπρηνεμῆς does not seem to occur, the usual compound being εὐπρηνος.

968. Hermann reads καὶ ταῦθ' ἂμ' ἐγγράψασθε, by a highly probable emendation, which scarcely amounts to an alteration. Cf. Prom. 808, ἣν ἐγγράφου σὺ, κ.τ.λ. He objects that ταῦτα μὲν seems to refer to what precedes, whereas the σωφρονίσματα, or wise saws, follow at 973. Here therefore ταῦτα seems to stand for τὰδε (see on Prom. 542).

970. ἀγνώθ' ὄμιλον. 'So that we, a company of strangers, may become known in the course of time.' By ἐλέγχεσθαι

Act. Aesch.  
12. 5  
—εὐξῆς

πᾶς δ' ἐν μετοίκῳ γλῶσσαν εὐτυκον φέρει  
 κακὴν, τό τ' εἰπεῖν εὐπετέες μύσαγμα πως. (995)  
 ὑμᾶς δ' ἐπαινῶ μὴ καταισχύνειν ἐμὲ, = παρὰ τὸ  
 ὦραν ἐχούσας τήνδ' ἐπιστρεπτόν βροτοῖς. Cho. 580.  
 τέρειν' ὁπώρα δ' εὐφύλακτος οὐδαμῶς. 975  
 θῆρες δὲ κηραίνουσι καὶ βροτοὶ, τί μὴν ;  
 καὶ κνώδαλα πτεροῦντα καὶ πεδοστιβῆ. (1000)  
 καρπώματα στάζοντα κηρύσσει Κύπρις,  
 † καλωρα κωλύουσιν θ' ὥς μένειν ἐρῶ.  
 καὶ παρθένων χλιδαῖσιν εὐμόρφοις ἔπι 980  
 πᾶς τις παρελθὼν ὄμματος θελκτῆριον  
 τόξενμ' ἔπεμψεν ἡμέρου νικώμενος. (1005)

he does not mean καταγνωσθῆναι, as the Schol. supposed, referring ὕμιλος to the sons of Aegyptus, 'that the sons of Aegyptus, now strange to them, may be proved guilty by the lapse of time;' but that the character of the Suppliants will be proved and tested, and their innocence made manifest to all by time. Plat. Symp. p. 184, Δ, χρόνος—ὅς δὴ δοκεῖ τὰ πολλὰ καλῶς βασανίζειν. In the next verse the δὲ connects the sentiment thus: 'I say, in time; for when people first take up their residence in a country there are always tongues prepared to slander them.'

971. εὐτυκον. So Spanheim for εὐ-  
 τυχον. Cf. 951. But εὐτροχον is not less  
 probable, as in σὺ δ' εὐτροχον μὲν  
 γλῶσσαν ὡς φρονῶν ἔχεις, Bacch. 268.

972. τό τ' εἰπεῖν. Schol. τὸ εἰπεῖν  
 μυσαρόν τι κατὰ τῶν ξένων εὐχερές  
 ἐστίν. The order of the words is against  
 this; and we should rather have expected  
 τὸ δ' εἰπεῖν. Probably τὸ εἰπεῖν (viz.  
 κακὸν) is the accusative after φέρει,  
 exegetical of γλῶσσαν κακὴν, and πως  
 means, 'to say it in some indirect way.'  
 Translate: 'The careless utterance of  
 some stain on the character.' Or  
 perhaps, γλῶσσαν εἰ τύχοι φέρων κακὴν,  
 τότε εἰπεῖν κ.τ.λ. Cf. Pind. Pyth. xi. 28,  
 κακόλογοι δὲ πολῖται.

974. ἐπιστρεπτόν, 'attractive.' Schol.  
 τὴν ἐπιστρέφουσιν εἰς θεόν. Cf. Cho. 342.

976. κηραίνουσι may here mean either  
 'care for it,' or 'destroy it.' Both  
 senses are recognized. See the editor's  
 note on Eur. Hipp. 223. Photius,  
 κηραίνει, τήκει, πρὸς φθορὰν ἄγει. Eum.

123, ὕπνος πόνος τε, κύριοι ξυνωμόται,  
 δεινῆς δρακαίνης ἐξεκήραναν μένος. The  
 Schol. favours the former interpretation,  
 πάντα ἐπιθυμίᾳ δουλεύουσι. And the root,  
 which Curtius refers to κείρω, may be the  
 same as in curare (coerare) and caerimonia.  
 Hermann reads θήρας δὲ κηραίνουσι νιν  
 βροτοί· τί μὴν; But ὁπώρα is said not  
 of human beauty alone, but of the prime  
 and comeliness of all young creatures.—  
 τί μὴν; 'why not?' or, 'of course they  
 do.' See Agam. 655. Eum. 194.  
 Photius, τί μὴν; κατάφασιν δηλοῖ, ἀντὶ  
 τοῦ πᾶς γὰρ οὐ; διὰ τί γὰρ οὐ; Hermann  
 continues the sense into the next verse,  
 and reads καρπώμαθ' ἢ στάζοντα κ.τ.λ.

978. στάζοντα is a metaphor from  
 ripe grapes (ὁπώρα), which burst and  
 allow the juice to escape. Eustathius  
 (see frag. 390) has Αἰσχύλου μάχλον  
 ἄμπελον εἰπόντος τὴν ρεομένην.—κηρύσ-  
 σει (Herod. i. 194), 'offers for sale,'  
 'proclaims,' i. e. τοῦπιόντος ἀρπάσαι,  
 Oed. Col. 752, 'ready for the first  
 comer to gather.' See sup. 217.

979. The restoration of this verse is  
 so difficult, that it has been thought  
 best to give the text as it stands in the  
 old copies, the Med. having ὡς μένιν  
 with εἰν superscribed. Hermann reads  
 κῶρα κωλύουσά θ' ὡς μένειν ὄρφ, where  
 κῶρα (καὶ ἄωρα) is from Stanley, and  
 ὄρφ means the limit of the ἡλικία or  
 fitness for marriage. However, κῶρα  
 is an unlikely crasis, though ἄωρος, and  
 indeed ὄρος (Eum. 901), suits the meta-  
 phor in καρπώματα. Dindorf has enclosed  
 in brackets 976—79 (999—1002 of his  
 edition) as spurious.

πρὸς ταῦτα μὴ πάθωμεν ὦν πολλὺς πόνος  
 πολλὺς δὲ πόντος εἵνεκ' ἡρόθη δορὶ,  
 μηδ' αἰσχος ἡμῖν, ἡδονὴν δ' ἐχθροῖς ἐμοῖς 985  
 πράξωμεν. οἴκησις δὲ καὶ διπλὴ πάρα,  
 τὴν μὲν Πελασγὸς, τὴν δὲ καὶ πόλις διδοῖ, (1010)  
 οἰκεῖν λάτρων ἄτερθεν· εὐπετὴ τὰδε.  
 μόνον φύλαξαι τάσδ' ἐπιστολὰς πατρὸς,  
 τὸ σωφρονεῖν τιμῶσα τοῦ βίου πλέον. 990

ΧΟ. τὰλλ' εὐτυχοῖμεν πρὸς θεῶν Ὀλυμπίων·  
 ἐμῆς δ' ὁπώρας εἵνεκ' εὖ θάρσει, πάτερ. (1015)  
 εἰ γάρ τι μὴ θεοῖς βεβούλευται νέον,  
 ἵχνος τὸ πρόσθεν οὐ διαστρέψω φρενός.

ΗΜ. ἄ. ἴτε μὰν ἀστυάνακτας μάκαρας θεοὺς † γανά-  
 εντες στρ. ἄ. 996  
 πολιούχους τε καὶ οἱ χεῦμ' Ἑρασίνου (1020)  
 περιναίονται παλαιόν.

984. ἡρόθη. Heath restored οὐνεκ' ἡρόθη for οὐν ἐκληρόθη. It seems better to edit εἵνεκ'. See on 184. 'To plough the sea' was a phrase common to Greeks and Romans. Cf. Eur. frag. Sthen. iv., θάλασσα, τήνδ' ἀροῦμεν. The form ἡρόθη is found Oed. R. 1485. By a bold instance of *zeugma* the same verb is applied to πόνος. The sense is, 'let us not suffer here that ὕβρις, to escape which we undertook our long voyage.' Schol. μὴ ὑποπέσητε ἀνδράσιν.

986. πράξωμεν. 'Let us not cause by our conduct at once discredit to ourselves and a triumph to our foes.'

988. λάτρων, 'rent.' Hesych. λάτρων μίσθιον. The word is from λάω, capio, like λύτρων from λύω, Cho. 41.—εὐπετῇ, 'these are easy terms,' 'satisfactory,' εὐχερῇ. Cf. v. 972. Eur. Cycl. 526, ὅπου τῇ τῆς, ἐνθάδ' ἐστὶν εὐπετῆς, sc. ὁ θεός.

993. νέον. In the usual sense of 'evil.' See 336. Perhaps, θεοῖς γὰρ εἴ τι μὴ κ.τ.λ. But the position of θεοῖς may be intended to show emphasis.

996. The ode which follows is Ionic a minore, as in Pers. 65 seqq., as far as v. 1046, when the chorus, by shifting the step and position or arrangement, change the rhythm to trochaic. Hermann supposes that a short pause intervened be-

tween these two schemes. The Danaids address the king, their father, and their respective attendants, who are moving off the stage to the residences which have been assigned to the strangers.—For γανά-εντες of the MSS., which is a 'vox nihili,' I have elsewhere ('Journal of Philology,' i. p. 78) suggested that we should read ἀγαλόντες, i. e. τιμῶντες. The active aorist ἀγῆλαι occurs in Eur. Med. 1027, and the future ἀγαλούμεν in Ar. Pac. 399. Hermann gives γανόντες. I formerly proposed γανόντες, i. e. φαιδροί.

999. περιναίονται. So Hermann for περιναίετε. The middle form is unusual; but the metre leaves no room for doubt. The river Erasinus was famed for its passage underground from the lake Stymphalus. See Ovid, Met. xv. 275, 'Sic modo combibitur, tecto modo gurgite lapsus Reddatur Argolicis ingens Erasinus in arvis.' Strabo, viii. 6, ἄλλος δὲ ποταμὸς Ἑρασίηνος ἐν τῇ Ἀργείᾳ ἐστίν· οὗτος δὲ τὰς ἀρχὰς ἐκ Στυμφάλου τῆς Ἀρκαδίας λαμβάνει,—δύναται δ' ὑπὸ γῆν φασὶ τοῦτον τὸν ποταμὸν ἐκπίπτειν εἰς τὴν Ἀργεῖαν. See also ib. viii. 8. vi. 2. Pausan. ii. 24, 6. Herod. vi. 76. Mr. Clark discusses the physical probability of the Erasinus, which gushes copiously from a rock near Argos, being the same as the river which disappears in a 'swallow' at Stymphalus;



- HM. β'. ὑποδέξασθε δ' ὅπαδοι 1000  
 μέλος· αἶνος δὲ πόλιν τάνδε Πελασγῶν  
 ἐχέτω, μηδ' ἔτι Νείλου προχοὰς σέβωμεν ὕμνοις·
- HM. α'. ποταμούς δ' οἱ διὰ χώρας θελεμὸν πῶμα χέ-  
 ονσιν 1008  
 πολύτεκνοι λιπαροῖς χεύμασι γαίας  
 τόδε μειλίσσοντες οὔδας. (1030)
- HM. β'. ἐπίδοι δ' Ἄρτεμις ἀγνὰ 1010  
 στόλον οἰκτιζομένα· μηδ' ὑπ' ἀνάγκας  
 γάμος ἔλθοι Κυθερείας· στυγερῶν πέλοι τόδ'  
 ἄθλον.
- HM. α'. Κύπριδος δ' οὐκ ἀμελεῖ θεσμός ὃδ' εὐφρων στρ.  
 δύναται γὰρ Διὸς ἄγχιστα σὺν Ἡρᾷ, [β'.  
 τίεται δ' αἰολόμητις θεὸς ἔργοις ἐπὶ σεμνοῖς.
- HM. β'. μετάκοινοι δὲ φίλα ματρὶ πάρεισιν 1020  
 Πόθος ᾗ τ' οὐδὲν ἄπαρνον τελέθει θέλκτορι Πειθοῖ.  
 δέδοται δ' Ἀρμονία μοῖρ' Ἀφροδίτας *φαν. αἰεῖσθ.*

and he thinks there are no grounds whatever for supposing them in any way connected ('Peloponnesus,' p. 101—3).

1000. ὅπαδοι. Not the handmaids (cf. 954), as was commonly understood, but the other half of the chorus, as Hermann rightly explains it.—αἶνος, κ.τ.λ., 'let us henceforth hymn Argive gods and rivers, not Egyptian gods and the Nile.'

1001. μέλος. So Legrand for μένος.

1007. ποταμούς. To invoke (sup. 23) and propitiate the rivers, as *κουροτρόφοι* and *βιόδωροι*, was the first religious act on the part of new comers and claimants for naturalization.—θελεμὸν, 'gentle.' Photius, θέλημος· ἀντὶ τοῦ ἡσυχος, and so Hesych. θέλεμον· οἰκτρὸν, ἡσυχον. Hes. Opp. 119, ἐλεημολῆσυχον (ἡσυχᾶ?) ἐργ' ἐνέμοντο. Dr. Donaldson (*New Crat.* § 273) compares *θελεμὸς* from *θέλω* with *ἐκηλος* from *ἐκάν*. I incline to refer it to the same root as *μεμείλια*, implying rest and repose. The Paris MS. gives *θαλερὸν*, an important reading in reference to Theb. 704.

1008. πολύτεκνοι. Schol. πολυτεκνίας πρόξενοι. Cf. 836.—μειλίσσοντες is Pauw's emendation of μελίσσοντες.

1012. Κυθερείας. Compare Διομήδεια ἀνάγκη, Ar. Eccl. 1029. Hermann gives Κυθέρειος from MS. Guelph., adding,

'honeste γάμον Κυθέρειον concubitum vocat.' The epithet seems altogether unnecessary with γάμος, which is a perfectly modest word. The MSS. are in favour of the genitive.—στυγερῶν is due to Hermann, for *στύγειον*. The vulg. is *στυγερὸν πέλει*, but the Med. gives *πέλοι*. He rightly explains, 'may this prize (i.e. γάμος ἀκούσιος) fall to my enemies.' So Prom. 883, τοιάδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.

1017. θεσμός. Schol. ὁ τοῦ ἡμετέρου ὕμνου νόμος. The chorus here offer some sort of apology for their last words: 'Not that we neglect the goddess altogether; on the contrary, we acknowledge her power.' Nothing was more dreaded by the Greeks than anything like a contempt for the rites of Aphrodite. See Hippol. 100, and *passim*.—σὺν Ἡρᾷ, sc. τελεῖα, the goddess of Marriage, Eum. 205.—ἔργα Ἀφροδίτης is another Homeric expression.

1021. θέλκτορι Bothe for θεάκτορι. A temple of Aphrodite Pandemus and Peitho stood at the south-west angle of the Acropolis: see Wordsworth's *Athens and Attica*, p. 104.

1024. Ἀρμονία. The daughter of Aphrodite by Ares (Hes. Theog. 937), and one of her numerous assessors or

ψέδυνται τρίβοι τ' Ἐρώτων.

1025

ΗΜ. α. φυγάδεσσιν δ' ἐπιπλοίας κακά τ' ἄλλη ἀντ. β'.  
πολέμους θ' αἱματόεντας προφοβοῦμαι, (1045)  
ὁπότ' εὐπλοίαν ἔπραξαν ταχυνόμποισι διωγ-  
μοῖς.

1030

ΗΜ. β. ὅτι τοι μόρσιμόν ἐστιν, τὸ γένοιτ' ἄν.

Διὸς οὐ παρβατός ἐστιν μεγάλη φρὴν ἀπέρατος  
μετὰ πολλῶν δὲ γάμων ἄδε τελευτὰ 1035 (1050)  
προτερᾶν πέλοι γυναικῶν.

attendants, as Πόθος, Πειθῶ, Ἰμερος, Ἰμὴν, Ἐρωτες, Παρήγορος. See Pausan. i. 43, 6. Plat. Symp. p. 203, c. Hes. Theog. 201. She represented harmony in wedlock. The meaning simply is, 'Harmonia too and the Loves with their whispering ways share in the prerogatives of the goddess.' Schol. ἡ ἁρμονία μετέχει τῆς Ἀφροδίτης. Hermann writes ἁρμονία as an epithet to μοῖρα, 'ad concorditatem cogens Veneris vis.' He well adds: 'ceterum positum est δὲ, non τε, quia respicitur ad praegressam negationem.'

1025. ψέδυνται τρίβοι. It is difficult to translate this verse, which is a mere periphrasis for ψέδυνται Ἐρωτες. The exact meaning of ψιθυρίζειν and ψιθυρὸς will be understood from Theocr. ii. 141. Hence ψιθυρὰ Ἀφροδίτην and ψιθυρίστῃς Ἐρως were invoked. (Suidas, Harpocration, and Lex. Bekk., Anecl. i. p. 317.) It implies the secret converse between lovers or married people, κρύφιοι ὁρισμοί, Hes. Opp. 789. As regards the form, Hermann is probably right in preferring ψέδυνται, the MSS. giving ψεδύρα or ψεδρα. Hesych. ψέδυνος· ψιθυρός. The accent of both words appears doubtful. The Schol. perhaps found ψυθερά, for he adds ψευδὴς δὲ, ὅτι πολλὰ ψεύδονται οἱ ἑρῶντες, and ψύθος is an Aeschylean word, Ag. 462. 970. In the Med. θ is superscribed over the δ in ψεδρα (sic).

1026. The MSS. give φυγάδες δ' ἐπιπλοῖαι (some omitting δ'), whence Burges and Haupt have suggested the reading in the text. Compare μένος for μέλος in 1001. Hermann has φυγάδεσσιν δ' ἐπιπλοῖαι, 'I fear wars and troubles resulting from this scheme of our flight.' He objects that ἐπίπλοια does not occur. Weil reads ἐπιπλοῖαι in the sense of ἄλλη ἐπιπλέοντα or ἄλγυν ἐπιπλοῖαι. A more simple meaning is, 'I fear they will sail

against us as fugitives,' i. e. to claim us as belonging to their country.

1030. τί ποτ' M. If the reading be right, this must mean τί ποτ' ἄλλο, i. e. διὰ τί, εἰ μὴ διὰ τοῦτο; But clearly we should read ὁπότ', *siquidem*, for the Schol. has ὅτι εὐπλοίας ἔτυχον. Cf. Oed. Col. 1699, ὁπότ' γε καὶ τὸν ἐν χερσὶν κατεῖχον, and the note on ὅστις Prom. 38. So Xen. Anab. iii. 2, 2, ὧ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὁπότ' ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα. Ibid. § 15, νῦν δ' ὁπότ' περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἐστί, πολλὴ δὴπὼν ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμότερους εἶναι. The τί arose from π (cf. 756), when ὁπότ' had been written, and the initial δ obliterated. The sense of the vulgate is unsatisfactory; and Hermann's correction has not much to commend it, τί ποτ' ἔκπλοιαν, κ.τ.λ., 'why else have they sailed back with all speed, unless to bring more forces?' To his question, 'quid est πράξαι εὐπλοῖαν?' we may reply, that πράξαι is *consequi*, as 754, πράξας ἄρωγόν. Cf. Pind. Pyth. ii. 74. Isthm. v. 10. Prof. Conington explains, 'why have the gods granted fair gales for their pursuit?' It does not appear easy to supply θεοὶ in a sentence where no mention of them has been made.

1034. ἀπέρατος, nearly a synonym of οὐ παρβατός, and to be distinguished from ἀπέραντος, Prom. 1099.

1036. Schol. μετὰ ἄλλων πολλῶν γάμων γυναικῶν καὶ οὗτος τελεσθήσεται. He seems to have taken πέλοι not as a wish, but for πέλοι ἄν. See 131. The sense appears to be, 'may the end of this marriage (Ag. 721) be to us as it has been to many women before us,' i. e. a subject of apprehension at first, but happily escaped. There is a contrast between past and present in ἄδε and προτερᾶν.

- HM. α. ὁ μέγας Ζεὺς ἀπαλέξαι στρ. γ'.  
γάμον Αἰγυπτογενῇ μοι.
- HM. β'. τὸ μὲν ἂν βέλτατον εἴη. (1055)
- HM. α. σὺ δὲ θέλγοις ἂν ἄθελκτον. 1040
- HM. β'. σὺ δέ γ' οὐκ οἶσθα τὸ μέλλον.
- HM. α. τί δὲ μέλλω φρένα Δίαν ἀντ. γ'.  
καθορᾶν, ὅψιν ἄβυσσον;
- HM. β'. μέτριόν νυν ἔπος εὖχον. (1060)
- HM. α. τίνα καιρόν με διδάσκεις; 1045
- HM. β'. τὰ θεῶν μηδὲν ἀγάζειν.
- HM. α. Ζεὺς ἄναξ ἀποστεροίη γάμον δυσάνορα στρ. δ'.  
δαίον, ὅσπερ Ἰὼ 1049 (1065)  
πημονᾶς ἐλύσατ' εὖ χειρὶ παιωνία κατασχεθὼν  
εὐμενεὶ βία κτίσας. [ἀντ. δ'.
- HM. β'. καὶ κράτος νέμοι γυναιξίν· τὸ βέλτερον κακοῦ

1039. The argument seems to show that τὸ μὲν ἂν βέλτατον εἴη does not mean, 'that would be best,' but, 'it may all turn out for the best,' τὸ βέλτατον εἴη ἂν, like τὰ λῶστ' ἂν εἴη, Eur. Heracl. 1021. *Sup.* v. 951, εἴη δὲ τὰ λῶστα, for the Hemichorion β' throughout responds in calm and consoling language to the excited fears and passionate exclamations of the other side. 'Fear not,' says the former, 'all will be well in the end.' 'You,' the other retorts, 'would make light of a matter which admits of no alleviation.' 'Why so?' is the reply; 'You cannot foretell what may be in store for us.' For the unusual position of the article in τὸ βέλτατον it is enough to refer to Thucyd. vi. 64, τοὺς γὰρ ἂν ψιλοὺς τοὺς σφῶν — τοὺς ἱππέας βλάπτειν ἂν μεγάλα. Phoen. 512, ταῖς γὰρ ἂν Θήβαις τόδε γένοιτ' ὕνειδος. Soph. Ajac. 311, καὶ τὸν μὲν ἦστο κλειστόν ἄφθοργος χρόνον. Add Trach. 116, where τὸ δ' αὖξει βίотου πολύπονον seems to mean αὖξει τὸ πολύπονον τοῦ βίου.

1040. θέλγοις ἂν ἄθελκτον, i.e. πῶγμα. Cf. Cho. 412, τὰ δ' οὐχὶ θέλγεται, sc. ἄχρα δ' ἐπάθομεν.

1044. εὖχον, 'speak.' See on 17. The meaning is, 'beware lest you say anything violent or ill-omened in your detestation of the marriage.'

1045. καιρόν. 'What moderation do you recommend?' These words, καιρὸς

and μέτρον, are elsewhere combined, as Hes. Opp. 694, μέτρα φυλάσσεσθαι· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Pind. Ol. xiii. 67, ἐπεταὶ ἐν ἐκάστῳ μέτρον· νόησαι δὲ καιρὸς ἄριστος. See on Prom. 513.

1046. ἀγάζειν. Related to ἄγαν, as *κοινοῦ ἀδρε*· λιάζειν to λῖαν, which Photius explains λῖαν ἐσπουδακέναι. The Schol. has λῖαν ἐξετάζειν. There is an allusion to the proverb μηδὲν ἄγαν, as in Prom. 72. Hesych. ἀγάζειν· βαρέως φέρειν. Etymol. M. ἀγάζει· ἀγανακτεῖ, καὶ βαρέως φέρει. Theognis, 401, μηδὲν ἄγαν σπεύδειν· καιρὸς δ' ἐπὶ πᾶσιν ἄριστος. Soph. Oed. Col. 1695, τὸ φέρον ἐκ θεοῦ καλῶς μηδὲν ἄγαν φλέγεσθον.

1049. ὅσπερ. Probably we should read ὥσπερ, 'as formerly he released Io, so now may he remove this odious marriage.' Compare Agam. v. 1400.

1051. κατασχεθὼν, i.e. παύσας αὐτήν. Cf. 572. Weil reads κατὰσχετον—κτίσας, in the same sense. Hermann edits καταστροφὰν, chiefly because κτίσας has no substantive after it. But it appears simply to mean ποιήσας, 'having effected it,' i.e. the liberation of Io: or κτίσας perhaps refers to ἀποστεροίη, in this sense: εὖ κτίσας ἡμῖν εὐμενεὶ βία, ὥσπερ Ἰὼ ἐλύσατο εὖ κατασχεθὼν κ.τ.λ. On the middle ἐλύσατο see Prom. 243. Eum. 166.

1054. τὸ βέλτερον κακοῦ. See on 13. —τὸ δῖμοιρον, the better part, though not



καὶ τὸ δίμοιρον αἰνῶ·

1055

καὶ δίκᾱ δίκας ἐπεσθαι ξὺν εὐχαῖς ἐμαῖς, λυτη-  
ρίοις

μηχαναῖς θεοῦ πάρα.

unmixed with evil, i. e. the escape from the marriage, with the banishment it involves. The Schol. understands 'a double share of evil with one advantage.'—αἰνῶ, sc. στέργω, 'I am content with,' 'I acquiesce in.' The Schol. seems to have taken it in the sense of 'quoting a maxim;' for he compares Pind. Pyth. iii. 145, ἐν παρ' ἐσθλὸν σύνδυο πῆματα βροτοῖς δαίνονται ἀθάναται.

1056. δίκᾱ. So Heath for δίκᾱ. 'That the trial may be conducted justly.' Supply καὶ δαίη κ.τ.λ. Prof. Conington conjectures δίκᾱ δίκας (i. e. δίκης) ἐπέσται, 'Justice shall preside over our cause.' Perhaps ἐπέστω would be still nearer the truth; but in such passages ingenuity is exercised almost in vain, where there is an evident reference to something now

lost. The next play of the trilogy, the *Danaides*, doubtless contained an account of this event. Cf. Orest. 872, οὗ φασὶ πρῶτον Δαναὸν Αἰγύπτῳ δίκας διδόντ' ἀθροῖσαι λαὸν ἐς κοινὰς ἔδρας. Pausanias (ii. 19, 6) relates that Hypermnestra was brought to trial at Argos for disobeying the commands of her father (Prom. 881), and that being acquitted she dedicated a statue to Ἀφροδίτῃ νικηφόρῳ. Probably Aeschylus treated of this in the *Danaides*, where the goddess was introduced making a speech not dissimilar in sentiment to 976 seqq. of the present play. See Aesch. frag. 41.—ξὺν εὐχαῖς, in conformity with my prayer.

1057. Perhaps we should write μηχαναῖς.

**ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.**

## ΥΠΟΘΕΣΙΣ

### ΠΡΟΜΗΘΕΩΣ ΔΕΣΜΩΤΟΥ.

Προμηθέως ἐν Σκυθίᾳ δεδεμένον διὰ τὸ κεκλοφέναι τὸ πῦρ πυνθάνεται Ἰὼ πλανωμένη, ὅτι κατ' Αἴγυπτον γενομένη ἐκ τῆς ἐπαφήσεως τοῦ Διὸς τέξεται τὸν Ἑπαφον. Ἑρμῆς δὲ παράγεται ἀπειλῶν αὐτῷ κεραυνωθήσεσθαι, ἐὰν μὴ εἴπῃ τὰ μέλλοντα ἔσεσθαι τῷ Διί. προέλεγε γὰρ ὁ Προμηθεὺς ὡς ἐξωσθήσεται ὁ Ζεὺς τῆς ἀρχῆς ὑπὸ τινος οἰκείου υἱοῦ. τέλος δὲ βροντῆς γενομένης ἀφανὴς ὁ Προμηθεὺς γίνεται.

Κεῖται δὲ ἡ μυθοποιῶσα ἐν παρεκβάσει παρὰ Σοφοκλεῖ ἐν Κολχίσι, παρὰ δὲ Εὐριπίδῃ ὅλως οὐ κεῖται. ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Καυκάσιον ὄρος. ὁ δὲ χορὸς συνέστηκεν ἐξ Ὀκεανίδων νυμφῶν. τὸ δὲ κεφάλαιον αὐτοῦ ἐστὶ Προμηθέως δέσις.

Ἰστέον δὲ ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθέα, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Ὀκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔξεστι συμβαλεῖν.

### ΑΛΛΩΣ.

Προμηθέως ἐκ Διὸς κεκλοφότος τὸ πῦρ καὶ δεδωκότος ἀνθρώποις, δι' οὗ τέχνας πάσας ἄνθρωποι εὗροντο, ὀργισθεὶς ὁ Ζεὺς παραδίδωσιν αὐτὸν Κράτει καὶ Βίᾳ τοῖς αὐτοῦ ὑπηρέταις, καὶ Ἡφαίστῳ, ὡς ἂν ἀγαγόντες πρὸς τὸ Καυκάσιον ὄρος, δεσμοῖς σιδηροῖς αὐτὸν ἐκεῖ προσηλώσαιεν. οὗ γενομένου παραγίνονται πᾶσαι αἱ Ὀκεαναῖαι νύμφαι πρὸς παραμυθίαν αὐτοῦ, καὶ αὐτὸς ὁ Ὀκεανὸς, ὃς δὴ καὶ λέγει τῷ Προμηθεῖ, ἵνα ἀπελθὼν πρὸς τὸν Δία δεήσεσι καὶ λιταῖς πείσῃ αὐτὸν ἐκλύσαι τοῦ δεσμοῦ Προμηθέα· καὶ Προμηθεὺς οὐκ ἔα, τὸ τοῦ Διὸς εἰδὼς ἄκαμπτον καὶ θρασύ. καὶ ἀναχωρήσαντος τοῦ Ὀκεανοῦ, παραγίνεται Ἰὼ πλανωμένη, ἣ τοῦ Ἰνάχου, καὶ μανθάνει παρ' αὐτοῦ ἃ τε πέπονθε καὶ ἃ πείσεται, καὶ ὅτι τὶς τῶν



αὐτῆς ἀπογόνων λύσει αὐτὸν, ὅς ἦν ὁ Διὸς Ἡρακλῆς· καὶ ὅτι ἐκ τῆς ἐπαφῆσεως τοῦ Διὸς τέξει τὸν Ἑπαφον. θρασυστομοῦντι δὲ Προμηθεὶ κατὰ Διὸς, ὡς ἐκπεσεῖται τῆς ἀρχῆς ὑφ' οὗ τέξεται παιδὸς, καὶ ἄλλα βλάσφημα λέγοντι, παραγίνεται Ἑρμῆς, Διὸς πέμψαντος, ἀπειλῶν αὐτῷ κεραννὸν, εἰ μὴ τὰ μέλλοντα συμβήσεσθαι τῷ Διὶ εἴπῃ· καὶ μὴ βουλόμενον βροντὴ καταρραγεῖσα αὐτὸν ἀφανίζει.

Ἡ μὲν σκηνὴ τοῦ δράματος ὑπόκειται ἐν Σκυθίᾳ, ἐπὶ τὸ Κανκάσιον ὄρος, ἣ δὲ ἐπιγραφὴ τοῦτον, ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

## PROMETHEUS.

THE precise date of this play, and consequently its chronological order, cannot be ascertained. It has been inferred, from v. 375, that it was written soon after the eruption of Aetna, Ol. 75. 2, B.C. 479 (Thucyd. iii. 116); while others, arguing from the more advanced and developed style of the play, have placed it as late as Ol. 77. 3, B.C. 470. It seems indeed probable that so graphic a description of Aetna in eruption was the result of the poet's visit to Sicily between 472 and 468 B.C. Hermann refutes the error of those (e. g. K. O. Müller, Diss. Eum. p. 64) who suppose that a third actor appears in the opening scene. He truly observes, after Welcker, that Prometheus cannot be regarded as an actor, but that he must have been represented by a huge effigy, the words he is supposed to utter being recited by one of the two who had just before acted Hephaestus and Kratos, concealed behind it. The other in turn takes the characters of Ocean, Io, and Hermes. The person addressed as *Bía* (v. 12) is a mere mute.

This play is believed to have been the second of a trilogy of which the *Προμηθεὺς Πυρφόρος* formed the first, and the *Π. Λυόμενος* the last piece. The Satyric drama which concluded the series is unknown: the *Π. Πυρκαεὺς* was the last of the tetralogy which comprised the *Persians*. Of the extant plays of Aeschylus the *Prometheus Bound* is by many considered the best, and that not merely for its sublime poetry, but for the profound conception of the character of Prometheus. Had the entire trilogy come down to us, there is every reason to believe we should have possessed in it an unrivalled monument of inventive genius. The legend which formed the subject probably belongs to the most ancient traditions of the human race; but whether mystical and religious (as bearing upon fire-worship), or merely an allegory, showing a conflict between the

principles of good and evil, the relations between tyranny and rebellion, or the powers of endurance when sustained by a consciousness of right, must remain undecided. The play was written when the memories of the dreaded *τύραννοι* were still fresh in the minds of the Athenians; and the supposed ambition of Themistocles to assume the chief power in the state added both point and propriety to a play, the theme of which is the cruelty and injustice of a tyrant-god.<sup>1</sup> With regard to the religious question, it appears that fire, of which man alone knows the use, has been regarded in all times and by all nations as something supernatural and mysterious. It was seen in the lightning and the volcano, and in their destructive effects. To bring it down from heaven for the use of man partook of the crime which was thought to attach to the revealing of a mystery. Both Hesiod and Plato in the *Protagoras* make use of the legend in the form of an allegory, though in a different way. It is difficult to explain the origin of the story that Prometheus was chained on Mount Caucasus, and left to be tortured by a vulture for a long term of years, till he was liberated by Hercules; nor do we know from what source Aeschylus obtained it, though in reference to the marriage of Zeus and Thetis he appears to have followed the current "Homer" of his day, the *Κύπρια* *ἔπη*.<sup>2</sup>

It is remarkable that Aeschylus, like Lucretius in the very fine description at the end of the Fifth Book, followed the traditions that man arose from a low and bestial estate; that at first he had no arts, no literature, hardly even a language; that he lived in dank caves, *ἄντρων ἐν μυχοῖς ἀνηλίοις*, and was unacquainted even with the use of fire.<sup>3</sup> Modern research has tended to show that these are not poetic figments, but facts.

<sup>1</sup> On this supposition such a verse as *ἄπας δὲ τραχὺς ὅστις ἂν νέον κρατῇ* (35) would have a peculiar significance.

<sup>2</sup> Quintus Smyrnaeus, v. 338, says that the Nereid Nymphs, who appear to represent the chorus in this play, were offended with Prometheus because he had opposed the marriage of Thetis with Zeus;

*αἱ δὲ μέγα σκύζοντο Προμηθεΐ μητιέντι,  
μῶμέναι ὡς κείνοιο θεοπροπίησι Κρονίων  
δῶκε Θέτιν Πηλῆϊ καὶ οὐκ ἐθέλουσαν ἀγεσθαι.*

In Apollonius Rhodius (ii. 1245 seqq.) the Argonauts in nearing the Caucasus are described as having seen the huge vulture, and heard the groans of the tortured prisoner.

<sup>3</sup> *Necdum res igni scibant tractare*; *Lucr.* v. 953.



Besides Hesiod, Theognis, and the *Cypria*, it is likely that Aeschylus knew something of the γῆς περίοδος of Hecataeus; Acusilaus, Pherecydes, and ancient epics on the Argonautic Expedition,<sup>4</sup> were the scant literature, orally circulated, which existed in his age. His geography is not really more advanced or more correct than the geography of the *Odyssey*; but while the latter is professedly mythical, our poet, as one of the λόγοι, or literary Athenians, probably was desirous to "ventilate" such knowledge as he possessed to an Athenian audience.

The art of kindling fire by friction, apparently alluded to in the νάρθηξ of v. 109, was regarded by the Indians as of great importance, and as obtaining for the inventor of it immortality.<sup>5</sup> Some of the Asiatic traditions seem of vast antiquity; and their prevalence in some form or other over so wide a portion of the globe indicates that inventive and intelligent man has for many thousands of years been not only civilized, but anxious to know both his own origin and destiny, and also the history of his civilization. Thus, in the present instance, some remarkable resemblances or analogies have been traced between the characters of Prometheus and the "First Man Adam," especially in their rebellion and consequent punishment, and not less so in their vicarious redemption from eternal suffering. We have a close approximation to Scriptural traditions in the rebel giants, 209, and the destruction of the human race, v. 240.

It is remarkable, too, that the scene is on the Caucasus, a region, strictly speaking, geographically unknown to the Greeks, beyond vague accounts and traditions, in the time of Aeschylus; but yet situated on the high road, as it were, of the earliest immigrations from the East into Hellas. The grandeur of the imagery, the impressiveness of the conception, was enhanced by the notion that the action took place on the very confines of the world; and *omne ignotum pro magnifico est*.

To a considerable extent, the poet has followed the *Theogony* of Hesiod; and it is remarkable that this is the only play we know of, the theme of which was taken from that unique epic. Even the ministry of Κράτος and Βία (as well as the allusions to Atlas, Phorcys,

<sup>4</sup> This was known as Μινυὰς πόλῃσις. See Pausan. x. 28.

<sup>5</sup> See Max Müller, 'Chips from a German Workshop,' ii. p. 104. It is probable that it was at first regarded as a miracle performed by a magic wand.

the Graeae, Hesperides, &c.) is directly borrowed from the Theogony, v. 383 seqq.:—

Στὸν δ' ἔτεκ' Ὀκεανοῦ θυγάτηρ Παλλάντι μιγείσα  
 Ζῆλον καὶ Νίκην καλλίσφυρον ἐν μεγάροισι,  
 Καὶ Κράτος ἥδ' Βίην ἀριδείκετα γείνατο τέκνα.  
 Τῶν οὐκ ἔστ' ἀπάνευθε Διὸς δόμος, οὐδέ τις ἔδρη,—  
 ἀλλ' αἰὲ παρ Ζηνὶ βαρυκτύπῳ ἐδριόωνται.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΚΡΑΤΟΣ.

ΒΙΑ.

ΗΦΑΙΣΤΟΣ.

ΠΡΟΜΗΘΕΥΣ.

ΧΟΡΟΣ ΩΚΕΑΝΙΔΩΝ ΝΥΜΦΩΝ.

ΩΚΕΑΝΟΣ.

ΙΩ Η ΙΝΑΧΟΥ.

ΕΡΜΗΣ.



# ΠΡΟΜΗΘΕΥΣ ΔΕΣΜΩΤΗΣ.

## ΚΡΑΤΟΣ.

Χθονὸς μὲν εἰς τηλουρὸν ἤκομεν πέδον,  
Σκύθην ἐς οἶμον, ἄβατον εἰς ἐρημίαν.  
Ἦφαιστε, σοὶ δὲ χρὴ μέλειν ἐπιστολὰς  
ἃς σοι Πατὴρ ἐφέϊτο, τόνδε πρὸς πέτραις

2. ἄβατον. This is the reading of all the MSS., but the editors since Porson have generally preferred ἄβροτον, from Suidas, Phavorinus, and other grammarians who quote the verse. The Med. has ἄβατόν τ'. It is not denied that ἄβατος is a perfectly appropriate epithet for an inaccessible desert region, while ἄβροτος in the sense of ἄνευ βροτῶν, if borrowed from Homer's νύξ ἄβρότη, 'divine night,' presupposes that Aeschylus wrongly understood it, 'solitary night.' See Buttmann, Lexil. in v. We must also take into consideration the tendency of transcribers to insert ρ. See on Suppl. 283. 611. 672. 836. This will readily account for a variant ἄβροτον. Hesychius indeed has ἄβροτον ἁπάνθρωπον, which is believed to refer to this passage; but if so, it proves nothing more than that the reading is as old as his time. On the proverb Σκυθῶν ἐρημία, probably derived from this verse, see Ar. Ach. 704. Av. 1484. The scene of the play is laid in western Scythia, on the N.W. confines of the Euxine, not in the Caucasus, as in the Prometheus Solutus. Schol. Med. ἰστέον ὅτι οὐ κατὰ τὸν κοινὸν λόγον ἐν τῇ Καυκάσῳ φησὶ δεδέσθαι τὸν Προμηθεά, ἀλλὰ πρὸς τοῖς Εὐρωπαίοις τέμασι τοῦ Ὀκεανοῦ, ὡς ἀπὸ τῶν πρὸς τὴν Ἰὼ λεγομένων ἔστι συμβαλεῖν. But for Ὀκεανοῦ he should have said Πόντου, as may be inferred from the later Scholiast on v. 572, who

has πρὸς τοῖς Εὐρωπαίοις μέρεσι τοῦ Καυκάσου. (See however the former of the Greek ὑποθέσεις.) It would be vain to specify any particular geographical limits in a narrative so purely mythical; but Strabo applies the term ἡ Γετῶν ἐρημία to the whole district north of the Danube and Dnieper, and calls it πεδιάς πᾶσα καὶ ἄνυδρος, lib. vii. p. 305—6. This corresponds sufficiently well with Io's wanderings eastward as far as the Caucasus, inf. 726. 738. Of course, the φάραγξ, or ravine, in v. 15, is a mere poetical figment.

4. ἐφέϊτο, 'enjoined upon you.' Photius, ἐφέϊτο, ἐνετείλατο. Od. xiii. 7, ἑμέων δ' ἄνδρϊ ἐκάστω ἐφιέμενος τάδε εἶρω. Ajac. 116, τοῦτό σοι δ' ἐφίεμαι. Philoct. 619, κάρα τέμνειν ἐφέϊτο. Hence ἐφέτης, Pers. 80. These commands, says Kratos, you have good right and reason to care for, since it was *your* fire that was stolen, and *your* prerogatives that were encroached upon. Kratos is not the minister of Hephaestus, nor did the poet intend to represent him as a superior divinity. If Hephaestus acts under his orders, it is because he is commissioned by Zeus to see the work duly executed. On his own part Hephaestus shows pity and reluctance, and is incited to the unwelcome task by the remorseless demon who exults in the anguish inflicted. The one throws all the blame of his conduct on Necessity and the

ὑψηλοκρήμνους τὸν λεωργὸν ὀχμάσαι 5  
 [ἄδαμαντίνων δεσμῶν ἐν ἄρρηκτοῖς πέδαις.]  
 τὸ σὸν γὰρ ἄνθος, παντέχνου πυρὸς σέλας,  
 θνητοῖσι κλέψας ὥπασεν· τοιᾷσδέ τοι  
 ἁμαρτίας σφέ δεῖ θεοῖς δοῦναι δίκην,  
 ὡς ἂν διδαχθῇ τὴν Διὸς τυραννίδα 10  
 στέργειν, φιλανθρώπου δὲ παύεσθαι τρόπον.

### ΗΦΑΙΣΤΟΣ.

Κράτος Βία τε, σφῶν μὲν ἐντολῇ Διὸς  
 ἔχει τέλος δὴ, κούδεν ἐμποδὼν ἔτι·  
 ἐγὼ δ' ἄτολμός εἰμι συγγενῇ θεόν  
 δῆσαι βία φάραγγι πρὸς δυσχειμέρῳ. 15

absolute will of Zeus; the other labours to overcome the natural but criminal disinclination of the appointed agent by urging the consequences of a refusal.

5. λεωργόν, i.e. ῥαδιουργόν, πανουργόν, κακοῦργον, τὸν λείως καὶ εὐμάρως ἐργαζόμενον. The word is preserved by Hesychius, who rightly explains it. Photius, λεωργόν, ἐν τῷ ᾧ, καὶ Ἀττικοὶ καὶ Ἰωνες καὶ Ξενοφῶν, θερμουργότατον καὶ λεωργότατον Δωριεῖς δὲ διὰ τοῦ οὐ, λεοουργόν. Demosthenes has τὸν λίαν εὐχερῇ in the same sense, Mid. p. 548. So ῥαδιουργία is opposed to καλοκάγαθία in Xen. Ages. xi. 7. From the epithet ὑψηλοκρήμνους, and some other expressions, as πρὸς πέτραις πεδαρσίους v. 277, πετραία ἀγκάλη v. 1040, αἰθέριον κίννγμα v. 163, it seems not improbable that Prometheus was supposed to be chained erect at some height from the ground. Ὀρθοστάδην in 32 does not necessarily imply more than an upright position. But we do not know enough of the mechanical expedients employed to come to any certain conclusion.

6. This verse has been preserved by the Schol. on Ar. Ran. 826. The MSS. gave the unmetrical reading ἄδαμαντίναις πέδρουν ἐν ἄρρηκτοῖς πέτραις, with little variety. The poet perhaps had in view ἄρρηκτους πέδας, Il. xiii. 37. Q. Smyrnaeus x. 199, ἐν δὲ καὶ ἀκαμάτῳ μέγας παῖς Ἰαπέτῳ Κανκάσου ἡλιβάτῳ παρηῶντο κολώνῃ δεσμῷ ἐν ἄρρηκτῳ. But the verse may be spurious.

7. τὸ σὸν ἄνθος. He should have said τὸ σὸν γέρας, ἄνθος πυρὸς, as inf. 38, *flos flammae* Lucret. i. 900; but the

genitive more conveniently depended on σέλας. Compare τὴν ἔμπυρον τέχνην τὴν τοῦ Ἡφαίστου Plat. Protag. p. 321, and ibid. κλέπτει Ἡφαίστου τὴν ἔντεχον σοφίαν σὺν πυρί. Inf. 262. Cic. Nat. D. ii. ch. xxii. init., 'ignem artificiosum, magistram artium reliquarum.' The Ionic philosophers taught that the αἰθήρ, or upper firmament, was a vast magazine of fire, by which the sun and stars were fed and maintained in their brightness. It was this element, too pure and godlike for the use of man, according to the doctrine of the old fire-worshipping Arian and Pelasgic tribes, that Prometheus daringly and profanely transferred to earth. Herod. iii. 16, Πέρσαι γὰρ θεὸν νομίζουσι εἶναι τὸ πῦρ.

11. στέργειν. 'To bear with,' not to be impatient under. See Suppl. 269. Antig. 292, ὡς στέργειν ἐμέ.

12. σφῶν μὲν. The meaning is, 'You have done your parts in declaring the will of Zeus, and nothing now remains but resolution on my part to carry it into effect.' The construction is not so evident. The Schol. Med. explains it by ἡ μὲν παρὰ τοῦ Διὸς ἐντολὴ ἢ δι' ὁμῶν ἀγγελθεῖσά μοι ἔχει ἤδη τέλος. He seems to make the substantive take the place of the participle, τὸ ὑπὸ σφῶν ἐντεταλμένον παρὰ τοῦ Διὸς. It is doubtful if σφῶν ἔχει τέλος can be construed in any other way than by taking σφῶν as the dativus of relation, 'as far as you are concerned.'

15. φάραγγι appears to mean a gorge or crevasse of an icy mountain. The

πάντως δ' ἀνάγκη τῶνδ' ἐμοὶ τόλμαν σχεθεῖν  
 ἐξωριάζειν γὰρ Πατρὸς λόγους βαρύ.  
 τῆς ὀρθοβούλου Θέμιδος αἰπυμῆτα παῖ,  
 ἄκοντά σ' ἄκων δυσλύτοις χαλκεύμασι  
 προσπασσαλεύσω τῷδ' ἀπανθρώπῳ πάγῳ, 20  
 ἵν' οὔτε φωνὴν οὔτε του μορφὴν βροτῶν  
 ὄψει, σταθευτὸς δ' ἡλίου φοίβῃ φλογὶ  
 χροιάς ἀμείψεις ἄνθος· ἀσμένῳ δέ σοι  
 ἡ ποικιλείμων νύξ ἀποκρύψει φάος,  
 παχυνν θ' ἑῶαν ἥλιος σκεδᾷ πάλιν· 25

exact nature of it, of course, we cannot tell without knowing how the stage-scenery was contrived.

16. *σχεθεῖν*. The MSS. generally give *σχέθειν* and *σχέθων*. That *ἐσχέθων* is the aorist of *σχέθω* appears from the uncontracted *σχεθέειν* Il. xxiii. 466, *ἀσχεθέειν* Od. v. 320. See *New Cratylus*, p. 470.

17. *ἐξωριάζειν*. Porson and others altered this to *ἐνωριάζειν*, because the latter word is recognized by some of the old lexicographers, while *ἐξωριάζειν* nowhere else occurs. Still it bears a natural meaning, 'to put out of one's care and concern,' to neglect or despise. Schol. Med. *ἔξω ὥρας καὶ φροντίδος ποιέσθαι*. Photius, *ἐνωριάζειν* ἀφροντιστεῖν κατὰ ἀντίφρασιν ὥρα (ὥρα) γὰρ ἡ φροντίς.

18. *Θέμιδος αἰπυμῆτα παῖ*. In this grand address Hermann sees a mixed admiration and reproach for the too lofty daring of Prometheus. One of the later Scholiasts remarks that Prometheus is called the son of Justice because a sense of justice causes men to consider and deliberate, *προμηθεῖσθαι*. But this is somewhat sophistical. Themis, as holding the oracular seat (Eum. 2), imparts to her son the attribute of foreknowledge, but not that of infallibility or 'counselling aright.' Compare *εὐβουλὸς Θέμις*, Pind. Ol. xiii. 8. Thus the responsibility is thrown on the son alone, whose forethought for man induces him to dare in their cause while fully aware of the penalty of befriending them. In this, as throughout the play, a stern and gloomy view of divine providence is propounded. Man owes everything to the intervention of a benefactor, nothing directly to the king of the gods. He does not seem to will their happiness,

but simply to claim their obedience. He is not a god of love, but of discipline; not of mercy, but of rigorous and exacting justice.

20. For *πάγῳ* the Med. has *τόπῳ*.

22. *ὄψει*. Cf. *κτύπον δέδορκα*, Theb.

100. Verbs of physical perception, it is well known, include more than one of the senses; but the construction is perhaps rather an instance of *zeugma*, οὔτε φωνὴν ἀκούσει οὔτε μορφὴν ὄψει. See Suppl. 984.—*σταθευτὸς*, 'broiled,' literally, *toasted*. Schol. *φλογιζόμενος*. *σταθεύειν γὰρ τὸ κατ' ὀλίγον ὀπτᾶν φασὶν Ἀττικοί*. Photius (in v. *σταθεύσαι*) quotes from Ar. Ach. v. 1041, *τὰς σηπίας στάθευε*, adding *τουτέστιν, ἡσυχῇ τῷ πυρὶ χλαινέ*. Hermann's comment on this passage deserves to be quoted at length: 'Eximia arte cumulavit poeta infinitam mali magnitudinem. Ferreis vinculis ad saxa affixus vacuo hominibus in loco, neminis cujusquam alloquio aut adspectu fruens, interdiu solis flamma tostus, noctu ex pruinis tremens, ab die levamen nocturni mali, diurni ab nocte expetens, semper dolore doloris alius vicarius cruciatus, nullum habiturus liberatorem, eodem immobilis statu, somni expers, numquam fessa stando flexurus genua haeret in rupibus ille qui genus humanum affecit beneficiis.'

24. *ποικιλείμων*. 'The starry-kirtled night' is a noble expression, and one which has a peculiar significance in connexion with the awful solitude of the Scythian desert. The change from day to night and night to day is described as bringing the only relief, for *μεταβολὴ πάντων γλυνέ*, Eur. Orest. 234. The day will oppress him with heat, the night will chill him with frost. At best it will be an alternation of suffering.



- αἰὶ δὲ τοῦ παρόντος ἀχθηδὼν κακοῦ  
 | τρύσει σ· ὁ λωφήσων γὰρ οὐ πέφυκέ πω.  
 7. τοιαῦτ' ἀπηύρω τοῦ φιλανθρώπου τρόπου.  
 θεὸς θεῶν γὰρ οὐχ ὑποπτήσσων χόλου  
 βροτοῖσι τιμὰς ὥπασας πέρα δίκης. 30  
 ἀνθ' ὧν ἀτερπῇ τήνδε φρουρήσεις πέτραν,  
 ὀρθοστάδην, αὔπνος, οὐ κάμπτων γόνυ  
 πολλοὺς δ' ὀδυρμούς καὶ γόους ἀνωφελεῖς  
 φθέγξει· Διὸς γὰρ δυσπαραίτητοι φρένες·  
 ἅπας δὲ τραχὺς, ὅστις ἂν νέον κρατῇ. 35
- KP. εἶεν· τί μέλλεις καὶ κατοικίττι μάτην;  
 τί τὸν θεοῖς ἔχθιστον οὐ στυγεῖς θεὸν,  
 ὅστις τὸ σὸν θνητοῖσι προὔδωκεν γέρας;  
 HΦ. τὸ ξυγγενές τοι δεινὸν ἢ θ' ὀμιλία.

27. οὐ πέφυκέ πω. It was destined that Hercules should finally release him; cf. 791; though it need not be supposed that Hephaestus knew this. He could not however have said with truth οὐκ ἔσται ποτέ. Schol. recent. ἐνταῦθα τὸν Ἡρακλέα αἰνιττόμενος λέγει ὅτι οὐπω γεγέννηται ὁ παῖς σὲ τῆς ταλαιπωρίας.

28. ἀπηύρω. Hermann retains ἐπηύρω, the reading of the Med., and probably the Schol., who gives ἐπέτυχες. Others with Elmsley write ἐπηύρω. The usual aorist of ἐπαυρίσκομαι is ἐπαυρέσθαι, construed with a genitive, and sometimes an accusative also, as Andoc. de Reditu suo, ad init. εἴ τι ὑμᾶς χρή αγαθὸν ἐμοῦ ἐπαυρέσθαι. Herod. vii. 180, fin. τάχα δ' ἂν τι καὶ τοῦ ὀνόματος ἐπαύροιτο. There may have been two forms, in —άμην and —όμην, like ἡράμην and ἡρόμην. But probably the true reading is either ἀπηύρω or ἐπηύρω, and the former is not unlikely to have been preferred as the less common (cf. 17). Buttmann, Lexil. in v., is inclined to retain here the termination in —ω. This verse and what follows is not said in a tone of taunting severity, but the converse, as is clear from 36. It is simply a declaration of the sentence on an act of humanity. It conveys as much of sympathy, and even of reproach against Zeus (34—5), as Hephaestus dares to express, though he is somewhat of a craven god, and always uses cautious and measured language. Hence πέρα δίκης

does not convey his own opinion of the matter, but means *ultra quam fas erat*. It was a well-meant action, but one of disobedience, and as such it brought its evil consequences even to man: 'post ignem aetheria domo Subductum macies et nova febrium Terris incubuit cohors,' Hor. Od. i. 3, 30. τοῖς δ' ἐγὼ ἀντὶ πυρὸς δώσω κακόν, Hes. Opp. 57.

35. ἅπας τραχὺς. He means Zeus, who had recently ejected Cronus, but he dares not say it otherwise than by implication. Cf. 156.

36. κατοικίττι. See Pers. 1041. Eum. 119.

38. ὅστις. Not for ὅς, but with a *causal sense*, 'for having betrayed,' *qui prodiderit*; or more closely, 'one who has betrayed.' So Phoen. 272, πέποιθα μέντοι μητρὶ κοῦ πέποιθ' ἅμα, ἥ τις μ' ἐπεισε δεῦρ' ὑπόσπονδον μολεῖν, *quae mihi persuaserit*, 'I distrust her for having persuaded me to come.' Compare inf. 778. Pers. 741; and indeed the use is sufficiently common. But ὅστις cannot be used simply for ὅς, as some have wrongly proposed ὅστις ἀντέστη θεοῖς inf. 362. See on 841. Theb. 389. Agam. 162. Dr. Donaldson ('Journal of Philology,' viii. p. 198) seems to think differently; but in every one of the instances he has adduced the sense is clearly *quippe qui*, ὅτιον in v. 177 being used as if the syntax were δεῖξαι ὑφ' ὅτου, rather than δεῖξαι τὸ βούλεμα ὑφ' οὗ κ.τ.λ.

39. δεινόν, 'a strong tie.' Schol.

ΚΡ. ξύμφημ', ἀνηκουστείν δὲ τῶν Πατρὸς λόγων 40  
οἷόν τε πῶς ; οὐ τοῦτο δειμαίνεις πλέον ;

ΗΦ. αἶε γε δὴ νηλὴς σὺ καὶ θράσους πλέως.

ΚΡ. ἄκος γὰρ οὐδὲν τόνδε θρηνέισθαι· σὺ δὲ  
τὰ μηδὲν ὠφελούντα μὴ πόνει μάτην.

ΗΦ. ὦ πολλὰ μισηθεῖσα χειρωναξία. 45

ΚΡ. τί νῦν στυγεῖς ; πόνων γὰρ, ὡς ἀπλῶ λόγῳ,  
τῶν νῦν παρόντων οὐδὲν αἰτία τέχνη.

ΗΦ. ἔμπας τίς αὐτὴν ἄλλος ὥφελεν λαχεῖν.

ΚΡ. ἅπαντ' †ἐπράχθη πλὴν θεοῖσι κοιρανεῖν  
ἐλεύθερος γὰρ οὗτις ἐστὶ πλὴν Διός. 50

ΗΦ. ἔγνωκα τοῖσδε, κούδεν ἀντειπεῖν ἔχω.

recent. ἰσχυρὸν καὶ βίαιον ἢ συγγένεια καὶ ἢ ἐκ παλαιῶν συνήθεια. Eur. Andr. 985, τὸ συγγενὲς γὰρ δεινόν. Troad. 51, αἱ γὰρ συγγενεῖς ὁμιλίας, 'Ἀνασσ' Ἀθάνᾳ, φίλτρον οὐ σμικρὸν φρενῶν. Soph. El. 770, δεινὸν τὸ τίκτειν ἐστὶ. The student will notice the unique example of στιχομυθία, in which one verse of Hephaestus is regularly answered by two of Kratos down to v. 80. The Schol. Med. explains πυρὸς ταμίης γὰρ καὶ αὐτὸς, and συγγενῇ θεὸν in 14, τὸν ἀπὸ μιᾶς δρωμένον τέχνης. But the word may very well be used (as inf. 297) for the common relationship of all the gods with each other, as a family of Οὐρανίδαι.—ὁμιλία must be understood of a previous intercourse, by which Prometheus learnt the ἔμπυρος τέχνη, a knowledge of which he imparted to man together with fire. It was this art, the peculiar prerogative of Hephaestus, on which the crafty Kratos dwells rather than on the mere element. See 262 compared with 110. To communicate it to mortals was a breach of confidence and a betrayal of trust. It was a kind of violation of a sacred mystery, like that of which Tantalus was guilty, Pind. Ol. i. 60, who stole nectar and ambrosia from heaven, and gave them to mortals.

42. αἶε γε. So Herm., Dind. for αἶε τέ, which it is hardly worth while to defend at the expense of an awkward and unusual construction. The sense is, 'Ever indeed pitiless were you (emphatic), and full of cruelty.' The idea of the Schol. Med., that σὺ is said to Zeus, not to Kratos, because νηλὴς should rather have

been νηλὲς, is manifestly false.—θράσους, like αἰθαδία, as opposed to αἰδώς, 'mercy,' means 'relentlessness,' 'cruelty.'

43. θρηνέισθαι. This is, perhaps, the middle voice, like στένεται, Pers. 62. Compare the rare form μολεῖσθαι inf. 709. So ἀποφαίνεσθαι Pers. 853. Eum. 299. ἐπικραίνεσθαι Eum. 927. σπεύδεσθαι and ἀδᾶσθαι *ibid.* 339. 357. ἀπειργεσθαι Cho. 560. ἀξιοῦσθαι Eum. 403. σώζεσθαι Cho. 783. ναίεσθαι Suppl. 999.

45. μισηθεῖσα. The general dislike of the βάνανσοι, or vulgar tradesmen (cf. 912), may be alluded to. Hephaestus pretends that it is his art, not the tyranny of Zeus, that has brought him into trouble. For ἀπλῶ λόγῳ, 'to tell you plainly,' see inf. 628. 996.

48. ἔμπας. 'Nevertheless (i. e. though my art be not to blame), I could have wished that another had possessed it.'

49. ἐπαχθῇ Herm., Blomf. for ἐπράχθη. It is difficult to apply the explanation of the Schol. Med., ἄρισται, ἐτυπώθη. τινὲς δὲ, πάντα ἐκ Μοιρῶν δέδοται τοῖς θεοῖς πλὴν τοῦ ἔρχειν. Did he read ἐκράνθη, or ἐπλάσθη, which is naturally paraphrased by ἐτυπώθη? Or perhaps ἐτάχθη. But ἐπαχθῇ seems the best. The correction is the more probable from the frequent intrusion of β. See on v. 2. 'Everything has its burden except supreme sovereignty,' i. e. that alone is free from compulsory duties. Those who acquiesce in the vulgar, must accept the rather unsatisfactory sense, 'everything is possible but to rule over the gods.'

51. ἔγνωκα τοῖσδε. 'I know it by

- ΚΡ. οὐκ οὖν ἐπείξει τῷδε δεσμὰ περιβαλεῖν,  
ὥς μή σ' ἐλινύοντα προσδερχθῇ πατήρ;  
ΗΦ. καὶ δὴ πρόχειρα ψάλια δέρκεσθαι πάρα.  
ΚΡ. λαβὼν νῦν ἀμφὶ χερσὶν ἐγκρατεῖ σθένει 55  
ῥαισθῆρι θεῖνε, πασσάλευε πρὸς πέτραις.  
ΗΦ. περαίνεται δὴ κοῦ ματῶ τοῦργον τόδε.  
ΚΡ. ἄρασσε μᾶλλον, σφίγγε, μηδαμῇ χάλα·  
δεινὸς γὰρ εὐρεῖν κᾶξ ἀμηχάνων πόρον.  
ΗΦ. ἄραρεν ἦδε γ' ὠλένη δυσεκλύτως. 60  
ΚΡ. καὶ τήνδε νῦν πόρπασον ἀσφαλῶς, ἵνα  
μάθῃ σοφιστῆς ὦν Διὸς νωθέστερος.  
ΗΦ. πλὴν τοῦδ' ἂν οὐδεὶς ἐνδίκως μέμψαιτό μοι.  
ΚΡ. ἀδαμαντίνου νῦν σφηνὸς αὐθάδη γνάθον  
στέρνων διαμπὰξ πασσάλευ' ἐρρωμένως. 65  
ΗΦ. αἰαῖ Προμηθεῦ, σὼν ὑπερστένω πόνων.  
ΚΡ. σὺ δ' αὖ κατοκνεῖς, τῶν Διὸς τ' ἐχθρῶν ὑπερ  
στένεις· ὅπως μὴ σαυτὸν οἰκτιεῖς ποτέ.  
ΗΦ. ὄρῳς θέαμα δυσθέατον ὄμμασιν.  
ΚΡ. ὄρῳ κυροῦντα τόνδε τῶν ἐπαξίων 70

this,' sc. τοῖσδε τοῖς ἔργοις. Plat. Sophist. p. 238, D, οὐκ ἐννοεῖς αὐτοῖς τοῖς λεχθεῖσιν, ὅτι κ.τ.λ. Others read ἐργον·α· τοῖσδέ γ' κ.τ.λ.

55. νῦν, i. e. αὐτῶ. It is clear from v. 60 that ψάλια are here the same as ψέλια, 'armlets,' and that χερσὶν means 'arms,' not 'hands,' as in Herod. ii. 121, ἀποταμόντα ἐν τῷ ὅμφῳ τὴν χεῖρα, where see Mr. Blakesley's note. The singular occurs Cho. 949. Weil here reads ψέλια (Xen. Anab. i. 5, 8). The Schol. rightly observes that ψάλια are properly rings of horses' bits. We might defend this metaphorical sense by χαλινοῖς ἐν πετρίνοισιν, inf. v. 573.

57. περαίνεται κοῦ ματῶ, 'is being done, and is not undertaken in vain.' Schol. Med. οὐ μάρτη γίνεται. This seems the sense of ματῶν, rather than 'to delay.' See Theb. 37. Eum. 137. Hom. Il. xvi. 474, ἀέκας ἀπέκοψε παρήγορον οὐδ' ἐμάτησεν. Apoll. Rhod. iv. 1395, οὐδ' ἐμάτησαν πλαζόμενοι. Compare λημάω from λήμη, and see on Suppl. 799, where μάρτη occurs in its primary sense of 'a search in vain.'

65. διαμπὰξ, 'right through.' As Prometheus was immortal (cf. 772), the expression may perhaps be taken literally, with the Schol. At the word of command an iron spike is driven into the breast of the wooden effigy. So Lucian, who in his dialogue entitled Prometheus has had Aeschylus in view, ἤλους διαμπὰξ διαπεπερονήμενους. Hermann has a fancy that the poet misunderstood Hes. Theog. 522, μέσον διὰ κλόν' ἐλάσσας, 'fixing the chains half-way up the pillar.'

66. σὼν ὑπερ Herm., Dind., on account of the next verse.

67. σὺ δ' αὖ. Compare 762, σὺ δ' αὖ κέκραγας κἀναμυχθίσει. In both cases there is a statement, virtually conveying a reproach, rather than a question; and αὖ is not 'again,' in respect of v. 36, but 'on the other hand,' i. e. differently from me. With κατοκνεῖς compare κατοικτίζει, v. 36, καταιδού Eur. Hel. 805. Perhaps the sense is, 'but you are wasting the time in hesitation.' What the Schol. meant is very obscure, ὀκνεῖς τέλεον ἀποδεῖν. Perhaps ἀποδοῦναι.

69—70. These are admirable verses.



ἀλλ' ἀμφὶ πλευραῖς μασχαλιστήρας βάλε.

ΗΦ. δρᾶν ταῦτ' ἀνάγκη, μηδὲν ἐγκέλευ' ἄγαν.

ΚΡ. ἦ μὴν κελεύσω, κἀπιθώζω γε πρὸς.

χώραί κάτω, σκέλη δὲ κίρκωσον βία.

ΗΦ. καὶ δὴ πέπρακται τοῦργον οὐ μακρῷ πόνῳ. 75

ΚΡ. ἔρρωμένως νῦν θέϊνε διατόρους πέδας,

ὡς οὐπιτιμητῆς γε τῶν ἔργων βαρύς.

ΗΦ. ὁμοία μορφῇ γλῶσσά σου γηρύεται.

ΚΡ. σὺ μαλθακίζον, τὴν δ' ἐμὴν αὐθαδίαν

ὀργῆς τε τραχύτητα μὴ 'πίπλησσέ μοι. 80

ΗΦ. στείχωμεν, ὡς κώλοισιν ἀμφίβληστρ' ἔχει.

ΚΡ. ἐνταυθα νυν ὕβριξε, καὶ θεῶν γέρα

συλῶν ἐφημέροισι προστίθει. τί σοι

οἰοί τε θνητοὶ τῶνδ' ἀπαντλήσαι πόνων;

ψευδωνύμως σε δαίμονες Προμηθέα 85

καλοῦσιν· αὐτὸν γὰρ σὲ δεῖ Προμηθέως,

In the first Hephaestus gives a reason why he laments, and why Kratos should lament too. In the second, Kratos, true to his character, can see nothing but the gratifying sight of a felon justly tortured. And he hastens on, as if in mockery of ill-bestowed compassion, to enforce a further constraint.

72. *μηδὲν ἐγκέλευ' ἄγαν*, i. e. as before *ἔρασε μᾶλλον, σφίγγε*, v. 58. On *μηδὲν ἄγαν* see Suppl. 1046. For *ἐπιθώσσειν* inf. 285. 1062.

76. *διατόρους πέδας*. Hermann understands 'pierced,' rather than 'galling.' The Schol. gives both explanations. First Hephaestus is ordered to *enring* the legs, then to nail the links to the rock. It is possible that *πέδας* refers to the fetters round the ankles, *σκέλη* to the legs above the knee, as *ψάλια* to the hand-cuffs, v. 54. The process of fastening proceeds regularly downwards from arms to feet; see 55. 64. 71. 74. By the words *χώραί κάτω*, as the Schol. Med. remarks, the huge size of the effigy is indicated. Perhaps a stage or scaffold erected against a wall afforded space and means for the operation.—*ἐπιτιμητῆς ἔργων*, i. e. Zeus himself, who is similarly called *εὐθυνος βαρὺς* Pers. 824. Soph. frag. 478, *κολαστὰ καπιτιμητὰ κακῶν*. Cf. Theb. 1015. The word was perhaps

applied to overseers of slaves.

78. *μορφῇ*. The Scholiasts refer this to the ugly mask worn by Kratos.

80. Perhaps *ἐμοί*. 'Do you be soft-hearted, if you please; but don't scold me for a severity which is part of my nature.' Schol. *τὰ ἐκ φύσεως προσόντα μὴ δνειδίζέ μοι*.

81. *στείχωμεν*. Hephaestus is anxious to leave the distressing scene, but the other stays behind to gloat over the agony he has inflicted, to taunt his victim, and even to joke upon his name. All this is very finely drawn. Cf. II. xxi. 122, *ἐνταυθοὶ νυν κείσο μετ' ἰχθύσιν*, or Od. xviii. 105, *ἐνταυθοὶ νυν ἦσο, σῶας τε κῶνας τ' ἀπερόκων*. Ar. Vesp. 149, *ἐνταυθα νυν ζῆται τιν' ἄλλην μηχανήν*. Plut. 724, *ἐνταυθα νυν κάθησο*. Thesm. 1001, *ἐνταυθα νυν οἰμῶξι πρὸς τὴν αἰτρίαν*.

86. *δεῖ Προμηθέως*. The meaning is the same as if he had said *δεῖ προμηθείας* or *προμηθείσθαι*, but he prefers to personify it that the play on the name may be more pointed. Similarly we have *Προμάθεος αἰδῶς* Pind. Ol. vii. 44, where see Dr. Donaldson. Schol. recent. *ἀπὸ τοῦ οἰκείου ὀνόματος διαβάλλει αὐτὸν, ὅτι προνοητῆς ὢν τῶν μελλόντων οὐκ ἐνόησε τὰ μέλλοντα αὐτῷ συμβῆναι, οὐδὲ δύναται ἑαυτὸν ἐλευθερῶσαι ἀπὸ τῶν δεσμῶν*.

ὄτω τρόπῳ τῆσδ' ἐκκυλισθήσει τέχνης.

ΠΡΟΜΗΘΕΥΣ.

ὦ δῖος αἰθῆρ, καὶ ταχύπτεροι πνοαί,  
ποταμῶν τε πηγαί, ποντίων τε κυμάτων  
ἀνήριθμον γέλασμα, παμμήτορ τε γῆ, 90  
καὶ τὸν πανόπτην κύκλον ἡλίου καλῶ  
ἰδεσθέ μ', οἷα πρὸς θεῶν πάσχω θεός.

δέρχθηθ' οἷαις αἰκίαισιν  
διακναιόμενος τὸν μυριετῇ  
χρόνον ἀθλεύσω. τοιόνδ' ὁ νέος 95  
ταγὸς μακάρων ἐξηῦρ' ἐπ' ἐμοὶ  
δεσμὸν ἀεικῇ.

φεῦ φεῦ τὸ παρὸν τό τ' ἐπερχόμενον  
| πῆμα στενάχω, πῇ ποτε μόχθω  
| χρῆ τέρματα τῶνδ' ἐπιτεῖλαι. 100

87. Schol. τέχνης· τῶν δεσμῶν. He tells him that, clever as he is, the art of Hephaestus will prove too much for him. He will not, like a lithe wrestler, wriggle himself out of the fetters riveted upon him.

88. ὦ δῖος αἰθῆρ. Schol. Med. μονοφθεῖ πάντων ἀποστάντων. Cf. inf. 1113. It is clear that Kratos and Bia had left the stage at v. 87. Nothing can be more grand and solemn than this appeal to the elements against the tyrannical decree of Zeus. An enemy to the gods, and an outcast from heaven, he addresses the free air, the rivers, the dimpled and flashing ocean, and earth, on which he must abide in torture for thousands of years. Not a word had he deigned to utter under the taunts of Kratos, nor does he now even allude to them; but in solitude he vents his feelings of profound indignation against Zeus, yet of heroic submission to Necessity. Hermann remarks that the anapaests imply an excitement which subsides again into iambs when the thoughts of his own dignity and real innocence recur to his mind.

90. γέλασμα. The quivering or rippling motion, which suggests the notion of 'countless' because the surface is never for an instant still. 'To count the waves' was a proverb implying impossibility. Theocr. ἴσος ὁ μόχθος ἐπ' ἄβυσσόν κύματα

μετρέιν. Aelian (Var. Hist. xiii. 14) describes one Coecylion, ὅσπερ τὰ κύματα ἠρίθμει ὑπὸ τῆς ἄγαν μανίας.—It is inferred from this passage that Prometheus was chained within sight of the Euxine. Cf. inf. 1109.—The Med. has παμμήτωρ. In Suppl. 529 the metre requires the vocative ἔφακτορ.

94. μυριετῇ. This must be understood in a limited sense, for in v. 793 he foretells that he shall be liberated fourteen generations after Io. The Schol. explains πολυετῇ. Strabo, xi. cap. v. τοῦ Ἡρακλέους καὶ τὸν Προμηθεῖα λῦσαι λεγομένου χιλιάσιν ἐτῶν ὕστερον. Aeschylus himself in the Π. Πυρφόρος made the term τρεῖς μυριάδας, as the Schol. affirms.

98. φεῦ φεῦ. Hermann has αἰαί with Rob. and several MSS. The same variation occurs in 124.

100. ἐπιτεῖλαι. Suidas, ἐπιτείλας· ἀνατείλας. The word is properly used of stars, whence ἐπιτολαὶ ἑσπέρων Phoen. 1116, because constellations reappear in succession after their setting. See Arnold on Thuc. ii. 78.—By a similar figure we have οἱ φθίνει τόχα Κύπριδος, Hippol. 371. The Scholiasts wrongly explained it by ἐπιτελέσαι and ἐπιτελεσθήσεσθαι.—πῇ ποτε is not a direct question, but for ὅπῃ, 'in what part of the sky,' as if he had added φυλάσσω, and was constantly watching the horizon to greet the welcome star of his delivery.

καίτοι τί φημι ; πάντα προὔξεπίσταμαι  
σκεθρῶς τὰ μέλλοντ', οὐδέ μοι ποταίνιον  
πῆμ' οὐδὲν ἤξει· τὴν πεπρωμένην δὲ χρὴ  
αἶσαν φέρειν ὡς ῥᾶστα, γιγνώσκονθ' ὅτι  
τὸ τῆς Ἀνάγκης ἔστ' ἀδήριτον σθένης.  
ἀλλ' οὔτε σιγᾶν οὔτε μὴ σιγᾶν τύχας  
οἶόν τέ μοι τάσδ' ἐστί. θνητοῖς γὰρ γέρα  
πορῶν ἀνάγκαις ταῖσδ' ἐνέζευγμαι τάλας·  
ναρθηκοπλήρωτον δὲ θηρῶμαι πυρὸς  
πηγὴν κλοπαίαν, ἣ διδάσκαλος τέχνης  
πάσης βροτοῖς πέφηνε καὶ μέγας πόρος.  
τοιιάσδε ποινὰς ἀμπλακημάτων τίνω  
ὑπαίθριος δεσμοῖς † πεπασσαλευμένος.

105

110

ᾶ, ᾶ, ἔα ἔα.

102. ποταίνιον. Schol. πρόσφατον, ἀπροόρατόν μοι. See Enn. 272.

106. σιγᾶν οὔτε μὴ σιγᾶν. This idea is repeated in 205. Cf. Eur. Tro. 110, τί με χρὴ σιγᾶν; τί δὲ μὴ σιγᾶν; Schol. Med. ἀλλ' οὔτε σιγᾶν δύναμαι (ἀλγῶ γὰρ), οὔτε μὴ ἐλέγχειν, εὐλαβοῦμαι γὰρ τὴν Δία. Read, οὐδὲ μὴν ἐλέγχειν, 'nor yet to reproach him;' since, he adds, I now suffer through my own fault. The Schol. refers γὰρ to the preceding sentence; 'I must bear my troubles, for Zeus knows my offence, and will never pardon it.'

109. ναρθηκοπλήρωτον. The compound seems to mean 'filled, or stored within a hollow wand,' πεπληρωμένην εἰς νάρθηκα, i. e. for the purpose of concealment. So πληροῦν οἶνον εἰς ἄγγος Eur. Iph. Taur. 954. The νάρθηξ was a species of fennel. Theophrastus, Hist. Plant. vi. cap. 2, describes it as μέγας σφόδρα, μονόκαυλος, γονατώδης, with alternate and sheathed or amplexicaul leaves, divided into capillary segments, and with umbelliferous head. From the stem the Bacchic thyrsus was made. It is said that the modern Greeks still use the dry stalk for transferring fire. They call it *Kalámi*, according to Mr. Clark ('Peloponnesus,' p. 111), who says that it grows abundantly about the bay of Phalerum. The legend is from Hesiod, Theog. 567, Opp. 52, who represents the offence against Zeus to have consisted not merely in stealing the fire, but in the deceit practised by Prometheus in giving mortals the better

share of the sacrifice, on account of which Zeus had denied (οὐκ ἐδίδου) them fire. To convey it to them under these circumstances was an act of rebellion; for the object of the supreme ruler had been to restore the balance of advantages between the gods and mankind.

112. τοιιάσδε, i. e. τοιιάσδε ποινὰς τοιῶνδε ἀμπλακημάτων. For he had just recounted both the fault and the penalty of it. The common reading πασσαλευτὸς ὧν is retained by Hermann, on the sole authority of Turnebus. Most MSS. omit ὧν, but the Med. has πασσαλεύμενος, and Rob. δεσμοῖσι πεπασσαλευμένος. Dindorf says, "non dubito quin Aeschylus scripserit ὑπαίθριος δεσμοῖσι προσπεπαρμένος," which he admits into the text. It is πασσαλευμένος

not unlikely that προσπεπαρμένος (a superscribed gloss) caused the mistake. Compare ἀμπεπαρμένος, Ar. Ach. 796, and the word used by Lucian (sup. 65), διαπεπερονημένος. On the other hand, cf. Menander, frag. inc. vi. εἴτ' οὐ δικαίως προσπεπατταλευμένον γράφουσι τὴν Προμηθέα πρὸς ταῖς πέτρας; Lucian, Dial. Marin. 14, ὁρᾷ τὴν Ἀνδρομέδαν προκειμένην ἐπὶ τινος πέτρας προβλήτος προσπεπατταλευμένην. Also in his Κατάπλους, τῷ ἰσθμῷ προσπεπατταλευμένος. Weil gives προσπαρτὸς πέτρας. Perhaps, after all, the verse is spurious.

114. "ᾶ ᾶ rei subitae mirationem, ἔα ἔα quid secuturum sit expectationem significat." Hern.



τίς ἀχὼν, τίς ὀδμὰ προσέπτα μ' ἀφεγγής, 115  
 θεόσυτος, ἢ βρότειος, ἢ κεκραμένη;  
 ἵκετο τερμόνιον ἐπὶ πάγον  
 πόνων ἐμῶν θεωρὸς, ἢ τί δὴ θέλων;  
 ὁρᾶτε δεσμώτην με δύσποτμον θεὸν,  
 τὸν Διὸς ἐχθρὸν, τὸν πᾶσι θεοῖς 120  
 δι' ἀπεχθείας ἐλθόνθ', ὁπόσοι  
 τὴν Διὸς αὐλὴν εἰσοιχνεῦσιν,  
 διὰ τὴν λίαν φιλότητα βροτῶν.  
 φεῦ φεῦ, τί ποτ' αὖ κινάθισμα κλύω  
 πέλας οἰωνῶν; αἰθὴρ δ' ἐλαφραίς 125  
 πτερύγων ῥιπαῖς ὑποσυρίζει.  
 πᾶν μοι φοβερὸν τὸ προσέρπον.

## ΧΟΡΟΣ.

μηδὲν φοβηθῆς· φιλία

στρ. α.

115. ὀδμὰ ἀφεγγής, smell unaccompanied by any vision. Fragrance was generally regarded as the token of a divine presence, as of Artemis in Hippol. 1391.—προσέπτα, cf. Plaut. Rud. 332, 'quoia ad auris Vox mi advolavit?'—κεκραμένη, something partaking of both human and divine, as of heroes or demigods. Eur. Hel. 1137, ὅτι θεὸς ἢ μὴ θεὸς ἢ τὸ μέσον,—τίς ἦδρεν; The metre of 115 is bacchiac, as inf. 594. Theb. 101. Ag. 1072; that of 117 is composed of a cretic and a resolved dochmius. The nominative to ἵκετο is θεὸς or βροτὸς implied in the adjectives.

120. πᾶσι θεοῖς. Schol. Med. καὶ αὐτοὶ γὰρ ὠργίζοντο Προμηθεὶ διὰ τὸ πῦρ. ἐκ γὰρ τούτου πάντα ῥᾶστα τὸ λοιπὸν εἶχον οἱ ἄνθρωποι καὶ οὐκ ἔτι ἔθυσον συν-εχῶς.

122. Hom. Od. ix. 120, οὐδὲ μιν εἰσοιχνεῦσι κυνηγέται. See inf. on 663. There is something of bitterness in thus characterizing the partisans of Zeus, as those who had the *entrée* of his court. Prometheus (says Plato, in the Protagoras) was not permitted to enter the abode of Zeus after stealing the fire.

124. κινάθισμα. Schol. κίνημα. But the short *i* seems to show that the word has no connexion with κινεῖν and κίνημα (163).

125. With ἐλαφραίς ῥιπαῖς, 'the light rustling of wings,' compare λεπταῖς

ῥιπαῖς κώνωπος, 'the tiny buzz of the mosquito,' Ag. 866. Inf. 1110. Any rushing or rustling sound or quivering motion, as of star-light, is expressed by this word.

127. πᾶν φοβερὸν. Because he foreknows the approach of the dreaded vulture: hence his alarm at the rustling of wings. Cf. Ajac. 229, οἴμοι, φοβοῦμαι τὸ προσέρπον. The introduction of the Ocean nymphs is a beautiful conception, and finely carried out. Their language throughout breathes the purest virtue, modesty, and beneficence. Their character, as ministers of mercy and consolation, was obviously designed as a contrast to the unbending obstinacy of Prometheus, just as a skilful painter brings out a dark foreground by contrast with a light sky.

128. μηδὲν φοβηθῆς. The metre is the same as Suppl. 518, a choriambus preceded by an iambic dipodia, and is a form of glyconeian. The Scholiast calls it *ῥυθμὸς Ἀνακρεόντειος*, and he cites a verse, probably from Anacreon, which should be read thus, οὐδ' αὖ μ' ἑάσεις μεθύοντ' | οἰκόνδ' ἀπελθεῖν. (MS. οἰκάδ' ἀπελθεῖν.) Hermann arranges these verses as Ionic a minore, and so Dindorf in his *Metres of Aeschylus*. V. 137 begins with a superfluous syllable (anacrusis), as Suppl. 520, τελεióτατον κράτος ὕλβιε Ζεῦ.

γὰρ ἦδε τάξις πτερύγων  
 θαῖς ἀμίλλαις προσέβα  
 τόνδε πάγον, πατρώας  
 μόγισ παρειποῦσα φρένας.

130

(130)

κραιπνοφόροι δέ μ' ἔπεμψαν αὔραι·  
 κτύπου γὰρ ἀχὼ χάλυβος  
 διῆξεν ἀντρων μυχόν, ἐκ δ' ἔπληξέ μου 135  
 τὰν θεμερῶπιν αἰδῶ·  
 σύθην δ' ἀπέδιλος ὄχῳ πτερωτῶ.

(135)

ΠΡ.

αἰαῖ αἰαῖ,

τῆς πολυτέκνου Τηθύος ἔκγονα,  
 τοῦ περὶ πᾶσάν θ' εἰλισσομένον  
 χθόν' ἀκοιμήτῳ ῥεύματι παῖδες  
 πατρὸς Ὠκεανοῦ, δέρχθητ', ἐσίδεσθ'  
 οἷῳ δεσμῶ προσπορπατὸς  
 τῆσδε φάραγος σκοπέλοις ἐν ἄκροις 145  
 φρουρὰν ἄζηλον ὀχῆσω.

140

(140)

ΧΟ.

λεύσσω, Προμηθεῦ, φοβερά δ' ἀντ. ἀ.  
 ἐμοῖσιν ὅσοις ὀμίχλα

132. παρειποῦσα. So Il. vi. 337, νῦν δέ με παρειποῦσ' ἄλοχος μαλακοῖς ἐπέεσσιν ὥρμησ' ἐς πόλεμον. Hes. Theog. 90, μαλακοῖσι παραιφάμενοι ἐπέεσσιν. Photius, παρείπη· παραλείπει. Many verbs of this kind bear the sense of 'talking over to one's side,' i.e. persuading, consoling, &c. So παρηγορεῖν, 664. 1022. — μόγισ, 'at last,' because the maidens ought not, in strict Greek propriety, to pay such a visit, even on the plea of charity. Hence the difficulty in obtaining their father's consent.

134. κτύπου ἀχὼ χάλυβος. 'The reverberation of the hammer of iron,' viz. the noise of Hephaestus' hammer, 'penetrated to the depth of our cave' (see 309), 'and drove away my sedate modesty.' The contest between maiden bashfulness and curiosity is happily described. Hermann derives θεμερῶπις from θέμος, 'position,' whence θεμέλια and θεμῶσαι, Od. ix. 486. Hesych. θεμερή· βεβαία, σεμνή, εὐσταθής. Compare ὕμμα ἡσυχον, Suppl. 195. The Schol. seems to have found θεμερῶπιν

or θεμῶπιν, for he explains it by θεμῆν.

137. ἀπέδιλος. A proverbial phrase for 'in haste,' which Blomfield well illustrates in his Glossary.—ὄχῳ, probably a real aerial car, κραιπνόσυντον θάκον inf. 287. By some mechanical contrivance the chorus are made to hover in the air on a level with the head of Prometheus till desired (280) to alight and hear his history at leisure. On the latter passage the Schol. Med. remarks βούλεται στησαι τὸν χορὸν ὅπως τὸ στάσιμον ἄσπρ.

140. πολυτέκνου. The Med. has πολυτέκνους. Hes. Theog. 337 seqq. and ib. 364, τρις γὰρ χίλιαί εἰσι τανύσφυροι Ὠκεανῖναι. Plutarch, Symposiac. V. Quaest. x. § 4, καὶ γὰρ αὐτὸν τὸν Ποσειδῶνα, καὶ ὅλως τοὺς πελαγικοὺς θεοὺς πολυτέκνους καὶ πολυγόνους ἀποφαίνουσιν.

144. Dindorf (ed. 4) reads προσπατὸς ἐγὼ, and εἰσιδοῦσιν inf. 150. (MS. πρὸς πατρὸς and εἰσίδουσιν . . .)

146. ὀχῆσω. Schol. Βαστάσω. An Homeric use; Od. vii. 211, ὀχέοντας οἰζύν.

προσῆξε πλήρης δακρύων,  
σὸν δέμας εἰσιδούσα 150 (145)

πέτρα προσαναινόμενον  
ταῖσδ' ἄδαμαντοδέτοισι λύμαις·  
νέοι γὰρ οἰακονόμοι  
κρατοῦσ' Ὀλύμπου· νεοχμοῖς δὲ δὴ νόμοις  
Ζεὺς ἀθέτως κρατύνει, 156 (150)

ΠΡ.  
εἰ γάρ μ' ὑπὸ γῆν νέρθεν θ' Ἄιδου  
τοῦ νεκροδέγμονος εἰς ἀπέραντον  
Τάρταρον ἦκεν δεσμοῖς ἀλύτοις 160  
ἀγρίως πελάσας, ὥς μήτε θεὸς  
μήτε τις ἄλλος τοῖσδ' ἐπεγῆθει.  
νῦν δ' αἰθέριον κίνυγμα τάλας  
ἐχθροῖς ἐπὶ χάρτα πέπονθα.

ΧΟ.  
τίς ὦδε τλησικάρδιος στρ. β'.  
θεῶν, ὅτω τάδ' ἐπιχαρῇ ; 166 (160)

152. ταῖσδ'. Most MSS. have ταῖς ἄδαμαντοδέτοις, but δ' is added in the Med. by the original hand. The confusion between τοῖς and τοῖσδε, &c., is perpetual; see Monk on Hippol. 402. 1391. Inf. 242.

156. ἀθέτως. The MSS. have ἀθέσμως, but Bentley restored the true reading from Hesychius, ἀθέτως· ἀθέσμως, οὐ συγκατατεθειμένως. Αἰσχύλος Προμηθεὶ Δεσμώτρ. See a probable instance of a similar gloss having crept into the text, inf. 254.

157. τὰ πρὶν πελώρια. 'All that was anciently great he is now doing away.' Schol. Med. τοὺς Τιτᾶνας καὶ τοὺς τούτων νόμους. The word may be called Homeric, but we have πελώριον πῆγμα Ar. Av. 321, πελώριον ἔργον Pind. Pyth. vi. 41. The verse well expresses contempt for the innovations introduced under the new dynasty. It is remarkable that the chorus as well as Hephaestus (v. 35) join in the dislike to the new sovereignty.

158. εἰ γάρ μ'—ἦκεν. 'O that he had hurled me—!' See Cho. 337.

161. The MSS. give ὡς μήποτε θεός, and as ἄλλος is added by a later hand in the Med., Hermann conjectures ὡς μήποτε τις μήτε θεός τις, where the repetition of τις has a parallel in Suppl.

57. By τις ἄλλος he means δαίμων. Schol. καλῶς οὐκ ἐπήνεγκεν μήτε τις ἄνθρωπος· οὐ γὰρ ἐπέχαιρον οὔτοι αὐτῷ, ἀλλὰ καὶ συνέπασχον. For ἐπεγῆθει, the reading of the Med., Hermann, Blomfield, and Cobet (Var. Lect. p. 103) prefer ἐγεγῆθει, on the ground that γέγηθα rather than γηθέω is the Attic usage. Dindorf has ἐπέγηθεν. We find γηθούσῃ φρενὶ in Cho. 795, and ἐγῆθεν is at least epic (Il. vii. 127). Though ἐπὶ adds much to the sense (cf. ἐπιχαλεῖν), it may have been prefixed by a grammarian or transcriber, and then ἐπεγεγῆθει would have been cut down to ἐπεγῆθει. On the construction of the indicative, || see inf. 766.

163. κίνυγμα. We have the form κινύσσω in Cho. 188. Compare αἰνύγμα and αἰνίσσομαι in connexion with αἰνέω. The word seems to have signified a moveable image suspended so as to turn with the wind (*oscillum*). Hence Schol. Med. explains ὥσπερ εἰδῶλον κρεμάμενον ὑπὸ τὸν ἄερα ἐπὶ χάρτα πεπονθὼς τοῖς ἐχθροῖς, so that he seems to have supplied εἰμι with κίνυγμα.—The MSS. give ὁ τάλας. Elmsley is perhaps right in omitting an article which is at least unnecessary.



τίς οὐ ξυνασχαλᾷ κακοῖς  
τεοῖσι, δίχα γε Διός; ὁ δ' ἐπικότως αἰεὶ  
θέμενος ἄγναμπτον νόον

δάμναται οὐρανίαν

170

γένναν· οὐδὲ λήξει, πρὶν ἂν ἡ κορέση κέαρ, ἡ παλάμα τινὶ  
τὰν δυσάλωτον ἔλῃ τις ἀρχάν.

ΠΡ. ἡ μὴν ἔτ' ἐμοῦ καίπερ κρατεραῖς  
ἐν γνιοπέδαις αἰκίζομένου

175

χρεῖαν ἔξει μακάρων πρύτανις,  
δεῖξαι τὸ νέον βούλευμ' ὑφ' ὅτου

(170)

σκήπτρον τιμάς τ' ἀποσυλᾶται.

καί μ' οὔτι μελιγλώσσοις πειθοῦς

ἐπαοιδάισιν θέλξει, στερεάς τ'

180

οὔποτ' ἀπειλὰς πτήξας τόδ' ἐγὼ

καταμηνύσω, πρὶν ἂν ἐξ ἀγρίων

(175)

δεσμῶν χαλάσῃ, ποινὰς τε τίνειν

167. ξυνασχαλᾷ. See inf. 311.

168. Hermann gives δίχα γοῦν ἐνός, from two MSS., which have δίχα γ' ἐνός, though in these the vulgate is given as a various reading. The chief reason for the change lies in the antistrophe 188, where see the note. The Schol. Med. has πλὴν Διός.

169. θέσθαι νόον is the Homeric expression (e.g. Il. ix. 629, αὐτὰρ Ἀχιλλεύς ἄγριον ἐν στήθεσσι θέτο μεγαλήτορα θυμὸν), and δέδια γὰρ is plausibly corrected to δέδια δ' in 189 by Porson, γὰρ and δέ being constantly interchanged. So one MS. gives Ζεὺς γὰρ for Ζεὺς δ' in 410. There is a difficulty in ἄγναμπτον, which is written by a late hand in the Med., and does not accurately correspond with the metre of 189. Hence Hermann reads ἀστραφῇ. Such corrections are made on the assumption that not the smallest syllabic deviation is ever allowable in the choral metres of Aeschylus. Compare Theb. 344 with 358, and ib. 559 with 623. Suppl. 570 with 577. For these and similar sentiments some have expressed surprise that the poet should have escaped a γραφὴ ἀσεβείας at Athens. On this subject see Grote, Hist. of Greece, i. p. 514. The open cavils of Euripides against the popular theology, and the equally undisguised ridicule of Aristophanes, show that the Areopagus some-

times found it convenient to be asleep. But Aeschylus cannot fairly be charged with favouring such opinions. On the contrary, the general tone and moral of this play tend to show the omnipotence of Zeus. The expressions here uttered are but the puny murmurs of dissatisfied subjects.

174. ἡ μὴν. These particles often imply threat or defiance, as inf. 928. 'I can tell him that he will yet want me,' &c. Wakefield proposed αἰκίζόμενος, from one of the later Scholiasts, who has καίτοι αἰκίζόμενός με, and elsewhere the verb is used transitively, as 203. 235. 264. On πρύτανις see Suppl. 365.—τὸ νέον βούλευμ', i.e. the marriage with Thetis; cf. inf. 786. The notion of plot or plan to deprive him of his empire is to be attributed to the fears of Zeus in asking for the information. For the use of the present (Schol. ἀποσυλῇσεται) see Ag. 125. Inf. 969.

179. οὔτε Porson, Herm., Blomf., by a probable correction; for οὔτοι, the reading of the Med. and others, was likely to arise from the error of shortening ι before γλ. Hermann adds, "opponi inter se preces et minae debebant." The absence of the caesura in this verse is to be noticed: cf. Agam. 52. 64.

183. ποινὰς τίνειν. Schol. Med. τοῦτο τῆς μεγαλοφύτας Αἰσχόλου καὶ Προμηθέως

τῆσδ' αἰκίας ἐβελήσῃ.

ΧΟ. σὺ μὲν θρασὺς τε καὶ πικραῖς ἀντ. β.

δύαισιν οὐδὲν ἐπιχαλᾶς, 186

ἄγαν δ' ἐλευθεροστομεῖς. (180)

ἐμὰς δὲ φρένας ἐρέθισε διάτορος φόβος·

δέδια δ' ἀμφὶ σαῖς τύχαις,

πᾶ ποτε τῶνδε πόνων 190

χρὴ σε τέρμα κέλσαντ' ἐσιδεῖν· ἀκίχῃτα γὰρ ἦθεα καὶ  
κέαρ

ἀπαράμυθον ἔχει Κρόνου παῖς. (185)

ΠΡ. οἶδ' ὅτι τραχὺς καὶ παρ' ἑαυτῷ 195

τὸ δίκαιον ἔχων Ζεὺς· ἀλλ' ἔμπας

[οἴω,] μαλακογνώμων

ἔσται ποθ', ὅταν ταύτῃ ραίσθῃ·

τὴν δ' ἀτέραμνον στορέσας ὀργὴν (190)

εἰς ἀρθμὸν ἐμοὶ καὶ φιλότῃτα

σπεύδων σπεύδοντί ποθ' ἤξει. 200

ΧΟ. πάντ' ἐκκάλυψον καὶ γέγων' ἡμῖν λόγον,

ἄξιον, τὸ μετὰ τὴν λύσιν ποινὰς αἰτεῖν τὸν Δία. It is not enough for the haughty rebel to be liberated. He will have satisfaction for the wrong, or Zeus shall be the sufferer in the end.

188. ἐρέθισε. So Dind., Blomf., Elmsl. with ed. Turn. Hermann retains ἡρέθισε with the MSS. See sup. 168; inf. 435. The omission of the augment in a chorus presents no difficulty, especially in a poet who affects an epic style. We have unquestioned examples in *πάλλοντο*, Suppl. 561. *εἶθ' ὄφελε* Pers. 899. *πάθομεν* Cho. 411. *φράσεν* Agam. 223.

190. πᾶ ποτε—κέλσαντα. (ἔπαι ποτὲ M.) 'What shore you are to reach before you see the end of these troubles.' See sup. 100. Suppl. 432—6.—Schol. ἡ μεταφορὰ ἀπὸ τῶν προσοριζομένων νεῶν.—*ἀκίχῃτα* (Il. xvii. 75), 'not to be reached,' i. e. obstinate, inexorable. The Med. has οὐ παράμυθον. See inf. 558.

194. παρ' ἑαυτῷ ἔχων. The keeping justice all to oneself was a characteristic of *τύραννοι* as distinct from hereditary kings, who were bound to dispense it impartially to their subjects. Blomfield compares Eur. Suppl. 431, *τὸν νόμον κεκτημένος αὐτὸς παρ' αὐτῷ*. Hence

*χειροδίκαι*, Hes. Opp. 189. Plato, Theaet. p. 172, E, *δεσπότην καθήμενον ἐν χειρὶ τὴν δίκην ἔχοντα*. So also the ἴδιοι νόμοι of Zeus, inf. 411, are opposed to κοῖνοι, those for the public weal.

196. οἴω. Perhaps interpolated to make up a verse. The Med. has *ἰὼ*, which is clearly wrong; and nothing seems wanting to the sense.

197. ὅταν ραίσθῃ (ῥωσθῇ Med.), 'when he has received a crushing blow in this way,' i. e. by an ill-fated marriage. 'Then,' he adds, 'he will calm his rage, and be only too glad to make a friend of me again.'—*ταύτῃ*, i. e. as described in 178.

198. ἀτέραμνον. See on 1083.

199. ἀρθμὸν καὶ φιλότῃτα. Hom. Il. vii. 302, *ἦδ' αὖτ' ἐν φιλότῃτι διέτμαγεν ἀρθμήσαντε*. Hymn. ad Merc. 521, *Λητοῖδης κατένευσεν ἐπ' ἀρθμῷ καὶ φιλότῃτι*.

201. The Schol. Med. here well remarks, "Desiring to make known the argument, he (the poet) has made use of the curiosity natural to women; for Oceanus would not have thought it worth while to inquire, knowing the whole matter himself."

ποίω λαβόν σε Ζεὺς ἐπ' αἰτιάματι  
οὕτως ἀτίμως καὶ πικρῶς αἰκίζεται· (195)

δίδαξον ἡμᾶς, εἴ τι μὴ βλάπτει λόγῳ.

ΠΡ. ἀλγαινὰ μὲν μοι καὶ λέγειν ἐστὶν τάδε, 205

ἄλγος δὲ σιγᾶν, πανταχῇ δὲ δύσποτμα.

ἐπεὶ τάχιστ' ἤρξαντο δαίμονες χόλου,  
στάσις τ' ἐν ἀλλήλοισιν ὠροθύνετο, (200)

οἱ μὲν θέλοντες ἐκβαλεῖν ἔδρας Κρόνον,  
ὡς Ζεὺς ἀνάσσοι δῆθεν, οἱ δὲ τοῦμπαλιν 210

σπεύδοντες, ὡς Ζεὺς μήποτ' ἄρξειεν θεῶν·

ἐνταῦθ' ἐγὼ τὰ λῶστα βουλευὼν πιθεῖν  
Τιτᾶνας, Οὐρανοῦ τε καὶ Χθονὸς τέκνα, (205)

οὐκ ἡδυνήθην· αἰμύλας δὲ μηχανὰς

205. καὶ λέγειν. Cf. 660, καὶ λέγουσ' αἰσχύνομαι. Supra, 106. 'These things are painful to me *even* to speak of, but then it is pain also to conceal them.'

208. στάσις—οἱ μὲν. Compare Cho. 633. Antig. 260, λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί, φύλας ἐλέγχων φύλακα. Bacch. 1131, ἦν δὲ πᾶς ὁμοῦ βοή, ὁ μὲν στενάζων, κ.τ.λ. So Virgil, Ecl. vii. 16, 'Et certamen erat, Corydon cum Thyrside, magnum.' The Scholiasts needlessly take this verse διὰ μέσου, or as interfering with the construction δαίμονες—οἱ μὲν θέλοντες. Schol. recent. προλέγει δὲ τινὰς εὐεργεσίας γενομένας τῷ Διὶ παρ' αὐτοῦ, ἵνα ἀχάριστον καὶ ἀγνώμονα αὐτὸν ἀποδείξῃ.

210. δῆθεν. This expresses that it was a mere pretext on the part of the rebels to substitute a new ruler over them. See 1007.

213. Τιτᾶνας. Prometheus himself was called Τιτάν, Phoen. 1122, and his mother Themis Τιτανίς, inf. 893; but unless we identify Themis and Earth, these Titans were not strictly his brethren, but only of kindred race, *Titanum soboles, socii nostri sanguinis*, in the fragment translated by Cicero, Tusc. ii. 10, *ξυνομαίμους* inf. 418. Elsewhere, as Eum. 2, Aeschylus distinguishes Θέμις and Γαῖα, and it does not seem necessary to confound them in the following passage, which may be understood thus:—'Both my mother Themis, and also her predecessor in the oracular seat, Earth (who is called by many other names, as Rhea,

Demeter, Cybele, &c.), had foretold me how the event was to be brought about.' In Apollodorus i. 2, 1, it is stated that Earth predicted to Zeus that he would prevail in the fight if he had for his allies those whom he had hurled into Tartarus. It may be objected, that if distinct persons were meant, the verb should have been in the plural. But this is not always the case, the verb in fact referring only to one of the nominatives. Hermann attributes some weight to the argument of Schütz, that as Prometheus does not seem to speak of the Titans as his own brothers, he cannot have meant that there was but one and the same parent of them all; but he observes that in 1112 he certainly addresses the earth as *ἡ μητὴρ ἐμὴς σέβας*, and thinks that here the poet is inconsistent with his own mythology in other places. Perhaps the explanation of this confusion, if such it is, may be found in the union of the later polytheism with the older element-worship, which was then in a transition state.

214. αἰμύλας μηχανὰς, 'counsels of craft,' δόλω inf. 221. Schol. Med. συνετὰς, τὰς ἐμὰς δηλονότι. The word signifies 'wily,' 'crafty,' generally with reference to seducing words; e. g. Plat. Phaedr. p. 237, B, εἰς δὲ τις αὐτῶν αἰμύλος ἦν, ὃς οὐδενὸς ἤττον ἐρῶν ἐπεπείκει τὸν παῖδα ὡς οὐκ ἐρῶν. To act with craft was the purport of his 'advice for the best' (212), not so much his own suggestion as derived from oracular as-



ἀτιμάσαντες καρτεροῖς φρονήμασιν 215  
 ῥοντ' ἀμοχθὶ πρὸς βίαν τε δεσπόσειν.  
 ἔμοι δὲ μήτηρ οὐχ ἄπαξ μόνον Θέμις,  
 καὶ Γαῖα, πολλῶν ὀνομάτων μορφὴ μία, (210)  
 τὸ μέλλον ἧ κραίνοιτο προὔτεθεσπίκει,  
 ὥς οὐ κατ' ἰσχὺν οὐδὲ πρὸς τὸ καρτερόν 220  
 χρεῖη, δόλῳ δὲ τοὺς ὑπερσχόντας κρατεῖν.  
 τοιαυτ' ἔμοῦ λόγοισιν ἐξηγουμένον,  
 οὐκ ἤξιωσαν οὐδὲ προσβλέψαι τὸ πᾶν. (215)  
 κράτιστα δὴ μοι τῶν παρεστώτων τότε  
 ἐφαίνεται εἶναι προσλαβόντα μητέρα 225  
 ἐκόνθ' ἐκόντι Ζηνὶ συμπαραστατεῖν.  
 ἐμαῖς δὲ βουλαῖς Ταρτάρου μελαμβαθῆς  
 κευθμῶν καλύπτει τὸν παλαιγενῆ Κρόνον (220)  
 αὐτοῖσι συμμάχοισι. τοιάδ' ἐξ ἔμοῦ

surance. But they, through pride in their strength, or thinking only of strong measures, slighted the idea of acting with cunning.

221. *χρεῖη*. So Dawes for *χρεῖ' ἧ* or *χρη' ἧ*. We find *χρησται* for *χρεα εἶσται* in Soph. frag. 537; but there can be no question that the alteration was rightly made.—For *ὑπερσχόντας* the MSS. give *ὑπερέχοντας*, some inferior copies having *ὑπερεσχόντας*. The correction is Porson's. Compare *ὑπερσχὼν ὄλβον* Pers. 705, and see Monk on Hipp. 1362. The meaning of the aorist is 'those who should have prevailed' (*qui vicissent*). See Suppl. 607. Hermann reads *ὑπερτέρους*, which he defends by the ingenious but perilous argument elsewhere adduced (see on 254), that *ὑπέρτερος* is often explained by the gloss *ὑπερέχων*. Yet he introduces a needless complexity by understanding *τοὺς δὲ δόλῳ ὑπερτέρους*.

224. *τῶν παρεστώτων τότε*. Not, 'the best of present circumstances' (Schol. recent. *τῶν ἐνισταμένων πραγμάτων*), but, 'of the schemes which then occurred to me.' So the Greeks often say *παρέστη μοι τοῦτο*. The two meanings, however, are closely connected; the former is the better translation in Agam. 1020, *ἔπου, τὰ λῶστα τῶν παρεστώτων λέγει*.

225. Most MSS. give *προσλαβόντι*,

which Scholefield defends, and so the Schol., *συναιρομένῳ τῇ μητρὶ* (l. *τὴν μητέρα*). But the reading was likely to proceed from a grammarian ignorant of the usual idiom, by which the participle should rather agree with the accusative understood as the subject of the infinitive. Besides, *προσλαβεῖν* means rather 'to take as a partner' than 'to admit to one's counsels,' though in either case the oracular aid of Themis is meant. The point of the whole narrative is, that Prometheus at first sided with the Titans against the new Jovian dynasty; but when they would not listen to the only counsel which he knew would ensure success (the employment of cunning instead of force), he went over to the opposite faction, resolving, like a god of forethought as he was, to be with the winning party at all events.

226. The story of the rebellion of the gods is alluded to in Hom. II. i. 399, and the whole legend is given by the Venetian Schol. *ibid.*

228. *καλύπτει*. II. xiv. 203, *ἔτε τε Κρόνον εὐρύστα Ζεὺς γαίης νέρθε καθεῖσε καὶ ἀπρυγέτοιο θαλάσσης*.—*συμμάχοισι*, i. e. the Titans. "Suis consiliis Saturnum Saturnique socios adeo fractos esse dicit, ut in Tartarum conjici potuerint." Weil. Cf. *αὐταῖς ῥίξαις* inf. 1068.

- ὁ τῶν θεῶν τύραννος ὠφελημένος 230  
κακαῖσι ποιναῖς ταῖσδ' ἐξημεύσατο.  
ἔνεστι γάρ πως τοῦτο τῇ τυραννίδι  
νόσημα, τοῖς φίλοισι μὴ πεποιθέναι. (225)  
ὁ δ' οὖν ἐρωτᾷ, αἰτίαν καθ' ἣντινα  
αἰκίζεται με, τοῦτο δὴ σαφηνῶ. 235  
ὅπως τάχιστα τὸν πατρώον ἐς θρόνον  
καθέζετ', εὐθὺς δαίμοσιν νέμει γέρα  
ἄλλοισιν ἄλλα, καὶ διεστοιχίζετο (230)  
ἀρχήν· βροτῶν δὲ τῶν τάλαιπύρων λόγον  
οὐκ ἔσχευ οὐδέν', ἀλλ' αἰστώσας γένος 240  
τὸ πᾶν ἔχρηξεν ἄλλο φιλῦσαι νέον.  
καὶ τοῖσιν οὐδεὶς ἀντέβαινε πλὴν ἐμοῦ·  
ἐγὼ δ' ἐτόλμησ' ἐξελυσάμην βροτοὺς (235)  
τοῦ μὴ διαρραισθέντας εἰς Ἄιδου μολεῖν.

231. ποιναῖς. Some inferior copies have τιμαῖς, which Hermann admits, quoting Hesychius, τιμή.—ποτέ δὲ καὶ τιμωρία, ἢ ἀντέκτισις ἢ κυρία. One MS. has πηναῖς. See on Agam. 672.—For ἐξημεύσατο Blomf., Dind. give ἀντεμείψατο from two MSS.

232. ἔνεστι, κ.τ.λ. One of those patriotic stage-sentiments which the recent dominion of the Pisistratidae rendered of obvious and popular application.

234. ὁ δ' οὖν ἐρωτᾷ. 'However, to revert to your question,' i.e. in 202. See on Agam. 34. 217.—κατά, here, as frequently, in the sense of διὰ.—σαφηνῶ, see Cho. 665.

238. διεστοιχίζετο. Hesych. διετίθετο ἐν στοίχῳ καὶ τάξει· διήρει· ἀπὸ τῶν εἰς τοὺς σηκοὺς εἰσαγόντων τὰ ποίμνια καὶ διακρινόντων ἐκ τῆς νομῆς ἐκάστῳ τὰ ἴδια. Similarly ἐστοίχισα, 492; but the true sense both of the imperfect and of the middle voice must here be enforced, *sumpt ipse imperium sibi constituere coeperat*. Probably the idea was taken from Hes. Theog. 71, ὁ δ' οὐρανὸν ἐμβασιλεύει, κάρτεϊ νικησας πατέρα Κρόνον· εὐ δὲ ἕκαστα ἀθανάτοισι διέταξεν ὁμῶς καὶ ἐπέφραδε τιμάς. *Ibid.* 885, ὁ δὲ τοῖσιν εὐ διεδάσασατο τιμάς.

239. Schol. Med. μισοπονήρως καὶ φιλανθρώπως τὸ τάλαιπύρων προσέθηκεν.

240. αἰστώσας. This bears a remark-

able analogy to the account in Scripture of man being destroyed by a flood.

242. τοῖσιν. So Hermann with the MSS. Others give τοισίδ', and it appears to have been the original reading in the Med. See on 152. Though Aeschylus rarely uses the article in the strict Homeric sense for οὗτος, there are at least two undoubted examples, Suppl. 352, τῶν γὰρ οὐ δέεται πόλις, and ib. 1031, ὅτι τοι μόρσιμόν ἐστι τὸ γένοιτο' ἄν, and perhaps also Eum. 323. 337. In other places it stands for the oblique cases of αὐτός 'him,' 'it,' &c.

243. ἐξελυσάμην. This is the reading of the Med. and other MSS. There is a variant ἐξερυσάμην, but such a form in tragedy would be not more correct than ἐξέριψε. See Suppl. 1051. Eum. 166. Androm. 818. Oed. Tyr. 1003. Ajax. 531. Hes. Theog. 528. Od. x. 286.—In τοῦ μὴ two constructions are mixed, τὸ μὴ, for ὥστε μὴ, and τοῦ μολεῖν αὐτοὺς. The Med. has τὸ μὴ, which may be defended by Ag. 552, τὸ μήποτ' αἰθῆς μῆδ' ἀναστήναι μέλει. The μὴ is added in the latter case from the notion of prevention and prohibition in ἐξελυσάμην. Similarly Herod. i. 86, βύσεται τοῦ μὴ ζῶντα κατακαυθῆναι. Compare 256.

244. διαρραισθέντας, broken to pieces with his thunderbolts.

τῷ τοι τοιαῖσδε πημοναῖσι κάμπτομαι, 245  
 πάσχειν μὲν ἀλγειναῖσιν, οἰκτραῖσιν δ' ἰδεῖν·  
 θνητοὺς δ' ἐν οἴκτῳ προθέμενος τούτου τυχεῖν  
 οὐκ ἠξιώθη αὐτὸς, ἀλλὰ νηλεῶς (240)  
 ᾧδ' ἔρρυθμισμαι, Ζηνὶ δυσκλεῆς θέα.

ΧΟ. σιδηρόφρων τε καὶ πέτρας εἰργασμένος, 250  
 ὅστις, Προμηθεῦ, σοῖσιν οὐ ξυνασχαλᾷ  
 μόχθοις· ἐγὼ γὰρ οὐτ' ἂν εἰσιδεῖν τάδε  
 ἔχρηζον, εἰσιδοῦσά τ' ἠλγύνθη καέρ. (245)

ΠΡ. καὶ μὴν φίλοις ἐλεινὸς εἰσορᾶν ἐγώ.

ΧΟ. μή πού τι προῦβης τῶνδε καὶ περαιτέρω; 255

ΠΡ. θνητοὺς γ' ἔπαυσα μὴ προδέρκεσθαι μόρον.

ΧΟ. τὸ ποῖον εὐρὼν τῇσδε φάρμακον νόσου;

ΠΡ. τυφλὰς ἐν αὐτοῖς ἐλπίδας κατῴκισα. (250)

ΧΟ. μέγ' ὠφέλημα τοῦτ' ἔδωρήσω βροτοῖς.

ΠΡ. πρὸς τοῖσδε μέντοι πῦρ ἐγὼ σφιν ὤπασα. 260

247. τούτου τυχεῖν. This is the doctrine of the ἔρανος, or meeting with the like favour from those we have obliged. See on Theb. 472. We might therefore correct ταύτου with some probability.

248. νηλεῶς. The MSS. have ἀνηλεῶς, perhaps the original form, but Aeschylus seems to prefer the Homeric word. See sup. 42. Cho. 234.

254. καὶ μὴν φίλοις. The sense is, 'Yes, but it is only to friends, not to Zeus (248), that I seem deserving of compassion.' He thus shows that what the chorus has said is no real consolation.—ἐλεινός is Porson's correction for ἐλεεινός. Hermann reads οἰκτρὸς, on the principle already pointed out (221) that ἐλεεινός may have superseded it as the established gloss on that word. Thus Hesychius has οἰκτρῶ· ἐλεεινῶ, and again, οἰκτρὸς· ἐλεεινός. It is certain that the most obvious and useless interpretations have occasionally crept into the text. Thus in Ag. 532 the MSS. give καὶ πῶς; ἀπόντων τυράννων ἔτρεψ τίνας; for κοιράνων, and so in Prom. 979 many copies have τυραννοῦντ' for κοιρανοῦντ'.

255. μή που. 'Did you not go even beyond this (i. e. 243)?—Yes, I stopped mortals from looking forward to their fate.' Cf. Suppl. 290, μή καὶ λόγος τις Ζῆνα μυχθῆναι βροτῶ; Hermann corrects θνητούς γε παύσας.

258. In τυφλὰς he of course alludes to προδέρκεσθαι.—ἐλπίδας is finely said, for hope is a characteristic of man alone. It has been well observed that "instinct is ignorant that it knows, and reason knows that it is ignorant; but spirituality does more,—it hopes." It has been generally assumed that there is here an allusion to Pandora (Hes. Theog. 570. Opp. 60 seqq.); but there is no similarity whatever between the woman so called, sent by Zeus as a punishment to mortals, and who let loose upon the world all the evils of humanity, leaving hope behind, and the gift of Prometheus, who confers hope as one of his benefits to man, even before his gift of fire. Hermann thinks Plato had this passage in view, when he makes Zeus say to Prometheus (Gorgias, p. 523, v) πανοστέον ἐστὶ προειδὼς αὐτοὺς τὸν θάνατον, νῦν μὲν γὰρ προΐσασσι. By προδέρκεσθαι we must not understand literally 'to foresee,' i. e. to know on what day they were to die, but, as one of the later Scholiasts explains it, πρὸ ὀφθαλμῶν ἔχειν τὸν θάνατον, to be always contemplating it in a desponding light, so as to have no energy for trying to improve the present condition.

260. ἐγώ. The pronoun is by no means redundant, the sense being, 'it was I who gave them fire.'



- ΧΟ. καὶ νῦν φλογωπὸν πῦρ ἔχουσ' ἐφήμεροι;  
 ΠΡ. ἀφ' οὗ γε πολλὰς ἐκμαθήσονται τέχνας.  
 ΧΟ. τοιοῖσδε δὴ σε Ζεὺς ἐπ' αἰτιάμασιν (255)  
 αἰκίζεταί τε κοῦδαμῇ χαλᾷ κακῶν;  
 οὐδ' ἔστιν ἄθλου τέρμα σοι προκείμενον; 265  
 ΠΡ. οὐκ ἄλλο γ' οὐδὲν, πλὴν ὅταν κείνῳ δοκῇ.  
 ΧΟ. δόξει δὲ πῶς; τίς ἐλπίς; οὐχ ὀρᾷς ὅτι  
 ἡμαρτες; ὥς δ' ἡμαρτες, οὐτ' ἐμοὶ λέγειν (260)  
 καθ' ἡδονὴν, σοὶ τ' ἄλγος. ἀλλὰ ταῦτα μὲν  
 μεθῶμεν, ἄθλου δ' ἐκλυσιν ζήτει τινά. 270  
 ΠΡ. ἐλαφρόν, ὅστις πημάτων ἔξω πόδα  
 ἔχει; παραινεῖν νοουθετεῖν τε τὸν κακῶς  
 πράσσοντ'. ἐγὼ δὲ ταῦθ' ἅπαντ' ἠπιστάμην. (265)  
 ἐκὼν ἐκὼν ἡμαρτον, οὐκ ἀρνήσομαι.  
 θνητοῖς δ' ἀρήγων αὐτὸς ἡνρόμην πόνους. 275  
 οὐ μὴν τι ποιναῖς γ' ὥόμην τοίαισί με  
 κατισχνανέισθαι πρὸς πέτραις πεδαρσίοις  
 τυχόντ' ἐρήμου τοῦδ' ἀγείτονος πάγυν. (270)  
 καίτοι τὰ μὲν παρόντα μὴ δύρεσθ' ἄχῃ,  
 πέδοι δὲ βάσαι τὰς προσερπούσας τύχας 280  
 ἀκούσαθ', ὥς μάθητε διὰ τέλους τὸ πᾶν.  
 πείθεσθέ μοι, πείθεσθε, συμπίονήσατε

265. Perhaps this line should be given to the chorus, with a mark of two lines lost as the reply of Prometheus.

271. ἐλαφρόν, ὅστις. 'Tis easy for one who keeps his foot outside of harm to exhort and admonish him who is faring ill.' See Cho. 684. Eur. Herc. F. 1249, σὺ δ' ἐκτὸς ὦν γε συμφορᾶς με νοουθετεῖς. The proverb is given in Bekker's Anecd. p. 38, ἐλαφρόν παραινεῖν τὸν κακῶς πεπραγότα. The proud contempt as well as the obstinacy of Prometheus is admirably drawn. He admits that he sinned, knowingly and in defiance, but pleads that it was in a good cause. He is a martyr to benevolence and philanthropy. And smarting under a sense of injustice, he adds that he had not expected *this*! Thus the superior power of Zeus is made to appear. He cannot

crush his spirit; but he can make him feel, and confess that he feels.

273. ἠπιστάμην. Schol. Med. τιμωρη-  
 θησόμενος. As before, v. 107, he admits his fault, but had hoped that the end would justify the means. Perhaps (as the Med. in the text has τοὺς κακῶς πράσσοντας) we should read εἰ δὲ ταῦτ' ἅπαντ' ἠπιστάμην.

279. καίτοι. The MSS. have καὶ μοι. The reading of Rob. is admitted by Hermann, and the context is entirely in favour of it.

280. τύχας. The Schol. Med. records a variant βλάβας. But τύχας is probably right. Prometheus intends, as Hermann observes, to tell them all about his destined deliverer, though in 531 he avows his resolution not to reveal what Zeus most desires to know.

τῷ νῦν μογοῦντι. ταῦτά τοι πλανωμένη (275)  
 πρὸς ἄλλοτ' ἄλλον πημονὴ προσιζάνει.

XO. οὐκ ἀκούσαις ἐπεθώξας 285

τοῦτο, Προμηθεῦ·

καὶ νῦν ἐλαφρῷ ποδὶ κραιπνόστυον  
 θᾶκον προλιποῦς' αἰθέρα θ' ἄγνόν (280)

πόρον οἰωνῶν, ὀκριόεσση  
 χθονὶ τῇδε πελῶ· τοὺς σοὺς δὲ πόνους 290  
 χρῆζω διὰ παντὸς ἀκούσαι.

### ΩΚΕΑΝΟΣ.

ἤκω δολιχῆς τέρμα κελεύθου  
 διαμειψάμενος πρὸς σε, Προμηθεῦ, (285)

τὸν πτερυγῶκῃ τόνδ' οἰωνόν  
 γνώμη στομίῳν ἄτερ εὐθύνων. 295

ταῖς σαῖς δὲ τύχαις, ἴσθι, συναλγῶ·

283. ταῦτά τοι. "Tis thus that—." See on Suppl. 396. Hermann edits ταῦτά σοι. Dind. ταῦτά τοι. The Schol. must have found μοι, and probably he read πρὸς ἄλλοτ' ἄλλω, since he has οὐ γὰρ ἐπιμένει μοι ἡ λύπη ἐφ' ἐνί. Thucyd. vi. 17, καὶ ταῦτα ἡ ἐμὴ νεότης—ἐς τὴν Πελοποννησίῳν δύναμιν—ὠμίλησε. The meaning is, 'You may some day have to suffer yourselves.' Hence there is an emphasis on τῷ νῦν μογοῦντι. Schol. recent. ἐπεὶ οὖν ταῦθ' οὕτως ἔχει, δεῖ καὶ ὑμᾶς ἐμοὶ συμπονεῖν δυστυχοῦντι, ἵνα καὶ ὑμῖν εἴποτε ἂν συμβαίῃ, τὸ γὰρ τῆς τύχης ἄδηλον, τὸν ὑμᾶς παραμυθησόμενον ἔχοιτε.

292. The Schol. observes on this εἰσοδος of Oceanus;—"The arrival of Oceanus allows time for the chorus to alight from their (aerial) machine." This movement is executed while Oceanus is kept in conversation by Prometheus. It is to be observed, that the first speech of the chorus at v. 128 is to be regarded as the parade.

*Ibid.* δολιχῆς. The abode of Ocean was in the far west, for the early Greeks knew nothing of what they conceived to be the eastern shore of the great circumambient stream. Hence Ovid, who copies everything Greek (Fast. v. 233), makes Juno rest in the Islands of the Blest in her visit to Oceanus. The scene of Prometheus' sufferings was in a part of

Scythia lying above the Pontus; and Euripides (Hippol. 3) speaks of those who "dwell within the Pontus and the Atlantic limits" as the inhabitants of the whole world in a direction right across it. See also ib. 1056, and Herc. Fur. 234. Inf. 425.—τέρμα κελεύθου is in point of construction for κέλευθον, the notion of completing the journey naturally suggesting τέρμα.

294. τόνδ' οἰωνόν. It was a beast rather than a bird (τετρασκελὴς, 403),—a winged monster like the γρυπάετοι and ἱππαλεκτρύονες in which Aeschylus delighted, and which, as the discovery of the Assyrian sculptures suggests, may have been derived, through the Persians, from the east. "Grotesque mixtures of the bird and the quadruped" have also been discovered in Phœnician tombs at Cumæ.—γνώμη, the mere will of the rider. It is vain to speculate on the machinery by which such effects as a real aerial car (287) and a cumbrous hobby-horse could have been deposited on the stage from above. As the Greek theatre was wholly without roof, we must conceive a sort of crane (κράδῃ or ἐώρημα) strong enough and lofty enough to hoist these supernatural visitants quickly and noiselessly over the heads of the actors.

τό τε γάρ με, δοκῶ, ξυγγενὲς οὕτως  
ἐσαναγκάζει, χωρὶς τε γένους (290)

οὐκ ἔστιν ὅτῳ μείζονα μοῖραν  
νεύμαιμ' ἢ σοί. 300

γνώσει δὲ τάδ' ὥς ἔτυμ', οὐδὲ μάτην  
χαριτογλωσσεῖν ἐνι μοι· φέρε γάρ,  
σήμαιν' ὅτι χρή σοι ξυμπράσσειν· (295)

οὐ γάρ ποτ' ἐρεῖς ὥς Ὠκεανοῦ  
φίλος ἐστὶ βεβαιότερός σοι, 305

ΠΡ. ἔα, τί χρήμα; καὶ σὺ δὴ πόνων ἐμῶν  
ἤκεις ἐπόπτῃς· πῶς ἐτόλμησας λιπῶν  
ἐπώνυμόν τε ρεύμα καὶ πετρηρεφῇ (300)

αὐτόκτιτ' ἄντρα τὴν σιδηρομήτορα  
ἐλθεῖν ἐς αἶαν; ἢ θεωρήσων τύχας 310

ἐμὰς ἀφίξει καὶ ξυνασχαλῶν κακοῖς;  
δέρκον θέαμα, τόνδε τὸν Διὸς φίλον,  
τὸν ξυγκαταστήσαντα τὴν τυραννίδα, (305)

ΩΚ. ὁρῶ, Προμηθεῦ, καὶ παραινέσαι γέ σοι 315

θέλω τὰ λῶστα, καίπερ ὄντι ποικίλῳ.

γίγνωσκε σαυτὸν, καὶ μεθάρμοσαι τρόπους

297. ξυγγενές. See on 39. The connexion alluded to in 570 would not constitute ξυγγένεια.

300. νείμαιμι. For the construction see *Ag.* 603. Cho. 164. The phrase seems to have arisen from the custom of awarding a larger share of the feast or the prizes taken in war to the chiefs in the heroic times. See *Il.* xii. 311. xxiv. 626. *Od.* xiv. 448. xv. 140. xx. 280. *Thuc.* iii. 3. *Herod.* vi. 57, διπλήσια νέμοντας ἐκατέρῳ τὰ πάντα ἢ τοῖσι ἄλλοισι δαιτυμόνεσι. Hence there is no real ground for the ingenious guess of G. Burges, μέζον' ἂν ᾶραν, from *Trach.* 57, εἰ πατρὸς νέμοι τιν' ᾶραν.

302. φέρε γάρ. As a proof of readiness to serve him beyond mere words, he desires to know how he can help him. Thus πράσσειν is opposed to λέγειν implied in χαριτογλωσσεῖν, which the Schol. Med. explains μέχρι γλώσσης χαρίζεσθαι σοι καὶ οὐκ ἔργοις. See *Suppl.* 509. Cho. 258.

306. καὶ σὺ δὴ. 'So you too have come to gaze at my tortures.' The character is admirably sustained. Prometheus wants no one to console him; he treats the fine words of Ocean with cold contempt, and only asks him ironically how he has had the courage to attempt so long a journey.

310. θεωρήσων καὶ ξυνασχαλῶν. 'Or can it be that you have come not merely idly to gaze at, but also to condole with, my misfortunes? See then a sight,' &c. The MSS. and edd. vary between ἦ and ἢ.

311. It seems that ξυνασχαλῶν is used both as a future and a present, i. e. both from ἀσχάλλειν and ἀσχαλᾶν. See *sup.* 167. 251. *Inf.* 783. *Il.* xxiv. 403, ἀσχαλώωσι γὰρ οἷδε καθήμενοι.

317. γίγνωσκε σαυτὸν. Schol. M. γινῶθι σεαυτὸν ὅτι ἤττων εἰ τοῦ Διὸς. This is clearly one of the wise men's saws, γινῶθι σεαυτὸν, like μηδὲν ἐγκέλευ' ἄγαν in 72, μηδὲν ἀγάξωι *Suppl.* 1046, and *inf.* 909, where see the note.—μεθάρμοσαι,



- νέους· νέος γὰρ καὶ τύραννος ἐν θεοῖς. (310)  
 εἰ δ' ὧδε τραχεῖς καὶ τεθηγμένους λόγους  
 ῥίψεις, τάχ' ἂν σου καὶ μακρὰν ἀνωτέρω 320  
 θακῶν κλύοι Ζεὺς, ὥστε σοι τὸν νῦν χόλον  
 παρόντα μόχθων παιδιὰν εἶναι δοκεῖν.  
 ἀλλ', ὦ ταλαίπωρ', ἃς ἔχεις ὀργὰς ἄφες, (315)  
 ζήτει δὲ τῶνδε πημάτων ἀπαλλαγάς.  
 ἀρχαῖ' ἴσως σοι φαίνομαι λέγειν τάδε· 325  
 τοιαῦτα μέντοι τῆς ἄγαν ὑψηγόρου  
 γλώσσης, Προμηθεῦ, τὰπίχειρα γίγνεται.  
 σὺ δ' οὐδέπω ταπεινὸς, οὐδ' εἴκεις κακοῖς, (320)  
 πρὸς τοῖς παροῦσι δ' ἄλλα προσλαβεῖν θέλεις.  
 οὐκουν ἐμοί γε χρώμενος διδασκάλῳ 330  
 πρὸς κέντρα κῶλον ἐκτενεῖς, ὁρῶν ὅτι  
 τραχὺς μόναρχος οὐδ' ὑπεύθυνος κρατεῖ.  
 καὶ νῦν ἐγὼ μὲν εἶμι καὶ πειράσομαι (325)  
 ἔαν δύνωμαι τῶνδ' ἐκλύσαι πόνων.  
 σὺ δ' ἡσύχαζε, μηδ' ἄγαν λαβροστόμει. 335

adapt to yourself new ways;’ so Alcest. 1157, νῦν γὰρ μεθρημόμεσθα βελτίω βίον.—νέος γὰρ καὶ, κ.τ.λ., i. e. your old-fashioned ideas do not suit the new dynasty, which makes light of your fancied deserts (230), and exacts absolute obedience. The character of Ocean is that of a prudent adviser, who without servile fear on his own part inculcates submission to the supreme power as the wisest course. He does not impeach the justice of Zeus, but regards him as a stern and absolute ruler (332), against whose omnipotent will it is mere folly to contend.

320. *ρίψεις*. See on Suppl. 478.—*τάχ' ἂν κλύοι*. This passage seems to be ridiculed by Aristophanes, who makes Prometheus in the Birds (1508) hold up an umbrella that Zeus may not see him nor hear his treasonable conversation.—*ἀνωτέρω θακῶν*, cf. Suppl. 95. 591. Ag. 176.

321. *τὸν νῦν χόλον*, the present wrath of Zeus. *μόχθων παιδιὰν* must be taken together, ‘a mere mockery of suffering.’ The later Scholiast explains *χόλον μόχθων* by *τὴν λύπην τῶν νῦν δυστυχῶν*.

325. *ἀρχαία*, ‘stale,’ ‘old-fashioned.’

Ar. Plut. 323, ἀρχαῖον καὶ σαπρὸν. Nub. 1357. 1469, ὡς ἀρχαῖος εἶ. The proverb alluded to is expressed in other words Suppl. 1044, μέτριόν νῦν ἔπος εἶχον. Theoc. ix. 20, μὴ μέγα μυθεῖ. On the word *ἐπίχειρα*, where ἐπὶ gives the sense of reciprocity, as in *ἐπιγάμια*, *ἐπιμαχία*, and many other words, see *New Cratylus*. The use of the article in the predicate is peculiar.

328. *ταπεινός*. Schol. *λείπει θέλει εἶναι*. The same ellipsis is frequent in *ἔτοιμος*, *πρόθυμος*, *ἕξιος*.

330. *οὐκουν*—*γε* often stands for *οὐ γοῦν*, especially in Sophocles. Here ἐμοί γε seems better than ἐμοίγε, ‘at all events, if you will take my advice, you will not kick against the goad.’ See inf. 526. Ag. 1602, πρὸς κέντρα μὴ λάκτιζε, μὴ πάσας μογῆς. Pind. Pyth. ii. 95, ποτὶ κέντρον λακτιζέμεν τελέθει ὀδυνηρὸς οἶμος.

335. *λαβροστόμει*. ‘Do not go on talking intemperately.’ A few copies give *λαυροστόμει*, by a common confusion between *υ* and *β*. So *λαύρω* for *λάβρω* in Pers. 113, *ναυάτης* for *ναυβάτης* ib. 377 and Eam. 434. *εὐδόμω* for *ἐβδόμω* Theb. 271.

ἦ οὐκ οἶσθ' ἀκριβῶς, ὦν περισσόφρων, ὅτι  
γλώσση ματαία ζημία προστρίβεται :

ΠΡ. ζηλῶ σ', ὁθύνεκ' ἐκτὸς αἰτίας κυρεῖς, (330)

πάντων μετασχὼν καὶ τετολμηκῶς ἐμοί—  
καὶ νῦν ἔασον, μηδέ σοι μελησάτω· 340

πάντως γὰρ οὐ πείσεις νιν· οὐ γὰρ εὐπιθής.

πάπταινε δ' αὐτὸς μή τι πημανθῆς ὁδῶ.

ΩΚ. πολλῶ γ' ἀμείνων τοὺς πέλας φρενοῦν ἔφυσ (335)

ἦ σαυτὸν· ἔργω κοὺ λόγῳ τεκμαίρομαι.

ὀρμώμενον δὲ μηδαμῶς ἀντισπάσης· 345

αὐχῶ γὰρ, αὐχῶ τήνδε δωρεὰν ἐμοὶ

δώσειν Δί', ὥστε τῶνδ' ἐκλύσαι πόνων.

ΠΡ. τὰ μὲν σ' ἐπαινῶ, καὶ δαμῇ λήξω ποτέ· (340)

337. προστρίβεται. The expression seems in its origin to belong rather to comedy, in reference to the punishment of slaves, as Ar. Equit. 5, πληγὰς ἀει προστρίβεται τοῖς οἰκέταις. So ἐπίτριπτος is one who has had blows, as it were, rubbed on to him. In Agam. 386, πρόστριμμα, though used with an allusion to the 'wear and tear' of metal, and corresponding to our term, 'detritment,' can hardly be independent of this sense of προστρίβεσθαι. In later writers only it was employed in a good sense, as Dem. Androt. p. 617, πλούτου τινὰ δόξαν προσετρίψατο τοῖς κεκτημένοις.

338. ζηλῶ σ'. This is said in irony : 'fine talk, for one who has escaped all blame,' or, 'lucky that you are,' &c.—πάντων μετασχὼν, κ.τ.λ. This seems to mean that Ocean was implicated in the faults Prometheus had committed; yet in 242 the latter boasts that he stood alone in thwarting Zeus. Hence we must rather understand, 'in having made common cause with me.' Schol. Med. θαυμάζω σε πῶς οὐδὲν πέπονθας ὑπὸ Διὸς συναλγῶν μοι. Schol. recent. ὑπομείνας δι' ὦν συνήλγυσας, 'having shown your toleration of my doings by your sympathy.' The construction itself implies that καὶ τετολμηκῶς is only an equivalent to τολμηρῶς. Not that instances are wanting of a word so inserted as to interrupt the regular syntax, as Antig. 537, καὶ ξυμμετίσχω καὶ φέρω τῆς αἰτίας. See on Suppl. 262. In the next verse Schol. M. seems to have found ἔασω in his text, 'I will not trouble you further

to intercede in my cause,' or νῦν δ' οὐκ ἔασω, sc. πειρᾶσθαι με ἐκλύσαι.

340. μηδέ σοι μελησάτω. This use is rather rare, and is perhaps confined to the third person singular of the aorist. Cf. Theb. 1030, μὴ δοκησάτω τινί. Ajac. 1334, μὴ σε νικησάτω. Inf. 1023, εἰσελθέτω σε μήποθ', ὥς, κ.τ.λ.

341. πάντως. 'Do as you will, you will not prevail upon him.' Cf. 16. 1074. The Med. has αὐ πείθεις νιν. Schol. προγινώσκων ὅτι οὐ πείσει τὸν Δία ἀπείργει αὐτὸν

342. αὐτὸς μή τι πημανθῆς. There is a certain degree of irony in this. His anxiety lest Ocean should come to harm on his account is only so far sincere, that he is too proud to seek any consolation in others suffering in common with himself. The same cold refusal is repeated in 348, and the tone of the whole passage is not that of friendly concern, but of isolated endurance. In this sense we must also understand 382 and 398.

343. φρενοῦν. See Ag. 1154.

345. μηδαμῶς μ' Blomf., Dind., from the two Cambridge MSS.

348. τὰ μὲν σ' ἐπαινῶ, i. e. τῆς μὲν προθυμίας. The phrase must not be taken to imply hearty thanks; the meaning is quite the reverse: 'you are very good, but pray don't trouble yourself.' In fact, ἐπαινῶ meant, with the Attic writers, 'no, thank you,' and was chiefly used in formal or ceremonious acknowledgment of something which was declined. So Ar. Ran. 508, κάλλιστ', ἐπαινῶ. Xen. Conviv. i. 7, οἱ ἀμφὶ τὸν Σωκράτην ἐπαίνοντες τὴν κλῆσιν οὐχ ὑπισχνούντο συν-



προθυμίας γὰρ οὐδὲν ἐλλείπεις· ἀτὰρ  
 μηδὲν πόνει· μάτην γὰρ, οὐδὲν ὠφελῶν 350  
 ἐμοὶ, πονήσεις, εἴ τι καὶ πονεῖν θέλεις.  
 ἀλλ' ἡσύχαζε, σαντὸν ἐκποδὼν ἔχων·  
 ἐγὼ γὰρ οὐκ εἰ δυστυχῶ, τοῦδ' εἵνεκα (345)  
 θέλοίμ' ἂν ὡς πλείστοισι πημονὰς τυχεῖν.  
 οὐ δῆτ', ἐπεὶ με καὶ κασιγνήτου τύχαι 355  
 τεύρουσ' Ἀτλαντος, ὃς πρὸς ἑσπέρους τόπους  
 ἔστηκε κίον' οὐρανοῦ τε καὶ χθονὸς

δειπνήσιν. Ar. Ach. 485, ἐπῆνυσ' ἄγε  
 νυν, ὦ τάλαινα καρδία.

350. ὠφελῶν ἐμοί. So with a dative  
 Pers. 838, ὡς τοῖς θανούσι πλοῦτος οὐδὲν  
 ὠφελεί. Antig. 560. Ar. Av. 420. Eur.  
 Herc. F. 499. For θέλεις Hermann has  
 θέλοισ with two or three MSS., under-  
 standing πονήσεις for πονήσεις ἂν. But  
 see on Eum. 847.

353. The logical order is disarranged by  
 the metre: οὐ γὰρ, εἰ ἐγὼ δυστυχῶ, θέλοίμ'  
 ἂν κ.τ.λ. Schol. προμηθικῶς· οὐ γὰρ κατὰ  
 τὸν ἀνθρώπινον λογισμὸν πολλοὺς αὐτῷ  
 συνατυχεῖν βούλεται ὁ Προμηθεύς. Here,  
 as in Suppl. 184, all the MSS. give εἵνεκα,  
 which the editors change to οὐνεκα.  
 Properly speaking, τοῦδ' ἐνεκα answers to  
 οὐ ἐνεκα or οὐνεκα, as Il. i. 110, τοῦδ'  
 ἐνεκά σφιν ἐκηβόλος ἄλγεα τεύχει, οὐνεκ'  
 ἐγὼ κούρης Χρυσήϊδος ἀγλὰ ἥποινα οὐκ  
 ἔβελον δέξασθαι. Eur. Alcest. 1095,  
 ἐπῆνυσ', ἀλόχῳ πιστὸς οὐνεκ' εἰ φίλος.  
 Hel. 31, Ἥρα δὲ μεμφθεῖσ' οὐνεκ' οὐ νικᾷ  
 θεάς. See the note on the former passage,  
 and compare *ib.* 629.—*τυχεῖν, accidere*,  
 Pers. 702. Ag. 623. Suppl. 785.

355. In some MSS. this part of the  
 speech is wrongly assigned to Oceanus.  
 Elmsley first detected the error, and the  
 editors have generally followed him. Atlas  
 was the κασιγνήτος not of Ocean but of  
 Prometheus, Hes. Theog. 509. Exam-  
 ples of οὐ δῆτ' ἐπεὶ in continuous narra-  
 tive are quoted by Dindorf from Oed.  
 Col. 435. Alcest. 557. Heracl. 507; see  
 also Hec. 367, Hippol. 1062. The argu-  
 ments, that Prometheus rather than Ocean  
 would speak of the severity of Zeus, and  
 also that the former, as foreknowing every-  
 thing, is the fitter person to predict the  
 eruption of Aetna, are not in themselves  
 cogent; for Ocean might have quoted an  
 instance of heavy punishment simply as  
 a warning, and also, as a god, may be

supposed to have been not less prescient  
 than Prometheus. It is true also that  
 the mention of ὑψηλόρα κομπάσματα in  
 368, which seems to imply a reproach to  
 himself, appears less adapted to Prom-  
 theus. Nevertheless the latter part of  
 the speech (v. 381) is clearly addressed  
 by Prometheus to Ocean, and that too  
 in terms which imply no change in the  
 dialogue. In the present passage οὐ δῆτ'  
 ἐπεὶ asserts his reluctance to see others  
 in suffering, and denies that he takes  
 pleasure in that κακῶν κοινωνία which  
 was commonly thought a consolation.  
 This is one of the noble traits in his  
 character, and consistent with his disin-  
 terested philanthropy. Atlas, it should  
 be remembered, held his post as bearer  
 of the heavens by compulsion, κρατερῆς  
 ὑπ' ἀνάγκης, Hes. Theog. 517, and there-  
 fore as a punishment. See *inf.* 435.

356. πρὸς ἑσπέρους τόπους. Cf. Soph.  
 Aj. 805. 874, Oed. R. 177, where ἑσπερος  
 is used as an adjective; and for the accu-  
 sative, Philoct. 23, εἴτ' ἔχει χάρον πρὸς  
 αὐτὸν τόνδ' ἔτ' εἴτ' ἄλλη κυρεῖ.

357. κίον'. In Homer Atlas is said  
 ἔχειν κίονας αὐτὸς μακρὰς, αἱ γαῖάν τε καὶ  
 οὐρανὸν ἀμφὶς ἔχουσιν, Od. i. 53, i. e. to  
 have in his custody the pillars which  
 keep heaven and earth apart,—a task  
 implying vigilance without personal  
 exertion. But Hesiod, who rightly places  
 Atlas near the gardens of the Hesperides,  
 represents him as actually holding up the  
 sky; Ἀτλας δ' οὐρανὸν ἐνδὺν ἔχει κρα-  
 τερῆς ὑπ' ἀνάγκης, Πείρασιν ἐν γαίης  
 πρόπαρ Ἑσπερίδων λιγυφάνων, Ἑστῆώς  
 κεφαλῇ τε καὶ ἀκαμάτῃσι χέρεσσι. The  
 ponderous and brazen vault of heaven,  
 dipping into and rising out of ocean on  
 all sides, was thought to be sustained by  
 some chthonian power underneath. Aes-  
 chylus seems to combine or confound



ᾧμοις ἐρείδων, ἄχθος οὐκ εὐάγκαλον. (350)

τὸν γηγενῇ τε Κιλικίων οἰκήτορα  
ἄντρων ἰδὼν ᾧκτειρα, δαΐιον τέρας 360

ἐκατογκάρανον πρὸς βίαν χειρούμενον  
[Τυφῶνα θούρον, πᾶσιν ὃς ἀντέστη θεοῖς],  
σμερδναῖσι γαμφηλαῖσι συρίζον φόνον· (355)

ἐξ ὁμμάτων δ' ἥστραπτε γοργωπὸν σέλας,  
ὥς τὴν Διὸς τυραννίδ' ἐκπέρσων βία· 365

ἀλλ' ἦλθεν αὐτῷ Ζηνὸς ἄγρυπνον βέλος,

two distinct ideas, for he makes Atlas stand erect supporting on his shoulders the Homeric pillar, which is thus ἄχθος οὐκ εὐάγκαλον, a burden in which the arms cannot be employed, but a crushing pressure upon the back.

359. γηγενῇ. He was sprung from the earth; Hes. Theog. 820. Both here and in 945 Aeschylus had Pindar in view, Pyth. i. 31, Τυφῶς ἐκατοντακράνος, τὸν ποτε Κιλικίον θρέψεν πολυώνυμον ἄντρον. By a curious error of memory the Scholiast Med., thinking these latter words τὸν—ἄντρον were an hexameter, cites it as a verse of Hesiod. Compare also Ol. iv. 11, and Pyth. viii. 20, where he is ἐκατόγκρανος and ἐκατογκεφάλας. The form of this compound given in the text is somewhat uncertain. The MSS. have ἐκατοντακάρηνον, but α is super-scribed in the Med., and the Attic writers preferred the sound *ra* to *rh*, as in ῥάδιος for ῥηΐδιος, Θράκιος for Θρηΐκιος. Compare καρανιστήρ Eum. 177, καρανοῦται Cho. 519. 692. Hesychius also preserves the orthography ἐκατογκάραναι. Hesiod however has πεντηκοντακάρηνον, Theog. 312, and Porson here read ἐκατογκάρηνον, which Herm. and Schoemann prefer. In Eur. Herc. F. 611, the MSS. give τρικάρηνον where τρίκανον is required by the metre.

360. ἰδὼν ᾧκτειρα. Schol. Med. οὐ μὴν ἐλεητὸς ὁ τοιοῦτος, ἀλλ' ὁ ποιητὴς φύσει τοῖς περσείοις ἐξαυρούμενος (i. ἐξαυρούμενος, 'naturally delighting in the portentous') οὐ λεπτολογεῖται τὰ πράγματα. The reason why Typhoeus is called a Cilician, and why some placed Arimi (ἔθι φασὶ Τυφῶνός ἐμμεναι εὐνάς, Il. ii. 783) in the volcanic district of Phrygia (Strabo, lib. xii. ad fin.), others near Sardis, others again in Syria (Strabo, xiii. p. 626), is to be found in the violent

earthquakes and eruptions which in ancient times desolated various parts of Asia Minor. The Cilician cave, Strabo remarks, was identified by Callisthenes with the Corycian, near the promontory of Sarpedon (Suppl. 848). The same notion is embodied in the Roman legend of Cacus, the son of Vulcan, who spat forth flames from his mouth, and like Typhoeus, dwelt in a cave,—that being the nearest representative of living subterranean agency.

362. ὃς ἀντέστη. This verse is well known for the difficulty it has occasioned the critics. The MSS. give ὃς ἀντέστη, which has been altered to ἀνέστη with but little probability, as the rhythm of the verse is not Aeschylean. There can be little doubt that the verse is spurious, and that συρίζον should be read in 363 for συρίζων.

363. φόνον. The Med. and others have φόβον, which might be compared with Horace's 'magnum ille terrorem intulerat Jovi.' But the words are constantly confused; see on Suppl. 492. Theb. 233. The account of Apollodorus, i. 6, 3, agrees with that of Aeschylus in representing Typho as half man, half serpent; ἦν δὲ αὐτῷ τὰ μὲν ἄχρι μηρῶν ἄπλετον μέγεθος ἀνδρόμορφον,—ἐξεῖχαν δὲ ἑκατὸν κεφαλὰι δρακόντων· τὰ δὲ ἀπὸ μηρῶν, σπείρας εἶχεν ὑπερμεγέθεις ἐχιδνῶν, ὧν ὅλκοι πρὸς αὐτὴν ἐκτεινόμενοι κορυφὴν συριγμὸν πολὺν ἐξέεισαν,—πῦρ δὲ ἐδέρκετο τοῖς ὕμμασι. Hesiod, Theog. 820 seqq., gives a very fine description of the blasting of the great serpent, with his hundred hissing heads and fire-flashing eyes. But this poet says nothing of Cilicia, of Aetna, nor of the 'lofty boastings.' He merely states, καὶ κεν ὕγε θνητοῖσι καὶ ἀθανάτοισιν ἀναξεν, εἰ μὴ ἔρ' ὀξὺ νόσηε πατὴρ ἀνδρῶν τε θεῶν τε.

καταιβάτης κεραυνὸς ἐκπνέων φλόγα,  
ὃς αὐτὸν ἐξέπληξε τῶν ὑψηγόρων (360)

κομπασμάτων· φρένας γὰρ εἰς αὐτὰς τυπεῖς  
ἐφεφαλώθη κάξεβροντήθη σθένος· 370

καὶ νῦν ἀχρεῖον καὶ παρόρον δέμας  
κεῖται στενωποῦ πλησίον θαλασσίου  
ἰπούμενος ρίζαισιν Αἰτναίαις ὕπο· (365)

κορυφαῖς δ' ἐν ἄκραις ἤμενος μυδροκτυπεῖ  
Ἥφαιστος, ἐνθεν ἐκραγήσονται ποτε 375

ποταμοὶ πυρὸς δάπτοντες ἀγρίαις γνάθοις  
τῆς καλλικάρπου Σικελίας λευροὺς γύας·

τοιόδε Τυφῶς ἐξαγαζέσει χόλον (370)  
θερμῆς ἀπλάτου βέλεσι πυρπνόου ζάλης,

371. ἀχρεῖον καὶ παρόρον, 'his helpless and sprawling form.' Most copies give παρόρον, but the Med. (παράωρον) as well as Hesychius recognizes the α. The word occurs in Il. vii. 156, πολλὰς γὰρ τις ἔκειτα παρόρος ἐνθα καὶ ἐνθα, which the Schol. explains by ἐκλελυμένος. It is more commonly applied to the side or trace horse, σειραφόρος, which is as it were suspended along the others. See Il. xvi. 152. 341. 471. xxiii. 603. Compare πεδόρος for μετήρος = μετέωρος, Cho. 581.

372. στενωποῦ. Homer calls this strait στενωπὸς, Od. xii. 234. So also Strabo, vi. p. 257. Apollodor. i. 6, 3, fin. φεύγειν δὲ ὀρμηθέντος αὐτοῦ διὰ τῆς Σικελικῆς θαλάσσης Ζεὺς ἐπέρριψεν Αἴτνην ὕρος ἐν Σικελίᾳ, — ἐξ οὗ μέχρι δεῦρο φασὶν ἀπὸ τῶν βληθέντων κεραυνῶν γίνεσθαι πυρὸς ἔκρηξήματα.

373. ἰπούμενος, 'squeezed.' Pindar describes Aetna as ἰπὸν ἠνεμόεσσαν ἑκατογκεφάλᾳ Τυφῶνος, Ol. iv. 10. Cf. Ar. Equit. 924, ἰπούμενος ταῖς εἰσφοραῖς. Herod. ii. 94 has the compound ἀνιποῦσι, 'squeeze out.' It is probable that the true meaning is 'to destroy by squeezing or crushing the head,' whence ἵπας came to mean that part of a trap which falls on the mouse. According to Pindar, whom Aeschylus follows, only the head and breast of Typhoeus were under Aetna, his feet extending to the isle of Prochyta off Cumae. See Strabo, v. p. 248. Others, as Ovid, Met. v. 346, laid Sicily upon his extended body.

374. κορυφαῖς ἐν ἄκραις. This must be distinguished from the legend which represented the interior of Aetna or Stromboli as the workshop of the Cyclopes, so finely described Aen. viii. 416 seqq. Here Vulcan sits on the summit, and produces those strange ringing noises which have frequently attracted the attention of modern observers, and which Humboldt attributes to the fracture of masses of obsidian deep in the bowels of the earth.

375. ποτέ. The event had in fact happened just before the poet wrote. Thucydides, iii. 16, describing the third recorded eruption of Aetna B.C. 425, and speaking in round numbers, adds, 'it is said this eruption took place in the fiftieth year after the preceding one.' This would give B.C. 475 for that here alluded to; but the true date is Ol. 75, 2, or B.C. 479.

377. λευροῦς. So the Med. rightly gives for λευράς. Hesych. γύη μέτρον πλέθρον: but the usual nominative was δ γύης, not ἡ γύη. Indeed this is clear from Eur. Heracl. 839, ὦ τὸν Ἀργείων γύην σπείροντες. See the note on λευρὸν ἔλκος Suppl. 502.

379. ἀπλάτου. So Blomf., Dind., with Schütz for ἀπλήστων, which Hermann retains, remarking 'cur corrigatur quod caret vitio?' Cf. Eum. 53. But the transcribers were in the habit of confounding these forms (see on 916); and Pindar, whose description Aeschylus seems to have had in view, has ἀπλάτου



καίπερ κεραυνῷ Ζηνὸς ἠνθρακωμένος. 380

σὺ δ' οὐκ ἄπειρος, οὐδ' ἐμοῦ διδασκάλου

χρῆζεις· σεαυτὸν σῶζ' ὅπως ἐπίστασαι·

ἐγὼ δὲ τὴν παροῦσαν ἀντλήσω τύχην, (375)

ἔστ' ἂν Διὸς φρόνημα λωφήσῃ χόλου.

ΩΚ. οὐκουν, Προμηθεῦ, τοῦτο γινώσκεις, ὅτι 385

† ὀργῆς νοσοῦσης εἰσὶν ἱατροὶ λόγοι ;

ΠΡ. εἰάν τις ἐν καιρῷ γε μαλθάσῃ κέαρ,

καὶ μὴ σφυδῶντα θυμὸν ἰσχυαίνει βίᾳ. (380)

ΩΚ. ἐν τῷ προμηθεῖσθαι δὲ καὶ τολμᾶν τίνα

πυρὸς ἀγνόταται παγαί. The danger of approaching the crater in an eruption naturally suggested itself. The later Scholiast explains ἀκορέστου, ἀκρατήτου, because volcanic fires are inextinguishable.

382. ὅπως ἐπίστασαι, i. e. by timely compliance, which you know how to adopt, though I do not. See on 342, and Eum. 551.—ἄπειρος, as Hermann thinks, refers to 332.

386. ὀργῆς νοσοῦσης. There is much uncertainty about this reading, though found in all the MSS., and supported by Cicero's version of the passage, Tusc. iii. 31, 'atqui, Promethen, te hoc tenere existimo, Mederi posse rationem (fort. orationem) iracundiae.' Stobaeus also, xx. 13, quotes ὀργῆς ματάλας εἰσὶν αἰτιοὶ λόγοι, where ἱατροὶ is probably the true reading. Thus there can be no doubt that ὀργῆς is an ancient variant, if not the genuine word. But Plutarch, Eustathius, and Isocrates (p. 167) read ψυχῆς for ὀργῆς, and as the latter word may have been a gloss for ψυχῆς νοσοῦσης, 'a disordered mind,' Hermann agrees with Blomfield in supposing that ψυχῆς was the original reading. Euripides had the passage in view, but his parody proves nothing. Hippol. 480, εἰσὶν δ' ἐπὶ φαῖ καὶ λόγοι θελκτικῆριον φανήσεται τι τῆσδε φάρμακον νόσου, for νόσος there means a physical disorder. In the sense of *anger*, ὀργή cannot be said νοσεῖν, since it is in itself a disease; and the sense of *temper* seems too ambiguous to have been used in a sententious verse. This however is the view taken by Pauw and Wellauer. Dindorf corrects ὀργῆς ζεύσεως, for which he fancies he has some authority in a passage of Themistius (Or. vii. p. 98). The Schol.

has nothing explicit in οἱ λόγοι οἱ παρακλητικοὶ θεραπεύουσι τὴν ὀργὴν ἀγριαίνουσαν καὶ ἐπαυρομένην, though this shows that he certainly found ὀργῆς, and probably νοσοῦσης.

388. σφυδῶντα. Hermann gives this as the reading of the MS. Med., but in R. Merkel's transcript it is σφριγῶντα. The former word is recognized by Hesychius. The latter is twice used by Euripides, Suppl. 478. Androm. 196. The metaphor is derived from reducing a swelling by softening applications and not by violent pressure, which only inflames the sore. See note on 490. Plat. Gorg. p. 522, Δ, τοὺς νεωτάτους ὁμῶν διαφθεῖρει τέμνων τε καὶ κῶαν, καὶ ἰσχυαίνων καὶ πύλγων ἀπορεῖν ποιεῖ. Cicero, *ut sup.* 'Siquidem qui tempestivam medicinam admovens Non ad gravescens volnus illidat manus.' The argument runs thus: 'Don't you know that even an obstinate man may be talked over?—Yes, if you address him prudently, and do not exasperate him.—What then if I should venture to approach Zeus cautiously? Can there be any harm in trying?—You will lose your labour and be thought a fool for your pains.—Well, be it so, as long as I am really wise.—If you do not mind the odious charge of folly, I do.—I see it is hopeless to convince you: I shall depart.'

389. προμηθεῖσθαι καὶ τολμᾶν. The position of the article so as to comprise both infinitives shows the sense to be 'in being venturesome with due caution,' i. e. in boldness combined with prudence. Similarly Eur. frag. Alcmen. 100, σκαιόν τι χρῆμ' ὃ πλοῦτος ἢ τ' ἀπειρία, 'wealth when accompanied by inexperience.' The Med. and others have προθυμείσθαι, by a very common confusion.



- ὁρᾷς ἐνούσαν ζημίαν ; δίδασκέ με. 390
- ΠΡ. μόχθον περισσὸν κουφόνουν τ' εὐηθίαν.
- ΩΚ. ἔα με τῇδε τῇ νόσῳ νοσεῖν, ἐπεὶ  
κέρδιστον εἶ φρονούντα μὴ δοκεῖν φρονεῖν. (385)
- ΠΡ. ἐμὸν δοκήσει τὰμπλάκημ' εἶναι τόδε.
- ΩΚ. σαφῶς μ' ἐς οἶκον σὸς λόγος στέλλει πάλιν, 395
- ΠΡ. μὴ γάρ σε θρῆνος οὐμὸς εἰς ἔχθραν βάλλη.
- ΩΚ. ἦ τῷ νέον θακοῦντι παγκρατεῖς ἔδρας ;
- ΠΡ. τούτου φυλάσσου μὴ ποτ' ἀχθεσθῇ κέαρ. (390)
- ΩΚ. ἦ σῆ, Προμηθεῦ, ξυμφορὰ διδάσκαλος.
- ΠΡ. στέλλον, κομίζου, σῶζε τὸν παρόντα νοῦν, 400
- ΩΚ. ὀρμωμένῳ μοι τόνδ' ἐθώυξας λόγον·  
λευρὸν γὰρ οἶμον αἰθέρος ψαίρει πτεροῖς  
τετρασκελῆς οἰωνός· ἄσμενος δέ ταν (395)  
σταθμοῖς ἐν οἰκείοισι κάμψιεν γόνυ. 404
- ΧΟ. στένω σε τὰς οὐλομένας τύχας, Προμηθεῦ· στρ. α.

392. νόσφ. Some MSS. have τήνδε τὴν νόσον. Elmsley compares Trach. 544, νοσοῦντι κείνῳ πολλὰ τῇδε τῇ νόσῳ. The νόσος meant is of course εὐηθία, which, as Mr. Blakesley observes on Herod. iii. 140, is the reverse of 'knowingness,' properly the guileless simplicity of a noble and unsuspecting nature. Schol. Med. ἔα με παρακινδυνεύειν ὑπὲρ σοῦ· ἄμεινόν μοι ἐστὶν εἶ φρονούντα σοὶ δοκεῖν τοῖς ἐξωθεν ἀφρονεῖν. In this idiom (for the μὴ here belongs to δοκεῖν) οὐ δοκῶ φρονεῖν stands for δοκῶ μὴ φρονεῖν, 'to seem not to be wise.' 'I do not mind,' he says, 'the suspicion of being a simpleton, for that is often a wise policy,' viz. in disarming opposition. See examples of this use on Eur. Med. 67, to which add Eur. El. 925. Iph. T. 802.

394. ἐμὸν δοκήσει. Prometheus fears lest he should be thought foolish for sending Ocean on such a mission, rather than Ocean for undertaking it. Hermann confidently reads δόκει σὺ, understanding the verse very differently.

396. μὴ γάρ. 'True, for I fear lest your commiseration for me should bring you into enmity.' So τὴν ἐμὴν αἰδῶ, Pers. 695. οἶκτος ὁ σὸς, the pity which is felt for you, Eur. Ion 1276.

398. This verse seems to be ironically

said; and accordingly the answer conveys something of a repartee. It is clear that they part a little ruffled in temper.

400. στέλλου. Schol. εὐλαβήθητι. The next verse clearly implies that the sense of στέλλεσθαι is the usual one, 'set off,' 'prepare for your departure.' So also κομίζου, as in Suppl. 926, κομίζου δ' ὥς τάχιστα ἀπ' ὀμμάτων. Probably the note of the Schol. belongs to φυλάσσου, v. 398.

402. λευράν. Hermann has λευράν from two MSS., comparing Alcest. 838, ὀρθὴν παρ' οἶμον. Like τρίβος, οἶμος is of two genders. See sup. 2. Suppl. 1025. —ψαίρει, 'flaps,' is said to be a nautical word, applied to sails. Schol. recent. κυρίως δὲ ἡ λέξις ἐπὶ τῶν λαϊφῶν τῶν χωρὶς ἀνέμων κινουμένων λέγεται. Hence it is well used of that motion of the wings which shows impatience to start but does not cause progress. Aristoph., Av. 1717, has αἶραι διαψαίρουσι πλεκτανὴν καπνοῦ.—τετρασκελῆς, see sup. 294.

403. ἄσμενος δέ ταν. The τοι ἄν gives a tone of affected indifference as to whether Prometheus accepts or rejects the proffered advice; 'I dare say he will be glad enough to rest in his stall at home.'

405. Schol. τὸ στάσιμον ἄδει ὁ χορὸς ἐπὶ τῆς γῆς κατεληλυθώς. The chorus

δακρυσίστακτον ἀπ' ὅσων ραδινῶν δ' εἰβομένα ρέος  
παρειὰν (400)

νοτίοις ἔτεγξα παγαῖς 410

ἄμέγαρτα γὰρ τάδε Ζεὺς ἰδίοις νόμοις κρατύνων  
ὑπερήφανον θεοῖς τοῖς πάρος ἐνδείκνυσιν αἰχμάν· (405)

πρόπασα δ' ἤδη στονόεν λέλακε χώρα, ἀντ. α.

μεγαλοσχήμενά τ' ἀρχαιοπρεπῇ \*δακρυχέει στένουσα  
τὰν σὰν 417

ξυνομαιμόνων τε τιμὰν,

ὁπόσοι τ' ἔποικον ἀγνᾶς Ἀσίας ἔδος νέμονται, 420 (410)

μεγαλοστόνοισι σοῖς πῆμασι συγκάμνουσι θνατοῖ·

Κολχίδος τε γὰς ἔνοικοι στρ. β'. (415)

παρθένοι, μάχας ἄτρεστοι,

καὶ Σκύθης ὄμιλος, οἳ γὰς 425

ἔσχατον τόπον ἀμφὶ Μαιῶτιν ἔχουσι λίμναν·

† Ἀραβίας τ' ἄρειον ἄνθος, ἀντ. β'. (420)

opens in the metre Ionic a minore, which passes into trochaic, as in the final ode of the Supplices, with a glyconeian verse. The first line has an anacrusis (see 137), and many of the feet are not pure, but ἀνακλώμενοι, 'broken up,' - - - -, or - - -, for - - - -.

406. The MSS. give δακρυσίστακτον δ' ἀντ. α. and λειβομένα. Hermann has successfully restored this and the antistrophic verse. He compares Antig. 527, φιλάδελφα κάτω δάκρυ εἰβομένη. For the position of δὲ compare Suppl. 9. Most editors follow Heath in omitting λειβομένα and reading ἔτεγξε with one MS.

411. ἀμέγαρτα, 'unenviable,' Suppl. 631. 'For Zeus, governing thus insolently (or invidiously) by laws of his own, is giving to the former gods a proof of his haughty temper.' Hermann places a stop after τάδε, with Rob. and one MS. See sup. 156. 194. Suppl. 590.

412. αἰχμάν. In Aeschylus the word appears to signify *indoles*, as Ag. 467, Cho. 619, from αἶσσα, like θυμὸς, from θύω, in both the notion of *impulse* prevailing, according to the natural temperament of the Greeks.

417. στένουσα. The MSS. vary between this and στένουσι. Hermann acutely perceived that a word has been

lost, and hence it follows that the grammarians changed the participle into a verb as a matter of necessity. The preceding epithets well express the grandeur and antiquity of the Saturnian dynasty contrasted with the new reforms of Zeus. On ξυνομαιμόνων see 213.

420. ἔποικον ἔδος. A mere periphrasis for ἐποιέα, the colonies of Asia Minor, by which the poet means to express the eastern Greeks, before he proceeds to enumerate βάρβαροι. See on Pers. 878. The Schol. notices the anachronism.

423. Κολχίδος. The Amazons are meant; see Suppl. 277.—μάχας is the accusative, like δεινὸν μάχην Pers. 27. φοβερός βοᾶν Suppl. 868.

425. γὰς ἔσχατον τόπον. The geographical meaning of this will appear from the note on 292. Eastward, or rather to the N.E., of the Sea of Azov they imagined the great stream of Oceanus would be met.

427. Ἀραβίας. This word is generally thought to be corrupt, on the ground that Aeschylus could hardly have been so ignorant of geography as to believe that Arabia extended as far northward as the Caspian Sea; and nothing is known of any Scythian people of the same name. There is a remarkable verse in Plaut.

ὑψίκρημνον οἷ πόλισμα

Καυκάσου πέλας νέμονται,

430

δαΐος στρατὸς, ὄξυπρώροισι βρέμων ἐν αἰχμαῖς.

μόνον δὴ πρόσθεν ἄλλον ἐν πόνοις [στρ. γ'.] (425)

δαμέντ' ἀδαμαντοδέτοις

Τιτᾶνα λύμαις εἰσιδόμεν θεῶν

435

Ἄτλανθ', ὅς αἰὲν

ὑπέροχον σθένος κραταῖον

οὐράνιον τε πόλον

Trin. 934, 'Omnium primum in Pontum advecti ad Arabiam terram sumus.—CH. Eho, an etiam in Ponto Arabia est?' We may make very large allowances for geographical ignorance in the time of Aeschylus. Mr. Burges suggests Ἀβάριες τ', from Ἀβάρης the Hyperborean, whose arrow, which some have supposed to be a compass, is well known from Herod. iv. 36. Hermann's conjecture, Σαρματῶν, is a more probable one, for it has at once metre, geography, and the resemblance of letters in its favour. The character of the Sarmatae as a warlike race is borne out by Dionys. Perieg. 652; ἦτοι μὲν λίμνης Μαιώτιδος ἀγχι νέμονται. Αὐτοὶ Μαιῶται τε καὶ ἔθνεα Σαυροματῶν, Ἑσθλὸν Ἐνναλίον γένος Ἀρεος.

429. ὑψίκρημνον. The MSS. add θ', which the metre shows must be omitted. Indeed, the Schol. observes λείπει θ καί.

430. Καυκάσου πέλας. Hermann writes πύλας (as Mr. Burges had also proposed); showing from Pliny and other writers that there was a pass called the Caspian or Caucasian gates; and he observes that a 'lofty settlement' ought to be sought for on rather than near Caucasus. Strabo indeed makes frequent mention of the Κάσπιαί πύλαι. The correction however is far from necessary. Perhaps in Cho. 719 we should write ποὶ δὴ πατεῖς, Κίλισσα, δωμάτων πέλας; for πύλας.

433. In the epodus, as it has hitherto been considered, it is probable that serious corruptions exist. Hermann, by doing some violence to the text, has arranged it into strophe and antistrophe as follows:—

στρ. γ'.

μόνον δὲ πρόσθεν ἐν πόνοις  
δαμέντ' ἀδαμαντοδέτοις Τιτᾶνα λύ-  
μαις εἰσιδόμεν θεῶν

Ἄτλαντος ὑπέροχον σθένος κραταῖον,  
ὅς γὰρ οὐράνιον τε πόλον  
νώτοις ὑποστεγάζει.

ἀντίστρ. γ'.

βοᾷ δὲ πόντιος κλύδων

\* \* \* \* \*

ξυμπίτνων, στένει βυθός,  
κελαινὸς Ἄϊδος ὑποβρέμει μυχὸς γῆς,  
παγαί θ' ἀγνωρῶτων ποταμῶν  
στένουσιν ἄλγος οἰκτρὸν.

This seems better than the arrangement of Dindorf, which introduces at least as much change, e. g. σθένος κραταῖον γῆς οὐράνιον τε πόλον νότοις ὀχῶν στεγάζει.

434. ἀδαμαντοδέτοις. This is only found in one MS: The rest have ἀκαμαντοδέτοις. Weil ἀκάμπτοις. There is no mention elsewhere of Atlas being chained, so that the 'adamant' here must be that of Necessity, as in Hor. Od. iii. 24, 6. Madvig (Adv. Crit. i. p. 191) reads ἐντόνοις δαμέντ' ἀδαμαντοδέτοις τε Τιτᾶνα λύμαις εἰσιδόμεν.

435. εἰσιδόμεν. Compare the omission of the augment in ἐρέθισε, sup. 188.

437. This passage, as it stands, can hardly be construed; for few will approve of Scholefield's view, that σθένος πόλον τε is for σθένος πόλου. As a general rule, such artificial constructions are not Aeschylean. May we read ὑπερέχει, i. e. ἀνέχει, 'holds up,' or 'sustains his strength in a standing posture'? Cf. Pind. Pyth. ii. 89. This would remove all difficulty by the slight change of O into E, and the final ν into ι, but then we may search in vain for an instance of ὑπερέχειν in a similar sense. Literally, ὑπέροχον may mean 'riding on him.' On the word πόλον, which means the whole revolving firmament, see Mr. Blakesley's note on Herod. ii. 109.



|| νώτοις ὑποστενάζει. (430)

βοᾷ δὲ πόντιος κλύδων

[ἀντ. γ'.]

ξυμπίνων, στένει βυθός,

440

κελαινὸς δ' Αἴδος ὑποβρέμει μυχὸς γᾶς,

παγαί θ' ἀγνορύτων ποταμῶν

στένουσιν ἄλγος οἰκτρόν. (435)

ΠΡ. μή τοι χλιδῇ δοκεῖτε μηδ' αὐθαδία

σιγᾶν με· συννοία δὲ δάπτομαί κέαρ

445

ὀρῶν ἑμαυτὸν ᾧδε προσσελούμενον.

439. νώτοις ὑποστενάζει. This is only a brief expression, as the Schol. Med. remarks, for *μετὰ στεναγμοῦ φέρι*. Cf. sup. 356. There seems no just ground for admitting Hermann's *ὑποστενάζει*, though it is in some slight degree defended by Ἀτλαντος ἄθλον οὐρανοστεγῇ, frag. 298. The mention of his groans is in fact essential to the context, for the poet goes on to say that the elements roar in unison. It seems less appropriate to understand *ξυμπίνων* of sympathy with Prometheus, referring back to 421. As the neighbouring nations lament for *him*, so the elements alone condole with Atlas in the remote west. And thus the two cases are completely parallel. There was some fabled connexion too between the west and the abode of Pluto (*ἔσπερος* *θεός*, Oed. Tyr. 177, cf. inf. 825), which thus re-echoes to the groans of Atlas, but not to those of Prometheus in the east.

441. Αἴδος. 'The dark recess of the unseen world rumbles underground.' Hesiod has (Scut. Herc. 227), Αἴδος *κυνέη*, 'the cap of invisibility.' The omission of δὲ, which Dindorf prints after Αἴδος, is certainly very plausible. Cf. 429.

442. ἀγνορύτων. The Med. has ἀγνωρύτων. Compare πολύρυτον Suppl. 822. θεόστυον and λαβρόστυον inf. 615. 617, where the MSS. as usual double the σ.

444. χλιδῇ. The Schol. remarks that epic and tragic characters are sometimes silent through obstinacy, sometimes through grief, or through circumspection.

445. συννοία. Reflection on what he had done and the reward he had met with. Eur. Heracl. 381, τί μοι σύννοϊαν ὕμῃσιν φέρων ἦκεις; Andr. 805, πατρός τ' ἐρημωθείσα συννοία θ' ἅμα οἶον δέδρακεν

ἔργον. Like all proud men, Prometheus dwells indignantly on the sense of unrequited merit. The art of the poet is shown in this, that he powerfully enlists our sympathies with the sufferer, even though a boaster and a blasphemer against Zeus. Humanity sides with the philanthropist, while our sense of justice condemns the rebel; and humanity prevails in our estimate of the character.

446. πρόσσελούμενον. The MSS. give either *προσηλούμενον* or *προσελούμενον*, one only having *προσσελούμενον*, whence Hermann gives *προσσελούμενον*. He calls the reading in the text 'mira et inaudita forma,' and Buttmann's explanation of it in the Lexilogus 'perplexa.' That eminent scholar refers it to *πρό* and *ἔλω* with the digamma, the aspirate being represented by σ, as in *suavis* compared with *ἄδύς*. Thus *προσσελεῖν* would mean *proculcare*, and by transposing F, we have *προφσελεῖν*, or *προσελεῖν*. Compare σφάλλειν and σφέλας. The word occurs only in one other passage, Ar. Ran. 730, where the Ravenna MS. has *προσελεοῦμεν*, but the Etymol. Mag. in *προσέληνοι* (p. 690. 11) recognizes *προσελεῖν*, τὸ ὑβρίζειν. Hermann's long and learned note cannot be epitomized with justice to himself; but his conclusion is that *σέλλειν* (found in Eustath. p. 1041) is a form of *ἐλλειν*, ἔλλειν. To this he refers *σέλας*, *σελήνη*, and the name *Σέλλος*, Ar. Vesp. 325. 1243, which he interprets from the context *ἀλαζών*. The primary idea was vibratory motion or rotation, whence that of shooting and boasting (*jactare*), throwing at, insulting, &c. easily arose. It is possible that *προφσελεῖν* remained the traditional pronunciation even when *προσελεῖν* was the written form; and if so, this must be added to the many words like ἱππομέ-

καίτοι θεοῖσι τοῖς νέοις τούτοις γέρα  
τίς ἄλλος ἢ ᾧ παντελῶς διώρισεν ; (440)

ἀλλ' αὐτὰ σιγῶ· καὶ γὰρ εἰδυῖαισιν ἂν  
ὑμῖν λέγοιμι. τὰν βροτοῖς δὲ πῆματα 450  
ἀκούσαθ', ὡς σφᾶς νηπίους ὄντας τὸ πρὶν  
ἔννοους ἔθηκα καὶ φρενῶν ἐπηβόλους.

λέξω δὲ μέμψιν οὕτιν' ἀνθρώποις ἔχων, (445)

• ἀλλ' ὦν δέδωκ' εὐνοίαν ἐξηγούμενος·  
οἱ πρῶτα μὲν βλέποντες ἔβλεπον μάτην, 455

κλύοντες οὐκ ἤκουον· ἀλλ' ὀνειράτων  
ἀλίγκιοι μορφαῖσι τὸν μακρὸν χρόνον  
ἔφυρον εἰκῇ πάντα, κοῦτε πλινθυφεῖς (450)

δόμους προσείλους ᾗσαν, οὐ ξυλουργίαν·  
κατῶρυχες δ' ἔναιον, ὥστ' ἀήσυροι 460  
μύρμηκες, ἄντρων ἐν μυχοῖς ἀνηλίους.  
ᾗν δ' οὐδὲν αὐτοῖς οὔτε χείματος τέκμαρ,

δοντας, φαιοχίτωνες, Cho. 1038, which had a metrical power beyond that of their actual letters. See on Theb. 159. 483. Pers. 299. Dr. Donaldson (*New Crat.* § 461) accepts Buttmann's view, comparing γλήνη, σελήνη, and προυγεῖν (Hesych. προηπλακίζειν, ὑβρίζειν). But G. Curtius (*Greek Etymology*, ii. 555) says that "according to the latest of the complete discussions of the question, this explanation is hardly tenable."

448. τίς ἄλλος ἢ ᾧ; i. e. though Zeus allotted the privileges and prerogatives to each, it was on the suggestion and by the advice of Prometheus.

450. πῆματα. The sufferings and inconveniences described 455—65. There is no reason for correcting εὐρήματα, as proposed in Phil. Mus. Cant. i. p. 687.

453. μέμψιν. 'Not with any wish to disparage mankind,' i. e. to represent them as being in a worse plight than they really were. See on Suppl. 10. So μομφὰν ἔχων, Pind. Isthm. iii. 54. τῷ ὑπηκόῳ κατὰ μέμψιν ἔχει, Thuc. ii. 41.—ὦν δέδωκα, i. e. ἂ (not οἷς) δέδωκα, 'the good intention of my gifts.' Cf. Thuc. ii. 40, ad fin. δι' εὐνοίας ὦν δέδωκε, though others read ᾧ δέδωκε.

456. κλύοντες οὐκ ἤκουον. So κλύειν, ἀκούσαι, Cho. 5, κλίνειν referring to physical, ἀκούειν to the intellectual faculty (*audire* and *auscultare*). Hom. II. xv.

128, οὔατ' ἀκούμεν ἐστὶ, νόος δ' ἀπόλωλε καὶ αἰδώς. Phoen. 919, οὐκ ἔκλουν, οὐκ ἤκουον.

458. ἔφυρον. See on Theb. 48. Plat. Phaed. § 105, ἄλλον τρόπον αὐτὸς εἰκῇ φύρω. Eur. Suppl. 201, αἰνῶ δ' ὅς ἡμῖν βλοτον ἐκ πεφυρμένου καὶ θηριώδους θεῶν διεσταθμῆσατο.

459. προσείλους, 'turned to the sun.' Photius, πρόσειλος· πρὸς τὴν τοῦ ἡλίου ἀγλὴν ἐστραμμένος. The word εἰλη had especial reference to the *apricatio* or basking in the sun (Suppl. 726), as Ar. Vesp. 771, ἦν ἐξέχρη εἰλη κατ' ὕρθρον, ἡλιάσει πρὸς ἥλιον. Thus δόμοι πρόσειλοι are opposed to ἄντρα ἀνήλια 461.—ᾗσαν for ᾗδεσαν.

460. κατῶρυχες, implying that the caves or pits were artificially made, as may be seen to this day in the ancient Celtic encampment above Weston-super-Mare.—ἀήσυροι, 'light as air,' or 'light enough to be blown away.' The word is from ἀήτης, 'a blast,' with the termination υρος, as in ἀλμυρὸς, and is for ἀήτυρος. Compare ζέφυρος, εὖρος, αἶρα, connected with (όφος, ἡώς, ἀήρ. (Buttmann, Lexil. in v. ἀήρ, § 8.) Apoll. Rhod. ii. 1002, speaking of Boreas, αὐτὰρ ὄγ' ἡμάτιος μὲν ἐν οὐρεσι φύλλ' ἐτίνασσε, τυτθὸν ἐπ' ἀκρατάτοισιν ἀήσυρος ἀκρεμόνεσσιν.



οὐτ' ἀνθεμώδους ἦρος, οὔτε καρπίμον (455)

θέρους βέβαιον, ἀλλ' ἄτερ γνώμης τὸ πᾶν  
ἔπρασσον, ἔς τε δὴ σφιν ἀντολὰς ἔγῳ 465

ἀστρων ἔδειξα τὰς τε δυσκρίτους δύσεις.

καὶ μὴν ἀριθμὸν, ἔξοχον σοφισμάτων,

ἔξηϋρον αὐτοῖς, γραμμάτων τε συνθέσεις, (460)

μνήμης ἀπάντων μουσομήτορ' ἐργάνην

κάλυντα πρῶτος ἐν ζυγοῖσι κνώδαλα 470

ζεύγλαισι δουλεύοντα σώμασιν θ', ὅπως

464. βέβαιον. On which they could rely with certainty, and beyond mere guesses arising from changes of heat or cold. The improvement in this respect he attributes to astronomy, viz. that rude form of it which commenced with observing the risings and settings of the stars, as the watchman did in Ag. 7.

466. δυσκρίτους δύσεις. Hermann, failing to see the exact force of the epithet, reads φύσεις. The meaning has been happily explained by Mr. Blakesley on Herod. ii. 4, from the difficulty of distinguishing the true from the apparent or heliacal setting of a star, owing to its obscuration by the sun's rays.

467. ἔξοχον. The Pythagoreans considered the best of all sciences was that of numbers. See Aelian, Var. Hist. iv. 17, ἔλεγε (Πυθαγόρας) ὅτι πάντων σοφώτατος δ' ἀριθμός. Euripides copied this passage closely in his Palamedes, as Hermann has pointed out:—

βλὸν διόκησ' ὄντα πρὶν πεφυρμένον  
θηρσὶν θ' ὅμοιον· πρῶτα μὲν τὸν πάν-  
σοφον

ἀριθμὸν εὗρηκ' ἔξοχον σοφισμάτων.

See also Eur. Suppl. 200 seqq.

469. μνήμης. The arguments of Hermann seem all but conclusive in favour of the genitive, which is Hemsterhuis' correction for μνήμην θ'. In the first place, the θ' is added in the Med. by a later hand; secondly, Prometheus did not invent the putting together of letters and memory,—the latter, so far as it was a technical matter, being ascribed to Simonides,—but he invented the former as a means of recording every event. Thus ἐργάνη μνήμης is simply 'the maker of memory,' i. e. an artificial aid to it; and μουσομήτορα implies that this is done by giving birth to literature. The strict meaning of ἐργάνη (compare ὀρκάνη, Theb. 336)

seems to be 'a tool' or working-implement; but it is better to render the phrase rather less closely, 'the means of recording all things by the aid of literature.' There is also an allusion to Mnemosyne being popularly called the mother of the Muses. See Hes. Theog. 54. 916. Hom. Hymn. ad Merc. 430. Plutarch, De educandis liberis, § xiii. διὰ τοῦτο μητέρα τῶν Μουσῶν ἐμβολόγησαν εἶναι τὴν Μνημοσύνην, αἰνιττομένοι καὶ παραδηλοῦντες ὅτι οὕτως οὐδὲν γεννᾶν καὶ τρέφειν ὥς ἡ μνήμη πέφυκε. Euripides also in the Palamedes elegantly called letters λήθης φάρμακα. Plat. Phaedr. p. 274, E, ἐπειδὴ δὲ ἐπὶ τοῖς γράμμασιν ἦν, τοῦτο δὲ, ὃ βασιλεῖ, τὸ μάθημα, ἔφη ὁ Θεὺς, σοφωτέρους Αἰγυπτίους καὶ μνημονικωτέρους παρέξει μνήμης τε γὰρ καὶ σοφίας φάρμακον εὐρέθη. Theaet. p. 191, D, δῶρον αὐτὸ φῶμεν εἶναι τῆς τῶν Μουσῶν μητρὸς Μνημοσύνης. Euthydem. p. 275, D, καθάπερ οἱ ποιεῖται, δέομαι ἀρχόμενος τῆς διηγήσεως Μούσας τε καὶ Μνημοσύνην ἐπικαλεῖσθαι. Hermann distinguishes between ἐργάνη effectio and ἐργάτις effectrix. The former however was used as an epithet of Athene: see Soph. frag. 724.

471. δουλεύοντα. 'Submitting themselves to the collar and to the burden of men's bodies,' i. e. adapted both for draught and for riding. So Tibullus, ii. 1, 41, 'illi etiam tauros primi docuisse feruntur Servitium, et plaustrum supposuisse rotam.' Hermann is probably right in his view of this passage, which is also that taken by the later Scholiast, ζῷα δουλεύοντα καὶ ἐν ζεύγλαις καὶ ἐν σώμασιν. The usual punctuation is after δουλεύοντα, the sense being continued thus: 'And that by their bodies they might relieve men from their heaviest toils, I brought horses under chariots.' And this is certainly at first sight the



θνητοῖς μεγίστων διάδοχοι μοχθημάτων  
 γένουινθ' ὑφ' ἄρμα τ' ἤγαγον φιληνίους *met.* (465)  
 ἵππους, ἄγαλμα τῆς ὑπερπλούτου χλιδῆς.  
 θαλασσόπλαγκτα δ' οὔτις ἄλλος ἀντ' ἐμοῦ 475  
 λινόπτερ' ἠῦρε ναυτίλων ὀχήματα.  
 τοιαῦτα μηχανήματ' ἐξευρὼν τάλας  
 βροτοῖσιν αὐτὸς οὐκ ἔχω σόφισμ' ὅτῳ (470)  
 τῆς νῦν παρούσης πημονῆς ἀπαλλαγῶ.

ΧΟ. πέπονθας αἰκὲς πῆμ'. ἀποσφαλεῖς φρενῶν 480  
 πλανᾷ, κακὸς δ' ἱατρὸς ὥς τις, ἐς νόσον  
 πεσὼν ἀθυμεῖς, καὶ σεαυτὸν οὐκ ἔχεις  
 εὐρεῖν ὁποίοις φαρμάκοις ἰάσιμος. (475)

ΠΡ. τὰ λοιπά μου κλύνουσα θανμάσει πλέον,  
 οἷας τέχνας τε καὶ πόρους ἐμῆσάμην. 485  
 τὸ μὲν μέγιστον, εἴ τις ἐς νόσον πέσοι,  
 οὐκ ἦν ἀλέξῃμ' οὐδέν, οὔτε βρώσιμον,

more natural meaning. But then the term applied to animals for riding was, as Hermann shows from several grammarians, *σωματηγὸρ* or *σωματηγούντες*. See on Suppl. 281. So τοῖς τὰ ἐαντῶν σώματα ἄγουσιν ἵπποις, Xen. Anab. i. ad fin. Dindorf adopts Hermann's punctuation, but gives σάγμασιν θ'. ζεύγλη was that part of the yoke which encircled the neck. Hom. Il. xix. 406, πᾶσα δὲ χαλτῇ ζεύγλης ἐξεριπούσα παρὰ ζυγὸν οὐδας ἵκανε.

473. ὑφ' ἄρμα τ'. So one MS. for the vulg. ὑφ' ἄρματ'. The sense is, 'beside this, I taught them how to train horses for chariot-racing.' The horse was a superfluity,—a luxury and a display at the games rather than a necessity. Schol. Med. τὸ γὰρ ἐποχεῖσθαι ἵπποις πλουσίῳ ἐστί. So Alcibiades was considered extravagant in his ἵπποτροφία, Thucyd. vi. 15, and he himself boasts of his seven chariots at the Olympic games in the very next chapter. So also in Eur. Troad. 1211, the Trojans are said to pursue horsemanship, but not in excess, οὐκ ἐς πλῆσμονα θηράμενοι, like the Hellenes. Herodotus speaks of οἰκίῃ τεθριπποτρόφον, vi. 35, and similarly Demosthenes, p. 1046, ἵπποτρόφος ἀγαθὸς ἐστί καὶ φιλότιμος, ἅτε νέος καὶ πλούσιος καὶ ἰσχυρὸς ὢν. Pausan. iii. 15, 1, Κυνίσκα—πρώτῃ ἵπποτρόφῃσε γυναικῶν, καὶ Ὀλυμπιάδι πρώτῃ

νίκην ἀνείλετο ἄρματι.

480. "The chorus interrupt the account of the improvements conferred on man (μεσολαβοῦσι τὴν ἐκθεσιν τῶν κατορθωμάτων) to allow a brief pause to Aeschylus' actor." Schol.—αἰκὲς πῆμ'. 'The calamity that has befallen you is a humiliating one: you have gone wrong through an error of judgment, and then, like a bad physician, you despair of finding a cure.' It is the combination of both circumstances that constitutes the *aikia*, or discreditable state of the case. Hermann, not seeing this, calls the punctuation in the text 'pessima ratio,' chiefly because it seems to him to convey a severer reproach to Prometheus than it was either the part or the character of the chorus to administer. But the chorus only means to assent to his own declaration, that having helped others he could not help himself. The blame, if any, was self-imposed. Impressed with the above notion, Hermann omits πλανᾷ, and reads thus: κακὸς δ' ἱατρὸς ὥς τις ἐς νόσον πεσὼν κακοῖς ἀθυμεῖς, κ.τ.λ., in which the pointless repetition of κακοῖς and κακὸς is most objectionable, to say nothing of the *i* in ἱατρὸς, which was long in 386, and generally is so.

487. οὔτε βρώσιμον. Most MSS. have οὐδέ. But οὔτε—οὐ—οὔτε, or οὔτε—οὐ, is the usual idiom. See sup. 458. Theb.

- οὐ χριστόν, οὔτε πιστόν· ἀλλὰ φαρμάκων (480)  
 χρειὰ κατεσκεύλλοντο, πρὶν γ' ἐγὼ σφίσιν  
 ἔδειξα κράσεις ἡπίων ἀκεσμάτων, 490  
 αἷς τὰς ἀπάσας ἐξαμύνονται νόσους.  
 τρόπους τε πολλοὺς μαντικῆς ἐστοίχισα,  
 κάκρινα πρῶτος ἐξ ὄνειράτων ἃ χρὴ (485)  
 ὕπαρ γενέσθαι, κληδόνας τε δυσκρίτους  
 ἐγνώρισ' αὐτοῖς· ἐνοδίους τε συμβόλους 495  
 γαμφωνύχων τε πτῆσιν οἰωνῶν σκεθρῶς  
 διώρισ', οἰτινές τε δεξιῶι φύσιν,  
 εὐωνύμους τε, καὶ δίαιταν ἦντινα (490)  
 ἔχουσ' ἕκαστοι, καὶ πρὸς ἀλλήλους τίνες  
 ἔχθραι τε καὶ στέργηθρα καὶ ξυνεδρίαί· 500  
 σπλάγχχνων τε λειότητα, καὶ χροιάν τίνα

45. Oed. Col. 972. Orest. 46. Troad. 934. The practice of medicine was much in vogue with the Pythagoreans, which will account for the frequent metaphors and similes derived from this subject by Aeschylus. Aelian, Var. Hist. ix. 22, λέγουσι δὲ τοὺς Πυθαγορείους πάνν σφόδρα περὶ τὴν ἱατρικὴν σπουδάζειν τέχνην. On the various kinds of remedies in ancient use Blomfield has a good note in the Glossary. The Greeks had their φάρμακα πόσιμα or πιατά, draughts; ἐπίπαστα, powders (externally applied); βρώσιμα, which were taken solid; ἐγχρίσματα, embrocations, including lotions, &c.; κατὰπλαστα, plaisters, or poultices; ὁσφραντά, scents; εἰσφρηγτά, injections. The professors of the healing art were divided into physicians, who prescribed or applied any of the above; surgeons, who used the knife or the canter, τομὴ and καύσις, Ag. 822; and quacks or empirics, who had recourse to charms, ἐπιφάσαι, μαγεύματα, γοητεῖαι, philtres and amulets, περιπλάσαι. Hence Ajac. 581, οὐ πρὸς ἱατροῦ σοφοῦ θρηνεῖν ἐπιφάσαι πρὸς τομῶντι πῆματι.

492. τρόπους δὲ Blomf. and Hermann, with all the MSS. but the Med.

494. ὕπαρ γενέσθαι, lit. 'to become a waking reality.'—κληδόνας. This seems to comprise all sounds regarded as omens, from whatever source proceeding. They do not appear to have differed from φῆμαι, of which an example will be found in Od. xx. 100, compared with 120. They

included those 'aery tongues that syllable men's names, On sands, and shores, and desert wilderness' (Milton, Comus). Aelian, Var. Hist. iv. 17, (ἔλεγε Πυθαγόρας) ὁ πολλάκις ἐμπίπτων τοῖς ὦσιν ἤχος, φωνὴ τῶν κρείττωνων. Eur. Hel. 820, φῆμη τις οἶκον ἐν μυχοῖς ἰδρυμένη. The Romans attributed these mysterious (or fancied) sounds to Pan and the Fauni, Cic. de Div. ii. § 6. Lucret. iv. 582.

495. ἐνοδίους συμβόλους. 'Objects first met on a journey.' Suppl. 496, καὶ συμβόλοιςιν οὐ πολυστομεῖν χρειών. Soph. frag. 161. Schol. ad Av. 721, συμβόλους ἐποιοῦν τοὺς πρῶτα συναντῶντας. Hom. Hymn. Merc. 30, σύμβολον ἤδη μοι μέγ' ὀνήσιμον.

498. εὐωνύμους τε. The ancient Greeks observed birds with the face turned to the north. Hom. Il. xii. 238, τῶν οὔτι μετατρέπον· οὐδ' ἀλεγίζω, εἴτ' ἐπὶ δεξιῇ ἴωσι πρὸς ἧν τ' ἡέλιόν τε, εἴτ' ἐπ' ἀριστερὰ τοίγε ποτὶ ζόφον ἡρόεντα. Hence it is clear why these directions were lucky or unlucky, for the west was the abode of darkness and gloom, the east of the sun-god, with which joy and gladness were always associated. Hence also the sinistra avis was lucky to the Romans, who faced the south. Cic. de Legg. iii. 3, § 9.

500. ξυνεδρίαί. Abreschius appositely quotes Aristot. Hist. An. ix. 1, τὰς διεδρίας καὶ τὰς συνεδρίας οἱ μάντιες λαμβάνουσι, διέδρα μὲν τὰ πολέμια τιθέντες, συνέδρα δὲ τὰ εἰρηνόνοτα πρὸς ἄλληλα.

ἔχοντ' ἂν εἷη δαίμοσιν πρὸς ἡδονήν,  
 χολῆς λοβοῦ τε ποικίλην εὐμορφίαν. (495)  
 κνίσῃ τε κῶλα συγκαλυπτὰ καὶ μακρὰν  
 ὀσφὺν πυρώσας δυστέκμαρτον εἰς τέχνην 505  
 ὦδωσα θνητούς· καὶ φλογωπὰ σήματα  
 ἐξωμμάτωσα πρόσθεν ὄντ' ἐπάργεμα.  
 τοιαῦτα μὲν δὴ ταῦτ'· ἔνερθε δὲ χθονός (500)  
 κεκρυμμέν' ἀνθρώποισιν ὠφελήματα,  
 χαλκὸν, σίδηρον, ἄργυρον, χρυσόν τε τίς 510  
 φήσειεν ἂν πάροιθεν ἐξευρεῖν ἐμοῦ ;  
 οὐδεῖς, σάφ' οἶδα, μὴ μάτην φλύσαι θέλων.  
 βραχεῖ δὲ μύθῳ πάντα συλλήβδην μάθε, (505)  
 πᾶσαι τέχναι βροτοῖσιν ἐκ Προμηθέως.

503. χολῆς. 'The favourable appearance of the streaks in the lobe of the gall-bladder.' The λοβοί were certain seams or divisions of the liver, one of which included the gall-bladder, χολή. By ποικίλη either the *varied* or changing appearances are described, or simply the mottled and speckled aspect. The *λειότης* meant is the fulness and plumpness of the organs, as opposed to the shrivelled or wrinkled state. See on these and similar signs Cic. de Div. ii. 13. Hermann thinks a line has been lost, because 'fellis color et forma res alienae erant.' But he has no more right to assume this than the lexicographers have to distinguish χολή, gall, from χολαί, gall-bladder, in the early Greek of Aeschylus. The absence of the seam was a bad omen. Eur. Electr. 826, καὶ λοβὸς μὲν οὐ προσήν σπλάγχνοις. Cic. de Div. ii. 13, 'caput jecoris ex omni parte diligentissime considerant; si vero id non est inventum, nihil putant accidere potuisse tristius.' It is clear, however, that the chief point lies in ποικίλην, on account of χροαίν.

504. κνίσῃ συγκαλυπτὰ. Cf. Antig. 1011, μῆροί καλυπτῆς ἐξέκειντο πιμελῆς. The practice is well known from Homer. There is an allusion to the fraud practised by Prometheus in distributing the flesh and bones of an ox, Hes. Theog. 535—41.—μακρὰν ὀσφὺν, 'the long chine.' Aristot. Hist. An. i. 15, ὀποκάτω κατὰ τὴν γαστέρα τοῦ θώρακος ὀσφὺς, which

word he fancifully derives from ἰσοφυῖς in § 13. Hermann observes that μακρὰ is used because the chine of the sacrifice included the tail; and indeed this is clear from the description so fully given in Ar. Pac. 1053, &c.—πυρώσας, 'having roasted,' or first put to the fire.—τέχνην, i. e. τὴν τῶν ἐμπύρων.

507. ἐξωμμάτωσα, 'I made clear.' The word is properly applied to the removal of a cataract, ἄργεμον or λεύκαμα. The operation was known to the ancients, and is mentioned in Q. Smyrnaeus, i. 76—82. Hesych. ἀργέματα· τὰ ἐπὶ τῶν ὀφθαλμῶν λευκάματα. Hence Ar. Plut. 635, ἐξωμμάτῃ καὶ λελάμπρυνται κόρας, which the Schol. says is from the Phineus of Sophocles. See Suppl. 463. Cho. 839, where the simple form occurs. But in Eur. Oedip. frag. ii. it means 'to deprive of sight.' We have the simple ὀμματοῦν, 'to furnish with eyes,' in Suppl. 461. Cho. 839.—φλογωπὰ σήματα are signs derived from the pointed or cleft appearance of the flame. See Phoen. 1255.

512. φλύσαι, 'to babble.' Theb. 657, γράμματα ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.

514. ἐκ Προμηθέως. This is of course an allegory implying that all arts sprung from προμηθεία, the necessity of forecasting and providing for the increasing requirements of civilized life. Phoenician inventions are probably meant. See Curtius, Hist. Gr. i. p. 44.



ΧΟ. μή νυν βροτοὺς μὲν ὠφέλει καιροῦ πέρα, 515  
σαντοῦ δ' ἀκήδει δυστυχοῦντος· ὡς ἐγὼ  
εὐελπίς εἰμι τῶνδ' σ' ἐκ δεσμῶν ἔτι  
λυθέντα μηδὲν μείον ἰσχύσειν Διός. (510)

ΠΡ. οὐ ταῦτα ταύτῃ † Μοῖρά πω τελεσφόρος  
κράναι πέπρωται, μυρίαὶς δὲ πημοναῖς 520  
δύαις τε καμφθεῖς, ὧδε δεσμὰ φυγγάνω.  
τέχνη δ' Ἀνάγκης ἀσθενεστέρα μακρῶ.

ΧΟ. τίς οὖν Ἀνάγκης ἐστὶν οἰακοστροφός ; (515)

ΠΡ. Μοῖραι τρίμορφοι μνήμονές τ' Ἑρινύες.

ΧΟ. τούτων ἄρα Ζεὺς ἐστὶν ἀσθενέστερος ; 525

ΠΡ. οὐκ οὖν ἀν' ἐκφύγοι γε τὴν πεπρωμένην.

515. καιροῦ πέρα, *trans finem*, Hor. Od. i. 8, 12, 'beyond the mark,' *ultra scopum*. The contrary is *πρὸ καιροῦ*, before, or short of the mark, Ag. 355. This, if not the original, must have been a very early sense of *καίρος*. Hence λέγειν τὰ καίρια, 'to speak to the point,' Theb. 1, τυγχάνειν καιροῦ, Soph. El. 31, and many similar expressions. The other meanings are easily deduced from this; 1. *καίριος*, 'fatal,' hitting the part aimed at. 2. the point of time, opportunity. 3. moderation, like μέτρον, Suppl. 1045, because anything wide of the mark is extravagant or excessive.

516. ἀκήδει. *An Homeric word*, Il. xiv. 427. The negative applies to both imperatives.

517. ἐκ δεσμῶν. The Schol. seems to have found ἐκ λόγων, and the difference between ΔΕ and ΔΟ is small:—ἀφ' ὧν λέγεις καὶ λυθήσει, καὶ πλεόν Διὸς ἰσχύσεις. Or perhaps he intended to construe εὐελπίς εἰμι τῶνδε, and to supply ὧν λέγεις.

519. οὐ ταῦτα ταύτῃ. Ar. Equit. 843, οὐκ ἀγαθοὶ ταῦτ' ἐστὶ πω ταῦτ' μὰ τὴν Ποσειδῶ. See also Eur. Med. 365.—πέπρωται is here used personally (cf. v. 527), although Fate herself can hardly be said to be fated. So ἀρκῶ for ἀρκεῖ μοι, inf. 639, ξοικα μάτην ἐρεῖν, 1028, and such phrases as δίκαιός εἰμι ποιεῖν, &c. From the explanation of the Schol. Med., οὐ ταῦτα οὕτως πέπρωται, ἢ ἡ τελεσφόρος Μοῖρα ταχέως τὰ κατ' ἐμὲ κράνη καὶ πληρόση, we might infer that he read οὐ ταῦτα ταύτῃ, Μοῖραν ὡς τελεσφόρον κράναι, πέπρωται (where ταύτῃ ὡς = οὕτως

ᾧστε), or Μοῖρ' ὅπως τελεσφόρος κράνη, and perhaps this should be restored. 'Nondum adimpleta sunt fata, ut haec hunc exitum habeant.' Weil.

523. τίς οὖν. If, as you say, there is a power superior to and capable of overcoming these strong bonds, who is it that will call such power into action, and so ensure your delivery? The reply is, Fate; the same fate already mentioned in 519. Now it was evident, that if this Fate brought about a release, it must be against the will of Zeus; and hence the question is logically put by the chorus (525), 'Is then Zeus inferior to and under the control of Fate?'—*μνήμονες*, cf. Eum. 361.

526. ἐκφύγοι γε. The γε seems to give the same force as τὴν γε πεπρωμένην, for Prometheus evades a question to which a direct affirmative answer would have offended the simple piety of the chorus. See sup. 330. He alludes to the marriage with Thetis, inf. 783. This doctrine of fatalism is ridiculed by Lucian in the Ζεὺς Τραγωδίας, where Zeus says to Hercules, μεμῆθκας, οἶμαι, ὥς αἱ Μοῖραι τὰ τοιαῦτα μόναι δύνανται, ἡμεῖς δὲ ἄκυροι αὐτῶν ἐσμέν. But Pausanias describes a statue of Zeus in the Olympium at Megara with the Fates above his head, which he interprets as δηλαδὲ πάντων τὴν πεπρωμένην μόνῃ οἱ πείθεσθαι. Hume, Dialogues concerning Natural Religion, Part xi., "Benevolence, regulated by wisdom, and limited by necessity, may produce just such a world as the present." Q. Smyrn. xiii. 559, οὐνεκα Μοῖραις εἵκει καὶ μέγαλοιο Διὸς μένος.

- ΧΟ. τί γὰρ πέπρωται Ζηνὶ, πλὴν αἰὲ κρατεῖν ;  
 ΠΡ. τοῦτ' οὐκέτ' ἂν πύθοιο, μηδὲ λιπάρει. (520)  
 ΧΟ. ἧ πού τι σεμνόν ἐστιν ὃ ξυναμπέχεις.  
 ΠΡ. ἄλλου λόγου μέμνησθε, τόνδε δ' οὐδαμῶς 530  
 καιρὸς γεγωνεῖν, ἀλλὰ συγκαλυπτέος  
 ὅσον μάλιστα· τόνδε γὰρ σῶζων ἐγὼ  
 δεσμούς· αἰεκέις καὶ δῦας ἐκφυγγάνω. (525)  
 ΧΟ. μηδ' αὖ ὃ πάντα νέμων στρ. α.  
 θεῖτ' ἐμᾷ γνώμα κράτος ἀντίπαλον Ζεὺς, 536  
 μηδ' ἐλινύσαιμι θεοὺς ὅσiais  
 θοίναις ποτινισσομένα  
 Βουφόνους παρ' Ὠκεανοῦ πατρὸς ἄσβεστον πόρον, (530)  
 μηδ' ἀλίτοιμι λόγοις· 541  
 μάλα μοι τοῦτ' ἐμμένοι

528. Hermann edits οὐκ ἂν ἐκπύθοιο, from his own conjecture, anticipated by Elmsley, and subsequently confirmed by one of the inferior MSS. Most of them give οὐκ ἂν πύθοιο, but the Med. has οὐκὰν οὖν, where οὖν is a mere metrical insertion. Several good copies have οὐκέτ' ἂν, which is in itself unobjectionable. This use of οὐκέτι, not strictly applying to time, is not uncommon, 'up to this point, but no farther.' Cf. Suppl. 295. Od. xii. 223. Il. v. 662. It is singular that nearly the same varieties in the reading occur also inf. 635.

529. ἧ πον. The chorus are very anxious to know the secret, and in order to elicit it they rejoin, 'No doubt it is something of solemn import you thus wrap up in mystery;' which is tantamount to saying, 'you certainly ought to tell us, if it may be told.' But perhaps we should read οὐ πον, which is generally corrupted into ἧ πον or οὕτως.

530. οὐδαμῶς. We should rather have expected οὐδέπω. This is confirmed by the remark of the Schol., τῷ ἐξῆς δράματι φυλάττει τοὺς λόγους, 'he reserves the account for the next play,' viz. the Π. λυόμενος.

532. τόνδε σῶζων. 'It is on keeping this secret that my own escape from these bonds depends.' See supra, 174—8. Schol. recent. ἵνα γὰρ αὐτὸν εἴπω, ἐκλίσσεται με Ζεὺς τοῦ δεσμοῦ.

536. 'Never may the all-ruling Zeus set his authority in opposition to my will.'

That is, 'may my duty and my inclination ever coincide; may the one never clash with the other, so that I may be tempted to disobey like Prometheus.'

539. This verse does not agree with the antistrophe, 550. Perhaps πατρὸς ἄσβεστον is an interpolation, and παρ' Ὠκεανοῦ πόρον the true reading. It is evident that something is redundant in this place or wanting in that. Hermann decides in favour of a lacuna in 550, and so Dindorf and Weil print it.

541. ἀλίτοιμι λόγοις. 'May I never offend in my words.' There was nothing the Greeks regarded with more superstitious awe than the utterance of either proud words against the gods or boastful words about their own good luck. (See Suppl. 1044. Theb. 437. Pers. 823.) Those silent ministers of divine vengeance, Νέμεσις and Φθόνος, were ever within hearing. The timid piety of the chorus is aroused to these reflections by the preceding conversation. All their well-meant efforts to make Prometheus relent, and reveal the dread secret to Zeus, have been as vain as those before made by their father, and afterwards (785), though for a different object, by Io. He has "sinned in words" by declaring to the chorus (180) that he never will obey Zeus. This is indeed his prevailing fault, ἐλευθεροστομεῖν (187) and λαβροστομεῖν (335).

542. The MSS. give ἀλλὰ μοι τόδ' ἐμμένοι, which is again at variance with



καὶ μήποτ' ἔκτακείη.

(535)

ἀδύ τι θαρσαλέαις

ἀντ. ἀ.

τὸν μακρὸν τείνειν βίον ἐλπίσι, φαναῖς

546

θυμὸν ἀλδαίνουσιν ἐν εὐφροσύναις·

φρίσσω δέ σε δερκομένα

(540)

μυρίοις μόχθοις διακναιόμενον

\* \* \*

550

Ζῆνα γὰρ οὐ τρομέων

ἰδίᾳ γνώμα σέβει

θνατοὺς ἄγαν, Προμηθεῦ.

[στρ. β'.]

† φέρ' ὅπως ἄχαρις χάρις, ὦ φίλος, εἰπέ ποῦ τίς ἀλκά;

τίς ἐφαμερίων ἄρηξις; οὐδ' ἐδέρχθης

556

ὀλιγοδρανίαν ἄκικυν

ἰσόνειρον, ᾧ τὸ φωτῶν ἀλαὸν \* δέδεται γένος ἐμπεπο-

δισμένον; οὐπως

560 (550)

the antistrophe, 552. It appears better to adopt Hermann's emendation rather than Dindorf's *αὐτόν* in 552. Not only are *τόδε* and *τοῦτο* continually confused, but the latter is better suited to both sense and metre, for the wish relates to what has just been expressed. See on Suppl. 314, though the rule is not invariable, as inf. 565. Pers. 59. 331. Suppl. 968. There was also a temptation for transcribers to patch up a trochaic verse by changing *μάλα* into *ἀλλά*. Dindorf indeed proposes to place a comma at *ἐκτάκειη*, that *τόδε* may, as usual, refer to the following sentiment; but this is a manifest perversion of the entire passage.

545. *ἀδύ*. The MSS. have *ἡδύ*. There is something striking in this description of the happiness resulting from the satisfaction of a good conscience. The application of the sentiment to Prometheus is obvious. Obedience suggests the hope of a reward, or at least removes the fear of punishment. A sense of security produces cheerfulness and contentment. The spectacle of a rebel tortured without the prospect of release induces them to avow their unconditional submission to the supreme will. Oceanus temporizes, the chorus unconditionally submit; Prometheus alone remains proudly obstinate.

546. *φαναῖς*, 'bright,' 'cheering.' Plato, Phaed. p. 256, ε, *φανὸν βίον διάγοντας εὐδαιμονεῖν*. Symp. p. 197, Δ, *οὐ ἂν ὁ θεὸς οὗτος διδάσκαλος γένηται, ἐλλόγμος*

καὶ φανὸς ἀπέβη. Ar. Ach. 845, *χλαῖναν δ' ἔχων φανὴν δέει*.

550. *διακναιόμενον*. Hermann supposes some adverb to have dropped out signifying 'crudeliter vel immisericorditer.' Weil says, "Elegantissime Heimsoeth. *μυρίοις δέμας διακναιόμενον μοχθήμασιν*."

552. *ἰδίᾳ* seems to be a gloss. Weil reads *οἰόφρων γνώμαν*, Meineke *αὐτόβουλος ὦν*.

555. *φέρ' ὅπως*. The meaning of this verse is obscure. Perhaps from the following *εἰπέ* we may supply *ἰδοῦ* (*σκόπησον* Schol. Med.), 'see now how thankless was the favour you conferred, and say where and what assistance there is,' i. e. to be obtained from mortals. G. Burges conjectures *ᾠφέλει σ'*, i. e. *φέρ' εἰπέ ὅπως ᾠφέλει σε*, 'say how it benefited you.' We have *ὦ φίλος* in Iph. Taur. 830. Troad. 1081. Rhes. 367. Oed. Col. 1700. For *ἄχαρις χάρις*, see Ag. 1522. Cho. 38. The Med. gives *χάρις ἄχαρις*.

557. *ὀλιγοδρανίαν*. Aristophanes has the epithets *ὀλιγοδρανέες* and *εἰκελόδειροι* applied to mortals in a passage which seems to be parodied from this, Av. 686. *ὀλιγοδρανέων* Il. xv. 246. So Eur. Phoen. 1722, *ἥστ' ὄνειρον ἰσχύν*.

558. *ἰσόνειρον*. For the long *ι* see Cobet, Var. Lect. p. 395. So *ἰσόμενοι*/Cho. 311. *ἰσόμενος* Pers. 80. *ἀπαρμυνον* sup. 192, after the epic use.—After *ἀλαὸν* Hermann inserts *δεδεται*, and reads *οὐπω* for *οὐποτε*. Both corrections had been made by the present editor, except that *οὐπως*



τὰν Διὸς ἁρμονίαν

θνατῶν παρεξίασι βουλαί, [β'.]

ἔμαθον τάδε σὰς προσιδούσ' ὁλοὰς τύχας, Προμηθεύ· ἀντ.

τὸ διαμφίδιον δέ μοι μέλος προσέπτα, 566 (555)

τόδ' ἐκείνῳ θ', ὅτ' ἀμφὶ λουτρὰ

καὶ λέχος σὸν ὑμεναίου ἰότατι γάμων, ὅτε τὰν ὁμοπάτριον  
ἔδνοις

ἄγαγες Ἑσιόναν 570

πιθὼν δάμαρτα κοινόλεκτρον. (560)

ΙΩ.

τίς γῆ; τί γένος; τίνα φῶ λεύσσειν

τόνδε χαλινῶις ἐν πετρίνοισιν

was suggested, as an epic use; cf. Od. v. 103, οὕτως ἔστι Διὸς νόον—παρεξελεῖν. This appears better, because παρεξίασι is future, not past. Cf. Antig. 60, εἰ νόμου βία ψῆφον τυράννων ἢ κράτη παρέξιμεν. W. Dindorf reads οὐποτε θνατῶν | τὰν Διὸς ἁρμονίαν ἀνδρῶν παρεξίασι βουλαί.—Διὸς ἁρμονία is the fixed law or decree of Zeus; Schol. Med. τὴν εἰμαμένην.

566. τὸ διαμφίδιον. Hermann says the poet intended τὸ δ. μέλος προσέπτα ὅτε ὑμεναίου, κ.τ.λ., and changed the construction by specifying τόδ' ἐκείνῳ τε. Similarly Schol. recent. τὸ τόδε καὶ τὸ ἐκείνῳ ἀσύνδετον. Yet even thus τὸ would be unnecessary and unusual. Hesychius, quoting from this passage, explains ἀλλοῖον, διαπαντὸς κεχωρισμένον, and so Schol. Med.

568. καὶ λέχος. Hermann, who denies that ἰσθνεῖρον in 560 can have the long, reads λέχος εἰς σὺν. And certainly the verse begins more appropriately with an anapaest, like the others. Hermann also refers ὑμεναίου (wherein ῡ is long by the augment) to ὑμεναιέω, not ὑμεναιῶ. Photius however expressly says ὑμεναιοῦν, τὸ ἔδειν τὸν ὑμεναῖον καὶ συνάπτειν τὸν γάμον.—ἰότατι, i. e. ἐνεκα τοῦ ἔκατι. So Od. xi. 384, ἐν νόστῳ δ' ἀπόλοντο κακῆς ἰότητι γυναῖκός. Il. xv. 41, μὴ δὲ ἐμὴν ἰότητα Ποσειδάων ἐνοσίχθων πημαίνει Τρῶας. It has been suggested that ἰότης means 'oneness,' 'individuality,' 'isolation,' from *ids*, *amts*, Il. vi. 422, just as ἔκατι is the dative of ἔκας, and thus arose the idea of action apart from others and

independent, referring to or exerted by one alone. See *New Cratylus*, p. 351 (ed. 1). But Curtius (Gr. Etym. 404) refers it to a root *is*, 'to desire,' whence also he derives *ἱμερος*. Both seem little better than guesses. Others attribute to it the primary sense of motion or impulse (*ιέναι*), but the true etymology is uncertain.

569. ὁμοπάτριον. The word seems to imply, 'of the same father but a different mother,' i. e. 'half-sister.' Nothing definite is recorded of her parentage, if we except the statement of a late scholiast, 'Ἑσιόνη θὲ θυγάτηρ ἦν Ὠκεανοῦ καὶ Τηθύος, which makes her own sister to the Chorus; cf. 140—3.

572. The episode of Io's wanderings is so far connected with the story of Prometheus, that it is by one of her descendants that he is to be liberated (inf. 793), besides the general propriety of her condolence (632) as having been wronged by Zeus equally with Prometheus. But in other respects it cannot be regarded as having anything directly to do with either the moral or the plot of the play. It will be observed that Io makes no attempt to convert Prometheus, as Oceanus did. Her generally selfish speeches and inquiries form a contrast to the devoted friendship and heroic companionship (1088) of the Ocean Nymphs. As a *dramatis persona*, she serves at once to employ the *σχολή πλείων* of Prometheus, to draw out his foibles by her conversation, and to illustrate his prophetic and omniscent gifts.

χειμαζόμενον; τίνος ἀμπλακίας

ποινὰς ὀλέκει; σήμηνον ὅποι

575

γῆς ἢ μογερὰ πεπλάνημαι.

(565)

ᾶ ᾶ, ἔα ἔα.

χρίει τις αὖ με \* τὰν τάλαιναν οἴστρος,

εἶδωλον Ἄργου γηγενοῦς·

ἄλευ', ᾶ δᾶ· φοβοῦμαι

580

575. ποινὰς. So the Med., the common reading being ποιναῖς. A plausible correction (of H. Stephens) is ποιναί' ὀλέκει. Cf. Od. xxii. 305, οἱ δέ τε τὰς ὀλέκουσιν ἐπαλμένοι. The accusative may be defended in two ways: either because ὀλέκει involves the notion of τίνεις, as Hermann suggests, or in apposition to the sentence, as inf. 632. Ag. 218. 1392. Eur. Hel. 77, ἀπόλανσιν εἰκοῦς ἔθανες ἂν Διὶς κόρη. Alcest. 6, καί με θητεύειν πατὴρ θνητῷ παρ' ἀνδρὶ τῶνδ' ἄποιν' ἠγάγκασεν. Troad. 878, κατ' ἐκεῖ δοῦναι κτανεῖν, ποιναὶς ὅσοι τεθνήσι. Herc. Fur. 58, ἡ δυσπραξία, ἥς μήποθ' ὅστις καὶ μέσας εὐνους ἐμοὶ τύχοι, φίλων ἔλεγχον ἀψεудέστατον.—For ὅποι, the reading of the Med. and other MSS., most editors prefer ὅπη. The words are commonly interchanged: but it is hard to find fault with the sense, 'tell me to what land I have wandered.'

578. χρίει, 'stings me.' Cf. 693. 899. The reading of the Med. is οἴστροις, thus making the subject εἶδωλον, which could only be explained as the spectre of the gaddy. Io is represented as a crazed person, fearing the apparition of Argus, who glides in spectral pursuit of her, habited as a herdsman, on the stage. On the question whether she is a cow with a human head or merely a horned woman, see Suppl. 567. The matter is not very easy to determine. The notion of the gaddy, the σκίρτημα inf. 693, the ἐπαφή of Zeus, and the herdsman Argus, all point to something more monstrous than simply the latter, while it is evident that her long speeches could only have proceeded from a human mouth. Apollodorus, ii. 1, 3, distinctly describes her as a cow, and so also Moschus, Id. ii. 45. As for Argus, he is an equally mysterious being. Some made him the son of Agenor, some of Inachus; but Acusilaus (says Apollodorus, *ibid.*) called him γυ- γυνῆ. He is παῖδα γῆς Suppl. 300. There

can be little doubt that he symbolizes the peacock, a bird little known to the early Greeks, but reputed sacred to Juno (Pausan. ii. 17, 6); indeed, Ovid recognizes the identity, Met. ii. 533. Probably an Indian picture or play about a cow and a peacock had been seen by Phoenician traders, who thus reported it to the Greeks; for the story of Io was generally connected with Phoenicia: see Eur. Phoen. 257. It was a natural transition to represent the many-eyed and watchful companion of the cow as a real herdsman, and even to give him a pipe (inf. 590). The journey of Io through Scythia into Europe from the East, her visit to Dodona, and her connexion with the Argive Hera, indicate that in part at least the legend records the migration of Argian or Pelasgic races. The visit to Egypt seems a later addition.

580. ἄλευ', ᾶ δᾶ, 'keep him off, O earth!' Being the son of earth, the latter is implored not to suffer him to rise again from beneath. Compare Theb. 86, θεοί, κακὸν ἄλέυσατε, *ibid.* v. 128. Suppl. 866, μῦ Γᾶ, βοᾶν φοβερόν ἀπὸ τρεπε. There seems to be no good reason for altering the text. We have ᾶ Ζῆν in Suppl. 152, and all the MSS. as well as the Etymol. Mag. (p. 60. 8, in v. ἄλευδά) recognize the reading. Hermann however omits ᾶ with Blomfield, and makes a senarius of 579—80; he also excludes φοβοῦμαι as a gloss, and regards εἰσορώσα as depending on χρίει μ' οἴστρος, as if the poet had used οἴστροῦμαι. This he considers to be well suited to Io's wildness; but we may be allowed to prefer the simple text of the MSS. W. Dindorf gives ἄλευ δᾶ, after a theory of his, that the ε of the imperative is sometimes absorbed. The Schol. Med. says that there were two readings, Ἀλευδά, πατρωννμικῶς, and ἄλευ ᾶ δᾶ, adding distinctly, ἄλευ, ἀναχώρει, ἔκκλινε. But both these are undoubtedly mere mistakes. The Med. has ἄλευ ᾶ δᾶ.

τὸν μυριωπὸν εἰσορώσα βούταν.

ὁ δὲ πορεύεται δόλιον ὄμμ' ἔχων, (570)

ὃν οὐδὲ καθανόντα γαῖα κεύθει.

ἀλλὰ με τὰν τάλαιναν

ἐξ ἐνέρων περῶν κυναγετεῖ, 585

πλανᾷ τε νῆστιν ἀνὰ τὰν παραλίαν ψάμμαν.

ὑπὸ δὲ κηρόπλαστος ὀτοβεί δόναξ στρ.

ἀχέτας ὑπνοδόταν νόμον. ἰῶ, ἰῶ, πόποι, 590 (575)

ὦ πόποι, ποῖ μ' ἄγουσι τηλέπλανοι πλάναι ;

τί ποτέ μ', ὦ Κρόνιε παῖ, τί ποτε ταῖσδ'

ἐνέξευξας εὐρὼν ἁμαρτοῦσαν

πημοσύναις ; ἐῆ,

οἰστρηλάτῳ δὲ δείματι δειλαίαν 595 (580)

παράκοπον ὧδε τείρεις ;

πυρί \* με φλέξον, ἥ χθονὶ κάλυψον, ἥ

ποντίοις δάκεσι δὸς βορὰν,

μηδέ μοι φθονήσης

εὐγμάτων, ἄναξ.

600

585. *κυνηγετεῖ* the MSS. *κυναγεῖ* Hermann. Brunek restored the Doricism, and it is doubtful if we should not omit γὰς ἅ μογερά in 576 with two or three MSS.

586. *ψάμμαν*. So the Med., a form that occurs in Lysistr. 1261 and Herod. iv. 181, where Mr. Blakesley suspects it to have been a *Dorian peculiarity*.

589. *κηρόπλαστος*. Stuck together with wax into the form of a panpipe. Weil gives *κηρόπαστος* with Meineke. The sense is, according to Schol. Med., that the drowsy strains cannot soothe *her*, who has no rest through hunger. We must suppose the tones of the flute were heard on the stage; and the spectral form of Argus must have been, partially at least, visible to the spectators.

591. *ὦ πόποι*. The MSS. vary in this passage between *πῶ* and *ποῖ* several times repeated. Hermann is undoubtedly right in objecting to *ποῖ*, *πόποι*, *ποῖ μ'*, &c. as 'valde inelegans.' — *τηλέπλανοι* Hermann and most editors after Elmsley for *τηλέπλαγκτοι*. There is the same variety in 601, and the latter reading necessitates the questionable lengthening of α before

*πρ* in 612. There is an example of this in *τινὰ πρόνοιαν* Cho. 596, but in a suspicious passage. Cf. inf. 677.

592. The metre of this verse is paeonic, as in Eum. 316 and 335 seqq. — *τί belongs to ἁμαρτοῦσαν*, 'having caught me erring in what respect?' The next verse is bacchiac, succeeded by a dochmiac. It seems best to omit the unnecessary *ἐν* after *ἁμαρτοῦσαν*, on account of the antistrophic verse, where Hermann supposes something to have been lost.

594. *πημοσύναις*. This is Hermann's correction, admitted by Dindorf and Weil, for *πημοναῖσιν*, and it seems safer than to assume that *φουταλέοισιν* in 616 was pronounced with a double λ, like *Αἰόλλου* for *Αἰόλου* in Od. x. 36. 60. For this, at best, though *ἐναλλαις* seems required by the metre in Eur. Hel. 1460, and though in itself the principle is sound (see on 446), gives an unmetrical verse.

596. *παράκοπον*, 'crazed,' 'maddened.'

597. *πυρί με φλέξον*. The *με* was inserted by Elmsley.

598. *ποντίοις*—*βορὰν*. An allusion perhaps to the story of Andromeda.



- ἄδην με πολύπλανοι πλάναι (585)  
 ἐγύμνασαν, κοῦκ ἔχω μαθεῖν ὅπα  
 πημονὰς ἀλύξω.  
 κλύεις φθέγμα τᾶς βούκερω παρθένου ;  
 ΠΡ. πῶς δ' οὐ κλύω τῆς οἰστροδινήτου κόρης 605  
 τῆς Ἰναχείας ; ἡ Διὸς θάλπει κέαρ (590)  
 ἔρωτι, καὶ νῦν τοὺς ὑπερμήκεις δρόμους  
 Ἥρα στυγητὸς πρὸς βίαν γυμνάζεται.  
 ΙΩ. πόθεν ἐμοῦ σὺ πατὴρ δ' ὄνομα ἀπύεις ; ἀντ.  
 εἰπέ μοι τᾷ μογερά, τίς ὦν, τίς ἄρα μ', ὦ τάλας, 611  
 τὰν ταλαίπωρον ὧδ' ἐτήτυμα προσθορεῖς (595)  
 θεόσυτόν τε νόσον ὠνόμασας, ἃ  
 μαραίνει με χρίονσα κέντροισι  
 φοιταλέοις ; ἐή. 616  
 σκιρτημάτων δὲ νήστισιν αἰκίαις  
 λαβρόσυτος ἦλθον \* Ἥρας  
 ἐπικότοισι μήδεσι δαμείσα· δυσ-  
 δαιμόνων δὲ τίνες, οἷ, ἐή,  
 οἷ ἐγὼ μογοῦσιν ; 621  
 ἀλλά μοι τορῶς

602. The Med. has γεγυμνάσασιν οὐδ' ἔχω κ.τ.λ., which does not suit the antistrophe, 624. We may reasonably be surprised at such a late Attic form as γεγύμνακα in Aeschylus. None of the critics seem to have suspected it : but we think the true reading is ἐγύμνασαν, κοῦκ ἔχω κ.τ.λ. This would make the MSS. reading of the antistrophe to be right ; see on v. 624. It is to be observed that the Schol. Med. has the aorist παρήλασαν (read περιήλασαν) in explanation, and also that grammarians were ever on the look out to patch up senarii.

604. This verse is assigned to the chorus in the MSS., by an error which Elmsley first detected.—τᾶς βούκερω π., 'of one who is a woman and a maiden, though she has the horns of a cow.'

607. δρόμους γυμνάζεται. So Ar. Nub. 29, ἐμὲ μὲν σὺ πολλοὺς τὸν πατέρ' ἐλαύνεις δρόμους. Trach. 1045, συμφορὰς—οἷας οἷος ὦν ἐλαύνεται.—τοὺς ὑπερμήκεις δρ., 'these too lengthy courses,' a familiar metaphor from the stadium. Prometheus, by at once telling her story and

parentage, gives a proof of his omniscience which astonishes Io.

610. πόθεν—ἀπύεις ; 'Who are you, and whence (i.e. πόθεν μαθὼν) do you pronounce my father's name ?'

612. ἐτήτυμα. Hermann gives ἔτυμα with the best MSS. The verse as it now stands is made up of a cretic, a trochaic dipodia, and a dochmiac.

613. θεόσυτον νόσον. Schol. Med. τὸν Διὸς ἔρωτα.

618. Ἥρας. This word is wanting in the MSS., and was restored by Hermann from the Schol. Med. τοῖς τῆς Ἥρας. This brief note however, so far from proving that the grammarian read Ἥρας in the text, seems to show the very contrary. He was probably right in adding the explanation ; but the word had been lost before his time. Translate ; 'And the tortures of hunger had driven me furiously on with bounding steps, subdued by the crafty wrath of Hera.'

620. Madvig, Adv. Crit. i. p. 192, reads οἷ, ἐή, οἷ, κ.τ.λ., "ut graviter ola interjecta exclamations geminetur."

τέκμηρον ὅτι μ' ἐπαμμένει  
παθεῖν, τί μὴ χρή· \*τί φάρμακον νόσον,  
δείξον, εἴπερ οἶσθα. 625

θρόοι, φράζε τῇ δυσπλάνῳ παρθένω.

ΠΡ. λέξω τορῶς σοι πᾶν ὅπερ χρήξεις μαθεῖν,  
οὐκ ἐμπλέκων αἰνίγματ', ἀλλ' ἀπλῶ λόγῳ, (610)  
ὥσπερ δίκαιον πρὸς φίλους οἶγειν στόμα.  
πυρὸς βροτοῖς δοτῆρ' ὀρᾶς Προμηθέα. 630

ΙΩ. ὦ κοινὸν ὠφελημα θνητοῖσιν φανείς,  
τλήμον Προμηθεῦ, τοῦ δίκην πάσχεις τάδε;

ΠΡ. ἄρμοι πέπανμαι τοὺς ἐμοὺς θρηνῶν πόνους. (615)

ΙΩ. οὐκουν πόροις ἂν τήνδε δωρεὰν ἐμοί;

ΠΡ. λέγ' ἦντιν' αἰτεῖ· πᾶν γὰρ ἂν πύθοιό μου. 635

ΙΩ. σήμηνον ὅστις ἐν φάραγγί σ' ὥχμασεν.

ΠΡ. βούλευμα μὲν τὸ Δῖον, Ἑφαίστου δὲ χεῖρ.

ΙΩ. ποινὰς δὲ ποίων ἀμπλακημάτων τίνεις; (620)

ΠΡ. τοσοῦτον ἀρκῶ σοι σαφηνίσαι μόνον.

ΙΩ. καὶ πρὸς γε τούτοις τέρμα τῆς ἐμῆς πλάνης 640  
δείξον, τίς ἔσται τῇ ταλαιπώρῳ χρόνος.

623. τέκμηρον. 'Make clear by tokens,' i. e. signify to me. The active, which is much less common than the middle, is so used in Pind. Ol. vi. 73. Nem. vi. 8.

624. τί μὴ με χρή. The MSS. have τί μὴ (μοι or με) χρή. φάρμακον νόσου δείξον. It is very likely that με would be lost after μὴ. Otherwise there is probability in Elmsley's conjecture τί μὴχαρ ἦ τι, κ.τ.λ., and most editors have admitted it. See however above, on v. 602.

627. πᾶν ὅπερ χρ., 'the whole tale, just as you desire to hear it.' See 643. 659.

628. αἰνίγματα, κ.τ.λ. On the antithesis see Suppl. 458.

629. οἶγειν. Not to speak, as it were, with half-opened lips, but freely and fully.—For the dative after δοτῆρα, see Eum. 380.

633. ἄρμοι πέπανμαι, 'I have just ceased bewailing my own woes to others, and will not now repeat them to you.' Ἀρμοῖ is said to be one of the words brought by the poet from Syracuse. Hesych. ἄρμοι· ἀρτίως, ἡσυχῇ, ἐξαίφνης, προσφάτως.

634. ἐμοί, emphatic, i. e. to one whom

you profess to know and have recognized. Cf. Ag. 904.

635. The Med. has πᾶν γὰρ οὖν πύθοιό μου.

639. ἀρκῶ. Between the notions 'sufficio' and 'valeo' there is such close relation that ἀρκεῖν may here be used for δύνασθαι. But he may have meant ἀρκεῖ μοι σαφηνίσαι, 'it is enough to tell you thus much only,' i. e. he does not acknowledge any ἀμπλάκημα. See on 520. Weil gives σαφηνίσας, with Meineke. Here again τοσοῦτον, not τόσονδε, is correctly used in reference to what has been already said; cf. 542.

640. It is not unlikely that a verse has been lost, which preserved the continuity of the stichomythia. Prometheus might naturally have interposed a line of this kind, τί σοι φράσαιμ' ἂν τοῦδε πράγματος πέρι; Or the line may be an interpolation. Still, it is rather remarkable that 631—9, with the initial couplet, seem to be answered by 640—8, as by a kind of antistrophe.

641. τίς ἔσται, i. e. καὶ τίς ἔσται, for τέρμα must be taken of geographical

- ΠΡ. τὸ μὴ μαθεῖν σοι κρεῖσσον ἢ μαθεῖν τάδε.  
 ΙΩ. μήτοι με κρύψῃς τοῦθ' ὅπερ μέλλω παθεῖν. (625)  
 ΠΡ. ἀλλ' οὐ μεγαίρω τοῦδέ σοι δωρήματος.  
 ΙΩ. τί δῆτα μέλλεις μὴ οὐ γεγωνίσκειν τὸ πᾶν ; 645  
 ΠΡ. φθόνος μὲν οὐδεὶς, σὰς δ' ὀκνῶ θράξαι φρένας.  
 ΙΩ. μή μου προκῆδου μᾶσσον ὦν ἐμοὶ γλυκύ.  
 ΠΡ. ἐπεὶ προθυμεί, χρή λέγειν ἄκουε δῆ. (630)  
 ΧΟ. μήπω γε μοῖραν δ' ἡδονῆς κάμοι πόρε.  
 τὴν τῆσδε πρῶτον ἱστορήσωμεν νόσον, 650  
 αὐτῆς λεγούσης τὰς πολυφθόρους τύχας·  
 τὰ λοιπὰ δ' ἄθλων σοῦ διδαχθήτω πάρα.  
 ΠΡ. σὸν ἔργον, Ἰοῖ, ταῖσδ' ὑπουργῆσαι χάριν, (635)

limit. Cf. 842. Hermann suspects that a line quoted as a proverb by the Scholiast originally followed 642, & δέϊ γενέσθαι ταῦτα καὶ γενήσεται, because the present distich ought to be answered by two verses, and 643 seems directly to refer to it. It is however by no means abrupt as it now stands; and Hermann himself observes the correspondence pointed out in the preceding note.

644. ἀλλ' οὐ. 'Nay, 'tis not that I grudge you this boon; it is because I pity you.' So μηδὲ μοι φονήσῃς εὐγμάτων, 600. These words take the construction of φθόνον ἐμποιεῖν or φθόνον ἔχω. Eur. Bacch. 820, τοῦ χρόνον δ' οὐ σοι φθονῶ. See Donaldson, Gr. Gr. § 603. Buttm. Lexil. p. 408. The MSS. have τοῦ for σοι.

645. μὴ οὐ γεγωνίσκειν. Both the negatives are to our idiom superfluous: but see 244, and Elmsley on Med. 1209. Eustathius ad Il. M. p. 909, γεγωνίσκειν, τὸ φθέγγεσθαι ἐξακουστὸν. Hesych. γεγωνόν τὸ ἐξακουστὸν, μεγαλόφωνον. Thuc. vii. 76, ὡς ἐπὶ πλείστον γεγωνίσκων. Eur. El. 808, δεσπότης δ' ἐμὸς τᾶναντί' ἤρχετ', οὐ γεγωνίσκων λόγους.

646. θράξαι, another and more Attic form of ταράξαι. The form occurs also in Soph. frag. 812. Eur. Rhes. 863, καὶ τί μου θράσσει φρένας.

647. μᾶσσον ὦν, i. e. ἢ δ' ἐμοὶ γλυκύ ἐστὶ σε προκῆδεσθαί μου. This is Hermann's former correction of μᾶσσον ὡς, though in his last edition he has preferred Elmsley's μασσάνους ἢ μοι, on the ground that the rare form μασσάνους was likely to be corrupted. On the other hand we

may observe that *ων* and *ως* are constantly confused: see Ag. 1366. Others have proposed to take *ὡς* for *ἢ ὡς*, but the few passages adduced are too uncertain to found an argument upon. Perhaps, after all, the Schol. Med. was right in supplying τὸ ἀκούειν. The line would then be punctuated thus: μή μου προκῆδου μᾶσσον ὡς ἐμοὶ γλυκύ. There is a slight ellipse of ἀλλὰ λέγε τὸ πᾶν.

649. μήπω γε. The use of *γε* in deprecating is to be noticed. See on Theb. 71. Ar. Nub. 196, μήπω γε, μήπω. Ib. 267, μήπω μήπω γε πρὶν ἂν τοῦτ' ἐπύξωμαι. Soph. Phil. 1409. The Schol. Med. has a somewhat obscure remark on this passage:—τοῦτο ἅμα καὶ σαφηνίζων τῷ ἀκροατῇ τὰ πράγματα διὰ τῶν τῆς Ἰοῦς, καὶ Προμηθέα παραμυθούμενος, ὅπως γε μεταξὺ τὰ τε Ἰοῦς ῥηθῆναι, εἶτα πάλιν τὰ παρ' αὐτοῦ, καὶ ἡ ἐξαλλαγή τῆς τάξεως νεαροποίησιν τοὺς ἀκούοντας. The first part should apparently be read thus: τοῦτο λέγει, ἅμα καὶ σαφηνίζων τῷ ἀκροατῇ τὰ πράγματα, καὶ διὰ τῶν τῆς Ἰοῦς Προμηθέα παραμυθούμενος. The later Schol. supplies λέγει, and in what follows gives ἐν τῷ μεταξὺ for the corrupt γε μεταξύ. The meaning is, 'In order that Io's speech may be spoken in the interval, and then again his (Prometheus') narrative, and so the change of actors may refresh the hearers.'

651. πολυφθόρους. In this epithet the well-known sense of φθείρεσθαι, 'to lose oneself in wandering,' seems to be contained. See Pers. 453. Inf. 839, τῆς πολυφθόρου πλάνης.



- ἄλλως τε πάντως καὶ κασιγνήταις πατρός·  
 ὥς τὰποκλαῦσαι κάποδύρασθαι τύχας 635  
 ἔνταυθ', ὅπου μέλλει τις οἴσεσθαι δάκρυ  
 πρὸς τῶν κλυνόντων, ἄξιαν τριβὴν ἔχει.  
 1Ω. οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσαι με χρή· (640)  
 σαφέϊ δὲ μύθῳ πᾶν ὅπερ προσχρήζετε  
 πεύσεσθε· καίτοι καὶ λέγουσ' αἰσχύνομαι 660  
 θεόσσυτον χειμῶνα καὶ διαφθορὰν  
 μορφῆς, ὅθεν μοι σχετλίᾳ προσέπτατο.  
 αἰεὶ γὰρ ὅψεις ἔννυχοι πωλεύμεναι (645)  
 εἰς παρθενῶνας τοὺς ἔμοὺς παρηγόρουν  
 λείοισι μύθοις· ὦ μέγ' εὐδαίμων κόρη, 665  
 τί παρθενεύει δαρὸν, ἐξὸν σοι γάμου  
 τυχεῖν μεγίστου; Ζεὺς γὰρ ἱμέρου βέλει  
 πρὸς σοῦ τέθαλπται, καὶ ξυναίρεσθαι Κύπριν (650)  
 θέλει· σὺ δ', ὦ παῖ, μὴ 'πολακτίσης λέχος  
 τὸ Ζηνὸς, ἀλλ' ἐξέλθε πρὸς Δέρνης βαθὺν 670  
 λειμῶνα, ποίμνας βουστάσεις τε πρὸς πατρός,

654. ἄλλως τε—καί. Cf. Eum. 696. Pers. 685. The rivers in general were the sons of Ocean (Hes. Theog. 367), so that Inachus, the father of Io, was brother to the Nymphs of the chorus.

656. ὅπου. So Blomf. for ὅποι or ὅπη. See on 602. Dindorf and Hermann retain the latter. The true senses of these particles are respectively *position*, *destination*, *direction*; nor would it be easy to prove that ὅπου and ὅπη are ever really identical. See on 100.—οἴσεσθαι δάκρυ, 'to win a tear,' a metaphor from prizes, as ἄθλον φέρεσθαι, &c.—ἐνταῦθα, viz. from friends or relations.—ἀποκλαῦσαι, compare ἀποθανύσκει, Ag. 309.

657. Schol. M. τριβήν· διαγωγὴν, διήγησιν ἄξιαν ἔχει τοῦ εἰπεῖν (MS. ἄξιαν ἔχειν τὸ εἰπεῖν).

658. ὑμῖν, as its place in the verse shows, is *emphatic*. See on Cho. 869. Perhaps ὑμῖν γ'. But cf. Suppl. 882, ἔλξιν ἔοιχ' ὑμᾶς ἀσοπάσας κόμης.—ἀπιστήσαι, 'to disobey,' Theb. 1033.

660. καὶ λέγουσ'. See 205. Almost all the MSS. have *ἀδύρομαι*, but many give *αἰσχύνομαι* as a variant, and it is clearly the best suited to the context. For, as the Schol. Med. shrewdly remarks,

nothing vexes a woman more than the loss of her good looks.

663. πωλεύμεναι. Hermann retains this *Ionicism*, though it is uncertain whether the poet or his transcriber had in view Od. ii. 55, οἱ δ' εἰς ἡμέτερον πωλεύμενοι ἥματα πάντα. The same question may be raised on εἰσοιχεῦσιν in 122. There is a variant πολεύμεναι, but only one MS. gives πολούμεναι, which W. Dindorf formerly preferred.

664. *παρηγόρουν*. See on 132. Herod. v. 104, οὗτος ὥνῃρ πολλάκις μὲν καὶ πρότερον τὸν Γόργον παρηγορέετο ἀπίστασθαι ἀπὸ βασιλέως, i.e. 'tried to talk him over.' Od. xvi. 279, μελιχλοῖς ἐπέεσσι παραυδὼν. Ib. 287, μνηστῆρας μαλακοῖς ἐπέεσσι παρφάσθαι. Inf. 1022.

668. *τέθαλπται*, 'has felt the smart of love's dart.' See inf. 899. Soph. Trach. 1082. Antig. 1086.—*ξυναίρεσθαι Κύπριν*, Schol. συνουσιάζει. Similarly in Eur. Hipp. 465, ξυνεκκομίζειν Κύπριν, to assist another, or aid and abet him, in a love-affair. The metaphor is from taking a common yoke.

669. ἀπολακτίσης, as the Schol. remarks, is a figure from animals rejecting the approach of the male. (2)

ὡς ἂν τὸ Δῖον ὄμμα λωφήσῃ πόθου.  
 τοιοῖσδε πάσας εὐφρόνας ὀνείρασι (655)  
 ξυνειχόμενῃν δύστηνος, ἔς τε δὴ πατρὶ  
 ἔτλην γεγωνεῖν νυκτίφαντ' ὀνείρατα. 675  
 ὁ δ' ἔς τε Πυθῶ καπὶ Δωδώνης πυκνοῦς  
 θεοπρόπους ἱαλλεν, ὡς μάθοι τί χρῆ  
 δρῶντ' ἢ λέγοντα δαίμοσιν πράσσειν φίλα. (660)  
 ἦκον δ' ἀναγγέλλοντες αἰολοστόμους  
 χρησμοὺς ἀσήμους δυσκρίτως τ' εἰρημένους. 680  
 τέλος δ' ἐναργῆς βάξις ἦλθεν Ἰνάχῃ,  
 σαφῶς ἐπισκῆπτουσα καὶ μυθουμένη  
 ἔξω δόμων τε καὶ πάτρας ὠθεῖν ἐμέ, (665)  
 ἄφετον ἀλᾶσθαι γῆς ἐπ' ἐσχάτοις ὄροις·  
 κεῖ μὴ θέλοι, πυρωπὸν ἐκ Διὸς μολεῖν 685  
 κεραυνὸν, ὃς πᾶν ἐξαϊστώσοι γένος.  
 τοιοῖσδε πεισθεὶς Λοξίου μαντεύμασιν  
 ἐξήλασέν με κατέκλῃσε δωμάτων (670)  
 ἄκουσαν ἄκων· ἀλλ' ἐπηνάγκαζέ νιν  
 Διὸς χαλινὸς πρὸς βίαν πράσσειν τάδε. 690  
 εὐθύς δὲ μορφῇ καὶ φρένες διάστροφοί

674. ξυνειχόμενῃν. Compare Pers. 179. Dem. Παραπρ. p. 396, οἷς μὲν τοίνυν κακοῖς καὶ πράγμασι τὴν ἀποδημίαν πᾶσαν συνειχόμενῃν ὁράκατε.

675. νυκτίφαντ'. Hermann has νυκτίφοιτ', the reading of all but the Med. and Rob. Weil edits νυκτίφοιτα φάσματα.

676. ἐπὶ Δωδώνης. Properly, 'towards Dodona,' the construction with a genitive is well known; cf. Her. vii. 31, ὁδοῦ ἐπὶ Καρίης φερούσης. Eur. Electr. 1343, στεῖχ' ἐπ' Ἀθηνῶν. The use of the imperfect ἱαλλεν explains the idiom in this place: he sent, as it were, a continued stream or line of messengers along the road in that direction.

678. For φίλα the Med. gives φίλως.

684. ἄφετον. Consecrated animals, which were allowed to wander at liberty and exempt from all work, were called ἄφετα, ἄνετα, or ἀνειμένα. Cf. Ajax. 1214. Phoen. 946. Iph. Taur. 469, ὡς ὄντες ἱπποὶ μηκέτ' ἄσι δέσμοι. Ion

822, ὁ δ' ἐν θεοῦ δόμοισιν ἄφετος, ὡς λάθοι, παιδεύεται. Io was not yet changed into a cow; but the words of the oracle anticipated it.

685. The Med. has πυρωπὸν, which may perhaps mean 'fiery.'—μολεῖν. He seems to have meant ἐπισκῆπτουσα ὠθεῖν καὶ μυθουμένη μολεῖν, where the aorist infinitive takes a future sense from the context, the only real condition of an aorist being the contemplation of something realized. See Theb. 424. Some have needlessly proposed ἂν for ἐκ. For μυθεῖσθαι see Agam. 1339.—ἐξαϊστώσοι Blomf., Dind., for —ει, which Hermann retains; and it is of course defensible, though less elegant. The future optative is however rather a rare usage in the earlier Attic, except with some few verbs.

689. ἐπηνάγκαζε. The hesitation was long and the compulsion gradual and continuous. So in 694 ἤσσαν seems to mean 'I set out,' 'I began to go.'

ἦσαν, κεραστὶς δ', ὡς ὀράτ', ὀξυστόμῳ  
 μύωπι χρισθεῖς ἐμμανεῖ σκιρτήματι (675)  
 ἦσσαν πρὸς εὐποτόν τε Κερχνείας ῥέος  
 Λέρνης τε κρήνην· βουκόλος δὲ γηγενῆς 695  
 ἄκρατος ὀργὴν Ἄργος ὠμάρτει, πυκνοῖς  
 ὄσσοις δεδορκῶς, τοὺς ἐμούς κατα στίβους.  
 ἀπροσδόκητος δ' αὐτὸν † αἰφνίδιος μόρος (680)  
 τοῦ ζῆν ἀπεστέρησεν· οἰστροπλήξ δ' ἐγὼ  
 μάστιγι θείᾳ γῆν πρὸ γῆς ἐλαύνομαι. 700  
 κλύεις τὰ πρὰχθέντ'· εἰ δ' ἔχεις εἰπεῖν ὅτι  
 λοιπὸν πόνων, σήμαινε· μηδὲ μ' οἰκτίσας  
 ζύνθαλπε μύθοις ψευδέσιν· νόσημα γὰρ (685)  
 αἰσχιστον εἶναι φημι συνθέτους λόγους.

XO.            ἔα, ἔα· ἄπεχε, φεῦ.            705

692. κεραστὶς. So Dind., Weil. Hermann retains the accent of the MSS. κεράστις.

694. Κερχνείας. So the Med. The other MSS. give Κερχνοείας, which is also found in Pausan. ii. 24, 8. The reading of the next verse is very uncertain. The MSS. have ἄκρην τε, ἄκρον τε, or ἄκραν τε. One only gives Λέρνης ἐς ἄκρην, whence Hermann edits Λέρνης τ' ἐς ἄκρην, from Pindar, Ol. vii. '60, Λερναίας ἀπ' ἀκτῶς. Dindorf, ἀκτῆν· τε· Λέρνης. A cow persecuted by flies naturally seeks the water. Lerna was a marshy lake close to the sea, near the mouth of the Inachus. Pausanias speaks of ἡ κατὰ Λέρναν θάλασσα, ii. 36, 6, and it would seem the sea-coast in that part took the name. But the later Schol. appears to have read κρήνην, as Canter perceived: πρὸς τε τὸν βούν τῆς Κέγχρης, ἥτις κρήνη ἐστὶν Ἄργους, καὶ πρὸς τὴν Λέρνην τὴν πηγὴν. Apollodorus, ii. 1, 4, mentions the springs, τὰς ἐν Λέρνῃ πηγάς. It is likely enough that κρήνην, with a superscribed α as a variant for κρήνην or κράναν, was transposed to ἄκρην, for Doricisms are not uncommonly introduced into the MSS. even in senarii; e.g. in 510 the Med. has σίδαρον, in Theb. 527 ματρός. See on Suppl. 52. Inf. 1009. Cho. 759. 1084.

696. ἄκρατος ὀργὴν, 'hot-tempered,' a metaphor from strong wine. The comma after ὠμάρτει is intended to show that

κατὰ στίβους belongs to it rather than to δεδορκῶς, for κατ' ἵχνος ἐπεσθαι, θηρεύειν, &c., was the usual expression.

698. The MSS. give αἰφνίδιος, which may be a trisyllable. See on Pers. 974. Porson transposed the words, αἰφνίδιος αὐτὸν μόρος, which does not sound like an Aeschylean verse. Elmsley proposed αἰφνίδιος, comparing ἄφνω, and he is followed by Blomf. and Dind. Weil reads ἐξαίφνης, Hermann αἰφνίδια, and he thinks that Hesychius had this passage in view: αἰφνίδία αἰφνιδίως, ἄφνω. If so, this is another example of those words in ια which, as suggested on Eum. 764, seem to have been metrically equivalent to αι, and pronounced like our yea. The death of Argus is thus described by Apollodorus, ii. 1, 3, Διὸς δὲ ἐπιτάξαντος Ἑρμῇ κλέψαι τὴν βούν, μυνύσαντος Ἰέρακος, ἐπειδὴ λαθεῖν οὐκ ἠδύνατο, λίθῳ βαλὼν ἀπέκτεινε τὸν Ἄργον, ὅθεν Ἀργεϊφόντης ἐκλήθη.

700. γῆν πρὸ γῆς. This phrase occurs Ar. Ach. 235, καὶ διώκειν γῆν πρὸ γῆς ἕως ἂν εὐρεθῇ ποτὲ, where πρὸ has the sense of πόρρω. Thus πρὸ ὁδοῦ ἐγένοντο, Il. iv. 382, and φροῦδος from πρὸ ὁδοῦ, 'advanced in the journey,' προῦργον for πρὸ ἔργον. It is singular that the true reading should be more or less corrupted in all the MSS.—The narrative is continued inf. 848.

705. The Schol. Med. seems to have read ἔπεχε, which he explains by σιάωπα. *al.*



οὔποτ', οὔποτ' ἡῶχουν  
 ξένους μολεῖσθαι λόγους ἐς ἀκοὰν ἐμὰν, (690)  
 οὐδ' ὧδε δυσθέατα καὶ δύσοιστα 710  
 πήματα, λύματα, δείματ' ἐμὰν  
 ἀμφήκει κέντρῳ ψύξειν ψυχάν.  
 ἰὼ, ἰὼ, μοῖρα, μοῖρα,  
 πέφρικ' εἰσιδοῦσα πράξιν Ἰοῦς. (695)

ΠΡ. πρῶ γε στενάξεις καὶ φόβου πλέα τις εἶ· 715  
 ἐπίσχος, ἔς τ' ἂν καὶ τὰ λοιπὰ προσμάθης.  
 ΧΟ. λέγ', ἐκδίδασκε· τοῖς νοσοῦσί τοι γλυκὺ  
 τὸ λοιπὸν ἄλγος προὔξεπίστασθαι τορῶς.  
 ΠΡ. τὴν πρὶν γε χρεῖαν ἡνύσασθ' ἐμοῦ πάρα (700)  
 κούφως· μαθεῖν γὰρ τῆσδε πρῶτ' ἐχρήζετε 720  
 τὸν ἀμφ' ἑαυτῆς ἄθλον ἐξηγουμένης·  
 τὰ λοιπὰ νῦν ἀκούσαθ', οἷα χρὴ πάθη  
 τλῆναι πρὸς Ἥρας τήνδε τὴν νεάνίδα·  
 σύ τ', Ἰνάχειον σπέρμα, τοὺς ἐμοὺς λόγους (705)  
 θυμῷ βάλλ', ὥς ἂν τέρματ' ἐκμάθης ὁδοῦ. 725  
 πρῶτον μὲν ἐνθένδ' ἡλίου πρὸς ἀντολὰς  
 στρέψασα σαυτὴν στεῖχ' ἀνηρότους γύας·

706. ἡῶχουν. Med. ἡνχόμεν. But cf. Ag. 489.

709. ξένους λόγους. By this the chorus declare that they had come to converse with Prometheus alone.—μολεῖσθαι, a remarkable and rare future form. Verbs of going, like εἶμι and νέομαι, νίσσομαι, have a tendency to a future meaning with a present form.

711—12. The MSS. reading is here clearly unmetrical, πήματα λύματα δείματ' ἀμφήκει κέντρῳ ψύχειν ψυχάν ἐμὰν. The text is according to Dindorf's emendation, except that he writes ἀμφάκει. Weil edits κέντρῳ ψύχειν ψυχάν ἀμφάκει. —ψύχειν, 'would chill.' Properly 'to fan,' as Bion, Id. i. 85, ὅς δ' ὀπιθεν πτερύγεσιν ἀναψύχει τὸν Ἀδωνιν.

715. Med. πρῶ, Dind. πρό. Soph. Trach. 631, μὴ πρῶ λέγοις ἂν τὸν πόθον τὸν ἐξ ἐμοῦ.

721. τὸν ἀμφ' ἑαυτῆς ἄθλον. This is shortly put for τὸν ἑαυτῆς ἄθλον ἀμφὶ ἑαυτῆς ἐξηγ., as Cho. 498, τὸν ἐκ βυθοῦ κλωστήρα σώζοντες λίνου. Ag. 521, κῆρυξ Ἀχαιῶν χαίρει τῶν ἀπὸ στρατοῦ.

724. σύ τ'. "Vobis satisfactum est, tibique, Io, satisfiet." Hermann.

725. The Med. has θυμῷ μάθ', but μ and θ are often confused.

727. στρέψασα. Hermann gives τρέψασα from two MSS. His reason is that the former implies turning round, the latter turning towards, or facing the east. And as Io came from the west into Scythia (857), she would not have to alter her course, but only to continue it. But it is sufficient to suppose she had already turned to address Prometheus.—ἀνηρότους γύας, probably the country of the Don Cossacks and Astrakhan, though the description applies generally to the steppes east of the Dniépér, the inhabitants being then, as now, Nomads, οὔτε σπείροντες οὐδὲν οὔτε ἀροῦντες, Herod. iv. 9. The πλεκταὶ στέγαι, or wicker huts carried about on waggons, are still used by the Kalmucks. Herodotus (iv. 46) calls them φερέουκοι, ἱπποτοξόται, ζώνοντες μὴ ἀπ' ἀρότου ἀλλ' ἀπὸ κτηνέων. Strabo vii. p. 307, τῶν δὲ Νομάδων αἱ σκηναὶ πλωταὶ πεπηγάσιν

Σκύθας δ' ἀφίξει νομάδας, οἱ πλεκτὰς στέγας  
πεδάρσιοι ναίουσ' ἐπ' εὐκύκλοις ὄχοις, (710)

ἐκηβόλοις τόξοισιν ἐξηρτυμένοι 730

οἷς μὴ πελάζειν, ἀλλ' ἀλιστόνοις †πόδας

χρίμπτουσα ραχίαισιν ἐκπερᾶν χθόνα.

λαιᾶς δὲ χειρὸς οἱ σιδηροτέκτονες

οικοῦσι Χάλυβες, οὓς φυλάξασθαί σε χρή· (715)

ἀνήμεροι γὰρ, οὐδὲ πρόσπλατοι ξένοις. 735

ἥξεις δ' ὕβριστὴν ποταμὸν, οὐ ψευδώνυμον,

ἐπὶ ταῖς ἀμάρξαις, ἐν αἷς διατῶνται. περὶ δὲ τὰς σκηνὰς τὰ βοσκήματα, ἀφ' ὧν τρέφονται καὶ γάλακτι καὶ τυρῷ καὶ κρέασιν. He places their winter abode near the Palus Maeotis, but adds that in summer they live in the plains, viz. the steppes of the Kouban, or those extending to the Caspian Sea. Nearly the whole of the vast empire of Russia was a *terra incognita* to the Greeks. No wonder then if the term Scythia, and its geographical relation to the Euxine, were very vaguely known in the time of Aeschylus. He derived his account partly, perhaps, from old epics about the Argonauts, partly from *Hecataeus*, *Aen-silans*, or other early *λογιοποιοί*.—*στελεχειν γῆας* is used like *πηδῶντα πεδία* Ajac. 30, 'to go over plains.' So Virg. Aen. i. 524, 'ventis maria omnia vecti.' Cf. inf. 855. Theb. 461, *κλίμακος προσαμβάσεις στελεχει*, 'walks over a ladder,' i. e. treads the steps of it.

730. *ἐξηρτυμένοι*. Hermann and Scholefield retain the MSS. reading *ἐξηρτυμένοι*, though the words are commonly confused, as in Herod. vii. 147, and 'arcubus instructi' affords a better meaning than 'arcubus suspensi.' The latter participle, like 'suspensi oculos' in Horace, takes rather an accusative. So Lucian in his *Βίων πρῶσις*, p. 547, οὗτος ὁ τὴν πῆραν *ἐξηρτημένος*, ὁ *ἐξωμίας*, ἐλθὲ καὶ περιθίβει κύκλῳ τὸ συνέδριον. Thomas Magister however (in *ἐξήρημαι*) gives the reading of our present MSS., which is not indefensible.

731. *ἀλιστόνοις ραχίαισι*. 'Keeping close to the surf-beaten shores of the Euxine.' By *ραχίαι* he means that part of the Caucasus which forms the N.E. boundary of that sea. Schol. recent. *πὰς πετρῶδης αἰγιαλὸς ὃ προσάρακτόν τι κύμα*. For *πόδας* the MSS. have *γύποδας*, a

stranger reading, which the Scholiasts mistook for the name of a nation. Hermann attributes it either to an old reading *γυνία*, or to a confusion with *γύας* in 727; but this is hardly satisfactory. Weil however adopts *γυνὲ ἀλιστόνοις κ.τ.λ.* from Hermann's conjecture.

733. *λαιᾶς χειρὸς*. So Herod. iv. 34, τὸ δὲ σῆμά ἐστι ἔσω ἐς τὸ Ἀρτεμίδιον ἐσιόντι ἀριστερῆς χειρὸς. Ibid. v. 77, τὸ δὲ ἀριστερῆς χειρὸς ἐστήκει πρῶτον ἐσιόντι ἐς τὰ προπύλαια. Eur. Cycl. 682, *ποτέρας τῆς χειρὸς*; Herc. F. 938, *ἐξὸν μίᾳς μοι χειρὸς εἶδέναι τάδε*. Whether *ἐκ* was omitted in a familiar phrase, or this is a true genitive of place, we need not stop to inquire. See Jelf, Gr. Gr. § 530, obs. 1.

734. *Χάλυβες*. This people really dwelt on the south of the Euxine, west of Colchis; but if Io, proceeding eastward, had them on her left hand, and the Euxine on her right, they would have been found higher up in Scythia. The truth is, the poet connected these *σιδηροτέκτονες* with the *σιδηρομήτωρ αἰα* of Scythia, sup. 309. Apollon. Rhod. ii. 1001—8 describes them as living ever in the smoke of iron furnaces, in terms which remind us of our Colebrook Dale or Wolverhampton.

735. *πρόσπλατοι*. So Emsley for *πρόσπλαστοι*. See on 915. Xenophon gives the same account of these Chalybes, Anab. iv. 7, 15, οὗτοι ἦσαν ὅν διήλθον ἀλιμῶτατοι, καὶ εἰς χεῖρας ῥέσαν.

736. *ὕβριστὴν*, 'violent,' 'rapid,' &c. Herod. i. 89, *ἐχαλέπαινε τῷ ποταμῷ ὁ Κύρος τοῦτο ὕβρισαντι*. Most editors read *Ἵβρίστην* as a proper name. Hermann supposes a line to have been lost, because the poet could not consistently have said οὐ ψευδώνυμον unless he presented his hearers with the name *Araxes*, παρὰ τὸ ἀράσσειν (as the Greeks imagined),



ὃν μὴ περάσης, οὐ γὰρ εὐβατος περᾶν,  
 πρὶν ἂν πρὸς αὐτὸν Καύκασον μόλης, ὁρῶν  
 ὕψιστον, ἔνθα ποταμὸς ἐκφυσᾷ μένος (720)  
 κροτάφων ἀπ' αὐτῶν. ἀστρογείτονας δὲ χρή 740  
 κορυφὰς ὑπερβάλλουσιν ἐς μεσημβρινὴν  
 βῆναι κέλευθον, ἔνθ' Ἀμαζόνων στρατὸν  
 ἦξεις στυγάνορ', αἱ Θεμίσκυράν ποτε  
 κατοικιοῦσιν ἀμφὶ Θερμῶδονθ', ἵνα (725)  
 τραχεῖα πόντου Σαλμυδησσία γνάθος 745  
 ἐχθρόξενος ναύταισι, μητρὶὰ νεῶν  
 αὐταὶ σ' ὁδηγήσουσι καὶ μάλ' ἀσμένως.

cf. *cataract*). Certainly it must either have been expressed, or the audience must have been left to infer the name from the description; but a Greek audience was clever enough to do that. The real Araxes flows into the Caspian Sea; though the name seems to have been rather vaguely applied to more rivers than one. The poet meant the 'saxosum sonans Hypanis' (Georg. iv. 370), or Kouban, which flows from the Caucasus into the Euxine just opposite to the Crimea, and which he seems to have confused with the efflux of the Borysthenes, or Dnieper, to the west of the Palus Maeotis. (Hermann, *De Erroribus Ius Aeschyleae*, p. 156.) Strabo remarks (xi. p. 493) that some geographers imagined the Tanais, which really flows into the Palus Maeotis from the north, to have its rise in the Caucasus; and the poet may have followed this erroneous tradition. Io is therefore enjoined to follow this half-real, half-mythical river, to its source in the Caucasus; and then, crossing that lofty range, to descend southwards to the country of the Amazons, Colchis (cf. 422).

743. *Θεμίσκυραν*. "Hoc dicit poeta. Amazones, quae nunc ultra Maeotim ad septentriones habitant, olim ad Thermodontem et Ponti Euxini littora migrabant." Weil. Apollon. Rhod. calls them *Θεμισκύρεια* Ἀμαζόνες, ii. 995. See *ibid.* ii. 966. Strabo, xi. p. 505, τὴν δὲ Θεμίσκυραν καὶ τὰ περὶ τὸν Θερμῶδοντα πεδία καὶ τὰ ὑπερκείμενα ὄρη ἅπαντες Ἀμαζόνων καλοῦσι, καὶ φασὶν ἐξελαθῆναι αὐτὰς ἐνθένδε. He describes it as a most fertile and beautiful country, lib. xii. p. 547. Cf. Herod. iv. 86. Apollodor. ii. 9, 1,

Ἀμαζόνων—αἱ κατέκουν περὶ τὸν Θερμῶδοντα ποταμόν. So also Lysias, *Epitaph*, p. 190, and indeed many others. The Thermodon is the *Thermeh*, which falls into the Euxine. It flowed northwards, through Pontus. But Aeschylus is again inaccurate in placing it near Salmydessus, which lay much farther to the west. "The name was originally applied to the whole coast from the promontory of Thynias to the entrance of the Bosphorus; and it was from this coast that the Black Sea obtained the name of Pontus *Axenos*, or inhospitable." (Smith's smaller *Classical Dictionary*.) Xenophon, *Anab.* vii. 5, 12, says of it, τέναγος γὰρ ἐστὶν ἐπὶ πάντοτε τῆς θαλάττης. Strabo, vii. p. 319, calls it ἔρημος αἰγιαλὸς καὶ λιθάδης, ἀλίμενος, ἀναπεπτάμενος πολλὸς πρὸς τοὺς βορέας, σταδίων ὅσον ἑπτακοσίων, μέχρι κυανέων τὸ μήκος. It is called by the poet γνάθος, from swallowing up ships, and 'step-mother of ships', from the cruelty of the natives to mariners, and from the prevalence of wreckers. Xen. *ibid.*, ἔνθα τῶν εἰς τὸν Πόντον πλεουσῶν νεῶν πολλὰι ὑκέλλουσι καὶ ἐκπίπτουσι.

747. μάλ' ἀσμένως. Schol. ὡς γυναῖκες γυναῖκά σε ὁδηγήσουσι. Their conduct is contrasted with the savage Chalybes, v. 735. By what path the Amazons on the south could lead Io to the Tauric Chersonese (Crimea) on the north of the Euxine, does not appear. There is no indication of her being taken round by Thrace, so that we might not unreasonably suppose the route lay back again by the shores of the Caspian, by which course she would pass into the Crimea from above, and then return into Asia



ισθμὸν δ' ἐπ' αὐταῖς στενοπόροις λίμνης πύλαις  
Κιμμερικὸν ἤξεις, ὃν θρασυσπλάγχχνως σε χρὴ (730)  
λιποῦσαν αὐλῶν' ἐκπέραν Μαιωτικόν. 750

ἔσται δὲ θνητοῖς εἰς αἰὲ λόγος μέγας  
τῆς σῆς πορείας, Βόσπορος δ' ἐπώνυμος  
κεκλήσεται. λιποῦσα δ' Εὐρώπης πέδον  
ἤπειρον ἤξεις Ἀσιδ'. αἶψ' ὑμῖν δοκεῖ (735)

ὁ τῶν θεῶν τύραννος ἐς τὰ πάνθ' ὁμῶς 755  
βίαιος εἶναι; τῇδε γὰρ θνητῇ θεὸς  
χρήζων μιγῆναι τάσδ' ἐπέρριψεν πλάνας.  
πικροῦ δ' ἔκρυσας, ὧ κόρη, τῶν σῶν γάμων  
μνηστῆρος· οὗς γὰρ νῦν ἀκήκοας λόγους, (740)  
εἶναι δόκει σοὶ μηδέπω 'ν προοιμίους. 760

ΙΩ. ἰὼ μοί μοι, ἔ ἔ.

ΠΡ. σὺ δ' αὖ κέκραγας κἀναμυχθίζει· τί που  
δράσεις, ὅταν τὰ λοιπὰ πυνθάνη κακά;

ΧΟ. ἥ γάρ τι λοιπὸν τῇδε πημάτων ἐρεῖς; (745)

ΠΡ. δυσχείμερόν γε πέλαγος ἀτηρᾶς δύης. 765

ΙΩ. τί δῆτ' ἐμοὶ ζῆν κέρδος, ἀλλ' οὐκ ἐν τάχει

by crossing the Cimmerian Bosphorus (754), which is called αὐλῶν Μαιωτικός, or channel into the sea of Azov, and perhaps βέθρον ἡπείρων θρον inf. 809, which the Schol. refers to the Tanais. Strabo vii. p. 309, καὶ ἄλλο δ' ἐστὶν ὄρος Κιμμέριον κατὰ τὴν αὐτὴν ὁρεινὴν, δυναστευσάντων ποτὲ τῶν Κιμμερίων ἐν τῇ Βοσπόρῳ, καθ' ἃ καὶ Κιμμερικὸς κόλπος καλεῖται τοῦ πορθμοῦ πᾶν δ' ἐπέχει τὸ στόμα τῆς Μαιωτίδος. Ibid. p. 310, διαίρει δ' ὁ στενωπὸς οὗτος τὴν Εὐρώπην ἀπὸ τῆς Ἀσίας. But it is more than probable that the poet, ignorant of the true position of the Caucasus, and supposing it to extend considerably to the N.E. of the Euxine, placed the Amazons in Scythia. (And so Schol. Med. on v. 742, ὡς τὸ πρῶτον τῶν Ἀμαζόνων ἐν Σκυθίᾳ οἰκουσάν.)

752. Βόσπορος. The word, though assimilated to a Greek form, is of other than Greek etymology, and probably belongs to an ancient dialect of Asia Minor.

754. Ἀσιδ'. So Elmsley and Dindorf for Ἀσιδδ'. Hermann retains the latter;

but the two words are generally confused, even where the former is clearly necessary to the metre, as Suppl. 541. Pers. 551. See also Pers. 272, 759, and 813, where for Δωρίδος the Med. gives Δωριάδος. Strabo, vii. p. 303, quotes from Choerilus Ἀσιδα πυροφόρον.

760. ἐν προοιμίαις. 'To be not, as yet, even fairly begun.' The comment of the Schol. Med. is obscure; ὅσα ἤκουσας, ὡς προοίμιον ἀκούειν σε χρὴ. ἢ μὴδ' ἄλλον τὸ προοίμιον δι' αὐτῶν πεπληρῶσθαι.

761. ἔ ἔ. Perhaps ἐὴ ἐὴ, by which we obtain a dochmius preceded by an iambus. In the next verse τί καὶ has perhaps been corrupted to τί που.

762. σὺ δ' αἶ. See sup. 67, and for μυγμυς, a moaning sound, Eum. 117. 180.

766. τί οὐκ ἔρριψα; 'why do I not at once throw myself?' the usual force of the aorist in similar phrases. On ὅπως, 'in which case' (or, 'that so I might have,' &c.), with an indicative, see Jelf, Gr. Gr. § 813. Donaldson, Gr. Gr. § 614. Monk on Hippol. 643. Cho. 188, ὅπως διφροντίς οὐσα μὴ 'κινυσ-σόμεν.—πέδοι for πέδω Dind. and Weil.

ἔρριψ' ἑμαντὴν τῆσδ' ἀπὸ στύφλου πέτρας,  
ὅπως πέδῳ σκήψασα τῶν πάντων πόνων  
ἀπηλλάγην ; κρεῖσσον γὰρ εἰς ἅπαξ θανεῖν, (750)  
ἢ τὰς ἀπάσας ἡμέρας πᾶσχειν κακῶς. 770

ΠΡ. ἢ δυσπετῶς ἂν τοὺς ἐμοὺς ἄθλους φέροις,  
ὅτῳ θανεῖν μὲν ἔστιν οὐ πεπρωμένον·  
αὕτη γὰρ ἦν ἂν πημάτων ἀπαλλαγή·  
νῦν δ' οὐδέν ἐστι τέρμα μοι προκείμενον (755)  
μόχθων, πρὶν ἂν Ζεὺς ἐκπέσῃ τυραννίδος. 775

ΙΩ. ἢ γάρ ποτ' ἔστιν ἐκπεσεῖν ἀρχῆς Δία ;

ΠΡ. ἦδοι' ἂν, οἶμαι, τήνδ' ἰδοῦσα συμφοράν.

ΙΩ. πῶς δ' οὐκ ἂν, ἥτις ἐκ Διὸς πάσχω κακῶς ;

ΠΡ. ὥς τοίνυν ὄντων τῶνδ' εἰ σοὶ μαθεῖν πάρα. (760)

ΙΩ. πρὸς τοῦ τύραννα σκῆπτρα συληθήσεται ; 780

ΠΡ. πρὸς αὐτὸς αὐτοῦ κενοφρόνων βουλευμάτων.

ΙΩ. ποίῳ τρόπῳ ; σήμενον, εἰ μὴ τις βλάβῃ.

ΠΡ. γαμῆ γάμον τοιοῦτον, ᾧ ποτ' ἀσχαλᾷ.

ΙΩ. θέορτον, ἢ βρότειον ; εἰ ῥητὸν, φράσον. (765)

ΠΡ. τί δ' ὄντιν' ; οὐ γὰρ ῥητὸν αὐδασθαι τόδε. 785

ΙΩ. ἢ πρὸς δάμαρτος ἐξανίσταται θρόνων ;

767. Goettling on Hes. Theogon. 806 would restore the accent *στυφλοῦ*. In Soph. Antig. 250, the best editions give *στύφλος* δὲ γῇ καὶ χέρσος.

772. *θανεῖν μὲν—νῦν δέ*. He should have said, *νῦν δὲ τοῦτο μόνον ἔξω τέρμα*, *ὅταν Ζεὺς ἐκπέσῃ*.

777. *ἦδοι' ἂν*. So Dawes for *ἦδοιμ'* ἂν or *ἦδοίμην ἂν*, a conjecture since confirmed by one MS. See a similar variety Suppl. 905. In Eur. Phoen. 407, the MSS. give *δύναμι'* ἂν for *δύναι'* ἂν.—*οἶμαι* is ironical, as inf. 989 ; 'Of course you would be pleased to see that come to pass.'—On *ἦτις* in the next verse, see sup. 38. The sense is, *Cur non, quum male patiar?*

780. *τύραννα σκῆπτρα*. Cf. *τύραννον σχῆμα* for *τυραννικὸν* Antig. 1169, *κάπηλα* for *καπηλικὰ* Aesch. frag. 338. The accusative is used as in 178. Suppl. 910.

781. Vulg. *αὐτὸς πρὸς αὐτοῦ*. Hermann and Weil with Elmsley prefer the reading

of the Med. and others, *πρὸς αὐτὸς αὐτοῦ*, like *ἐπ' αὐτὸς αὐτοῦ*, 942.

783. *γαμῆ* and *ἀσχαλᾷ* are Attic futures. Cf. *σκεδᾷ* in 25.

785. *τί δ' ὄντιν'* ; 'Why do you ask what marriage (i. e. do not ask), for it is not lawful to be told.' The question had been put by Io in jealous alarm. But she is not more successful in eliciting the secret than the Chorus had been, sup. 530. Prometheus is thoroughly cunning in resisting inquisitiveness on this one point.—*οὐ ῥητὸν, ἀπόρητον*, 'tis a secret this, that may not be told.' Weil needlessly admits Brunck's conjecture *οὐ γὰρ θεμιτόν*.—This story of the marriage of Zeus with Thetis, typical of the mystical union of sky and sea, was taken from the Κύπρια ἔπη.

786. *ἐξανίσταται*. The present tense is used as in 178. 969. To this passage Lucian refers, Dial. Deor. 1 (Prometheus and Zeus) : *μηδὲν, ὦ Ζεῦ, κοινωνήσῃς τῇ Νηρηίδι, ἣν γὰρ αὕτη κυοφορήσῃ ἐκ σοῦ*,

- ΠΡ. ἣ τέξεται γε παῖδα φέρτερον πατρός.  
 ΙΩ. οὐδ' ἔστιν αὐτῷ τῆσδ' ἀποστροφὴ τύχης ;  
 ΠΡ. οὐ δῆτα, πλὴν ἔγωγ' ἂν ἐκ δεσμών λυθείς, — (770)  
 ΙΩ. τίς οὖν ὁ λύσων σ' ἔστιν ἄκοντος Διός ; 790  
 ΠΡ. τῶν σῶν τιν' αὐτὸν ἐκγόνων εἶναι χρεών.  
 ΙΩ. πῶς εἴπας ; ἦ 'μὸς παῖς σ' ἀπαλλάξει κακῶν ;  
 ΠΡ. τρίτος γε γένναν πρὸς δέκ' ἄλλαισιν γοναῖς.  
 ΙΩ. ἦδ' οὐκ ἔτ' εὐξύμβλητος ἢ χρησμοδία. (775)  
 ΠΡ. καὶ μηδὲ σαντῆς γ' ἐκμαθεῖν ζῆτει πόνους. 795  
 ΙΩ. μή μοι προτείνων κέρδος εἶτ' ἀποστέρει.  
 ΠΡ. δυοῖν λόγοιν σε θατέρω δωρήσομαι.  
 ΙΩ. ποίοιν πρόδειξον, αἵρεσίν τ' ἐμοὶ δίδου.  
 ΠΡ. δίδωμ'. ἐλοῦ γὰρ ἡ πόνων τὰ λοιπά σοι (780)  
 φράσω σαφηνῶς, ἡ τὸν ἐκλύσονται ἐμέ. 800  
 ΧΟ. τούτων σὺ τὴν μὲν τῇδε, τὴν δ' ἐμοὶ χάριν  
 θέσθαι θέλησον, μηδ' ἀτιμάσης λόγους.

τὸ τεχθὲν ἴσα ἐργάσεται σε, οἷα καὶ σὺ ἔδρασας. ZETZ. Τοῦτο φῆς, ἐκπεσεῖσθαι με τῆς ἀρχῆς; Apollodor. iii. 13, 5, Πηλεὺς γαμεί Θεῖον τὴν Νηρέως, περὶ ἧς τοῦ γάμου Ζεὺς καὶ Ποσειδῶν ἤρισεν. Θέμιδος δὲ θεσπιφδοῦσης ἔσεσθαι τὸν ἐκ ταύτης γεννηθέντα κρείττονα τοῦ πατρὸς, ἀπέσχοτο. 'Ενιοὶ δὲ φασὶ, Διὸς ὁρμῶντος ἐπὶ τὴν ταύτης συνουσίαν, εἰρηκέναι Προμηθεά, τὸν ἐκ ταύτης γεννηθέντα οὐρανοῦ δυναστεύσειν. The later Scholiast on v. 174 preserves the last-mentioned myth: οὗτος γὰρ (sc. Ζεὺς) ἐρασθεὶς αὐτῆς ἐδῶκεν αὐτὴν ἐν τῷ Καυκάσῳ ὄρει, ὅπως συγγένηται αὐτῇ· ἐκωλύθη δὲ ὑπὸ τοῦ Προμηθεὺς εἰπόντος αὐτῷ ὅτι ὁ μέλλων γεννηθῆναι ἐξ αὐτῆς ἔσται κρείττων κατὰ πολὺ τοῦ ἰδίου πατρὸς. φοβηθεὶς οὖν ὁ Ζεὺς περὶ τῆς βασιλείας ἀπέσχετο τῆς πρὸς Θετίδα συνουσίας. See inf. 941. There is a little obscurity in the use of the futures, γαμεί γάμον and συληθήσεται σκῆπτρα, for the event was not really to happen, but only destined conditionally.

787. φέρτερον πατρός. This also is from Hesiod, Theog. 464, οὐνεκά οἱ πέμπρωτο ἐφ' ὑπὲρ παιδὶ δαμῆναι. Compare Pind. Isthm. vii. 33.

789. πλὴν ἔγωγ' ἂν, 'unless indeed I should prove to be,' sc. γενομένην αὐτῷ τῆς τύχης ἀποστροφῇ. This is the read-

ing of the Med., and it seems better on the whole to retain it with Hermann and Weil. The MSS. vary between πρὶν ἂν ἔγωγ', πρὶν ἔγωγ' ἂν (which is a solecism), πλὴν ἔγωγ' ἂν, and λυθῶ and λυθείς. Elmsley read πλὴν ἔγωγ' ὅταν δεσμών λυθῶ, which is not improbable, as πλὴν ὅταν is occasionally found, e.g. supra 266. Soph. El. 293. Lysias, p. 124, πλὴν ὅταν ἐνθυμηθῶ. The worst reading of all is that given by Dindorf, πλὴν ἂν ἐγὼ 'κ δεσμών λυθῶ.

792. ἡ 'μὸς παῖς. 'Shall a son of mine?' οὐμὸς would have meant, 'shall my son,' &c. The answer implies, 'yes, your son thirteen times removed' (to adopt an expression more Greek than English). The pedigree was this: Epaphus, Libya, Belus, Danaus, Hypermnestra, Abas, Proetus, Acrisius, Danae, Perseus, Electryon, Alcmena, Hercules.

795. καὶ μηδὲ κ.τ.λ. 'Yes, and do not seek either to know all about your own troubles.' Dindorf gives καὶ μή τι σ.—σαντῆς γ'. Hermann adds the particle, the Med. having σαντῆς τ'.

799. ἐλοῦ ἢ φράσω, i.e. εἴτε, or πότερον. This use is common in Homer, but rare in tragedy. See on Cho. 876, εἰδῶμεν ἢ νικῶμεν ἢ νικῶμεθα.

802. λόγους. Suppl. 372, τάσδ' ἀτιμάσαι λιτάς. Elmsley conjectured λόγους,



καὶ τῇδε μὲν γέγωνε τὴν λοιπὴν πλάνην,  
ἔμοι δὲ τὸν λύσοντα· τοῦτο γὰρ ποθῶ. (785)

ΠΡ. ἐπεὶ προθυμείσθ', οὐκ ἐναντιώσομαι 805

τὸ μὴ οὐ γεγωνεῖν πᾶν ὅσον προσχρῆζετε.  
σοὶ πρῶτον, Ἴοι, πολύδονον πλάνην φράσω,  
ἣν ἐγγράφου σὺ μνήμοσιν δέλτοις φρενῶν.  
ὅταν περάσης ρεῖθρον, ἡπείρων ὄρον, (790)

πρὸς ἀντολὰς φλογώπας ἡλιοστιβεῖς 810

[εὐθείαν ἔρπε τήνδε, καὶ πρῶτιστα μὲν  
βορεάδας ἤξεις πρὸς πνοὰς, ἔν' εὐλαβοῦ  
βρόμον καταγιγίζοντα, μὴ σ' ἀναρπάσῃ  
δυσχειμέρῳ πέμφιγι συστρέφιας ἄφνω,]  
πόντου περῶσα φλοῖσβον, ἔς τ' ἂν ἐξίκη  
πρὸς Γοργόνεια πεδία Κισθίνης, ἵνα

which is adopted by Dind. and Weil. Cf. Antig. 22, τάφου τὸν μὲν προτίσας τὸν δ' ἀτιμάσας ἔχει. Oed. Col. 49, μή μ' ἀτιμάσης—ὣν σε προστρέπω φράσαι.

806. ὅσον προσχρῆζετε. All that you and the chorus seek to know besides what you have heard.

808. ἐγγράφου σὺ. 'And do you record it on the mindful tablets of your memory.' These early allusions to writing words on δέλτοι (Suppl. 180. Cho. 442. Soph. Phil. 1325. Trach. 157) are of great interest in the very scant evidences we possess on the subject.

809. ὅταν περάσης. The narrative is resumed from the passage of the Cimmerian Bosphorus in 754. The Scholiasts understand ρεῖθρον of the Tanais, others of the Phasis. But see on 747.

810. ἡλιοστιβεῖς. A conjecture proposed in a former edition was ἡλιοστιβεῖ, 'walk by the sun,' i. e. guided by it in your course to the east, like ὁδοιπορεῖν πρὸς ἥλιον ἀνισχόντα Herod. iv. 116. But other considerations make it probable that Brunck was right in supposing some verses to have been lost here,—perhaps indeed a whole page of the archetypus MS. There is a passage quoted by Galen, vol. v. p. 454, which he expressly says is from the Prometheus Vincetus, and which seems to fill the gap so appositely that it appears not unreasonable to introduce it here, though within brackets, since it

is far from certain that this is its exact place, or indeed that the title is not a mistake for Π. Λυόμενος. We may understand βορεάδας πνοὰς of the blasts from the Hyperborean or Ural mountains, which Io is warned to avoid in her passage along the borders of the Pontus. This is at least a natural and consistent meaning of πόντου φλοῖσβον (cf. ἀλιστῶναις ραχίαισι in 732), and alludes to her second route in nearly the same direction. It is well known that the Black Sea is liable to furious hurricanes, and Strabo attests this, vii. § 4, p. 309, ἡ Ταυρικὴ παραλία, χιλίων πον σταδίων τὸ μήκος, τραχεῖα καὶ ὀρεινὴ καὶ καταγιγίζουσα τοῖς βορέαις. This is the meaning of πέμφιγι, 'a whirlwind.' Photius, πέμφιξ· πνοή. Αἰσχύλος Ξαντρίαις ἐπὶ τῶν ἀκτίνων.

812. πεδία Κισθίνης. It is this part of the narrative which presents the greatest geographical difficulty. Io is to proceed eastward, till she comes to Cisthene, the daughters of Phoreys, and the Gorgons. Now all existing evidence shows that these must be looked for in the far west; so that we must choose between supposing that a considerable lacuna exists here, and concluding that the poet takes a leap, and leads Io round by a northern track, which, as the whole north and west (see Strabo, p. 93 ad fin. and p. 294) of Europe was unknown to the Greeks, could not be particularly de-

αἱ Φορκίδες ναίουσι δηναῖαι κόραι  
 τρεῖς κυκνόμορφοι, κοινὸν ὄμμ' ἔκτημέναι, (795)  
 μονόδοντες, ἃς οὐθ' ἥλιος προσδέρκεται 815  
 ἀκτίσιν οὐθ' ἡ νύκτερος μήνη ποτέ.  
 πέλας δ' ἀδελφαὶ τῶνδε τρεῖς κατάπτεροι,  
 δρακοντόμαλλοι Γοργόνες βροτοστρυγίς,  
 ἃς θνητὸς οὐδεὶς εἰσιδὼν ἔξει πνοάς. (800)  
 | τοιοῦτο μὲν σοι τοῦτο φρούριον λέγω. 820  
 ἄλλην δ' ἄκουσον δυσχερῇ θεωρίαν·

scribed. Probably the latter is the correct view; and little weight attaches to the circumstance that in Suppl. 535 seqq. Io is introduced into Egypt through Asia Minor. For the whole story of her visit to Egypt is certainly a distinct legend. The Arimaspi, whom she is to meet with in her course westward, are placed by Strabo exactly where we want them, *ὅπερ τοῦ Εὐξείνου καὶ Ἰστροῦ καὶ Ἀδρίου*, lib. xi. p. 507. As for the *site of Cisthene*, nothing is known; but a verse of Cratinus is cited by Harpocration in v., which shows that it was the fabulous boundary of the world, *κἀνθένδ' ἐπὶ τέρματα γῆς ἦξει, καὶ Κισθήνης ὕρος ὕψει*. The Schol. Med. says *Κισθήνη πόλις Λιβύης ἢ Αἰθιοπίας*. And as the Gorgons were the daughters of Phorcys, whom Hesiod places in the west, Theog. 274, *πέρην κλυτοῦ Ὠκεανοῦ, Ἐσχατὴ πρὸς νυκτὸς, Ἦν' Ἐσπερίδες λιγύφωνοι*, there can be no doubt that Cisthene was supposed to stand on the shores of the great Ocean stream. Photius indeed and Harpocration call it a mountain in Thrace; but if we may hazard a conjecture, it was no other than Mont Blanc, of which vague accounts, as of a vast western mountain, were likely enough to have reached the Greeks. For we know that they had some knowledge of the amber from the north of Europe, yet so little information about the country that they believed in a purely mythical river, or amber-stream, the Eridanus; just as they indulged in dreams of a happy and mild land lying beyond the blasts from the Riphean mountains of the north; see Cho. 365. The unexplored regions of the west, and the dark Ocean stream beyond, must have furnished a continual excitement to the imaginative Greek; and it is possible that the fables here recorded originated

in the narratives of credulous merchants and travellers.

813. αἱ Φορκίδες. Hermann reads *Φορκυνίδες*. But Goettling remarks on Hes. Theog. 333, that Aeschylus used the shorter form in reference to the *Φόρκος* of Pindar, Pyth. xii. 23.

*Ibid.* δηναῖαι κόραι. The epithet is meant to represent their name *Γραῖαι*. Hesiod, Theog. 270, *Φόρκυ δ' αἰ Κητώ Γραῖας τέκε καλλιπάρητος Ἐκ γενετῆς πολιάς, τὰς δὴ Γραῖας καλέουσιν*. So in Eum. 69 the Furies are called *γραιαὶ παλαιαὶ παῖδες*.

815. οὐθ' ἥλιος. The west was the fabled region of darkness because the sun there sank below the waves, and the 'nightly moon' was assumed to follow the same path. Apollodorus gives these curious fancies, which may have originated in the savage garb of Celtic women, in similar terms, ii. 4, 2, *ἦσαν δὲ αὐταὶ Κητοῦς τε καὶ Φόρκου, Γοργῶν ἀδελφαί, γραιαὶ ἐκ γενετῆς, ἕνα τε ὀφθαλμὸν αἱ τρεῖς καὶ ἕνα ὀδόντα εἶχον, καὶ ταῦτα παρὰ μέρος ἤμενον ἀλλήλαις*. Of the Gorgons he says, *εἶχον δὲ αἱ Γοργόνες κεφαλὰς μὲν περιεσπειραμένας φολίσιν δρακόντων, ὀδόντας δὲ μεγάλους ὡς συνῶν καὶ χεῖρας χαλκᾶς καὶ πτέρυγας χρυσᾶς δι' ὧν ἐπέτοντο. Τοὺς δὲ ἰδόντας λίθους ἐποιοῦν*. Welcker (Ep. Cycl. p. 520, vol. ii.) shows that the Gorgons were described in the *Κύπρια ἔπη* as inhabiting an island in the Ocean.

820. φρούριον. Whether this means 'objects to be guarded against,' or 'guardians of the place,' is not clear. Schol. Med. *δ' σε δεῖ φυλάξαι, καὶ καταγωγὴν ἦν ὀφείλεις φυλάσσειν*. Probably the true reading is *φρούριον*.

821. *δυσχερῇ, 'portentous.'* Cf. Suppl. 563, *βοτὸν δυσχερὲς μεζόμβροτον*.—*ἄευστόμοις*, with pointed or beak-like snouts.



ὄξυστόμους γὰρ Ζηνὸς ἀκραγεῖς κύνας  
 Γρύπας φύλαξαι, τὸν τε μουνῶπα στρατὸν  
 Ἀριμασπὸν ἵπποβάμον', οἱ χρυσόρρυτον (805)  
 οἰκοῦσιν ἀμφὶ νᾶμα, Πλούτωνος πόρον' 825  
 τοῦτοις σὺ μὴ πέλαζε. τηλουργὸν δὲ γῆν  
 ἤξεις, κελαιὸν φῦλον, οἱ πρὸς ἡλίου  
 ναίουσι πηγαῖς, ἔνθα ποταμὸς Αἰθίοψ.  
 τούτου παρ' ὄχθας ἔρφ', ἕως ἂν ἐξίκη (810)  
 καταβασμὸν, ἔνθα Βυβλίνων ὀρῶν ἄπο 830

ἀκραγεῖς is uncertain both as to meaning and quantity. The grammarians, whose glosses were often merely copied from one another, explain it as 'harsh,' 'ill-tempered,' σκληρὸν, χαλεπὸν, δξύχολον, &c. And Hermann derives it from ἄκρος and ἄγη (i.e. θαύμα) for no better reason than that the ἄ would not have been made long if from ἄ and κράζω. But compare θεοπόρους in 677, where ο is long before πρ. And the 'canes non latrantes' is a phrase exactly parallel to ἄρδεις ἄπυρος in 899, the epithet, as usual in such cases, qualifying the metaphor. Why they are called hounds of Zeus it is needless to inquire. The poet naturally assigns to them the usual attributes of eagles. Inf. 1043, πτηνρὸς κύων, where the adjective is used to distinguish the eagle from a real hound. Now the eagle actually barks or yelps, and with a sound closely resembling that of a dog. Hence κλάζειν "Ἀρη τρόπον αἰγυπτιῶν, Ag. 48, compared with κλαγγαίνεις ἄπερ κύων Eum. 126.

824. Ἀριμασπὸν. On this fabulous people of Scythia, or rather, of the north of Europe, see Herod. iv. 13 and 27. *Ibid.* iii. 116. Pausan. i. 24, 6, τοὺς γρύπας ἐν τοῖς ἔπαισιν Ἀριστέας ὁ Προκονήσιος μάχεσθαι περὶ τοῦ χρυσοῦ φησιν Ἀριμασποῖς [τοῖς] ὑπὲρ Ἰσσηδόνων. τὸν δὲ χρυσὸν ἦν φυλάσσουσιν οἱ γρύπες ἀνιέναι τὴν γῆν. εἶναι δὲ Ἀριμασποὺς μὲν ἄνδρας μονοφθαλμοὺς πάντας ἐκ γενετῆς, γρύπας δὲ θηρία λέουσιν εἰκασμένα, περὰ δὲ ἔχειν καὶ στόμα ἀετοῦ.

825. Πλούτωνος πόρον. Schol. Med. τοῦ πλουσίου ποταμοῦ Αἰθιοπίας οὕτως λεγομένου, ἀπὸ τοῦ πολλὸν εἶναι ἐκεῖ χρυσόν.

826. The emphatic σὺ is hardly required, though we might understand, ὥς

γυνὴ οὔσα. Perhaps, τούτοις μὴ πέλαζε.

827. πρὸς ἡλίου πηγαῖς. Probably the famed 'fountain of the sun' near the temple of Jupiter Ammon. Quint. Curtius, iv. 7, 22, 'Est etiam aliud Hammonis nemus; in medio habet fontem; aquam solis vocant.' Lucret. vi. 848, 'Esse apud Hammonis fanum fons luce diurna frigidus, at calidus nocturno tempore fertur.'

828. ποταμὸς Αἰθίοψ. Schol. ὁ Νεῖλος. If this be not a feigned river of an imaginary continent (see on Suppl. 281), it can hardly be any other than the Niger, though it is extraordinary that so ancient a notice should exist of a river which is still only partially explored. Hermann quotes Solinus, cap. 25, who calls it 'amnis qui atro colore exit per intimas et exustas solitudines;' and from this odd notion of the very waters of a tropical river being burnt black, the name was fancifully derived. Propertius has the same description of the Indus, iv. 3, 10, 'ustus et Eoa discolor Indus aqua.' Aeschylus seems to have thought that it flowed almost to the east side of Africa, and much more to the north than its real position.

830. καταβασμὸν. The catabathmus, or descent into the valley of the Nile from Libya, is here confounded with the cataracts of the Nile. But for ὑπὸς διορίζον Λιβύην καὶ Αἴγυπτον (Schol. M.) we should read ὑπὸς διορίζων. The descent of the river from the 'Bybline mountains' is purely mythical, nor is it easy to say what mountains could have given rise to the notion. It is the πέτρα Βλεμίων of Theoc. vii. 114. The Schol. thinks the name invented ἀπὸ τῆς γυνόμενης παρ' αὐτοῖς βύβλου.



ἰησι σεπτὸν Νεῖλος εὖποτον ρέος.  
 οὗτός σ' ὁδώσει τὴν τρίγωνον ἐς χθόνα  
 Νειλῶτιν, οὗ δὴ τὴν μακρὰν ἀποικίαν,  
 Ἰοῖ, πέπρωται σοί τε καὶ τέκνοις κτίσαι. (815)  
 τῶνδ' εἴ τί σοι ψελλόν τε καὶ δυσεύρετον, 835  
 ἐπανδίπλαζε καὶ σαφῶς ἐκμάνθανε·  
 σχολὴ δὲ πλείων ἢ θέλω πάρεστί μοι.

ΧΟ. εἰ μὲν τι τῇδε λοιπὸν ἢ παρειμένον  
 ἔχεις γεγωνεῖν τῆς πολυφθόρου πλάνης, (820)  
 λέγ'· εἰ δὲ πάντ' εἰρηκας, ἡμῖν αὖ χάριν 840  
 δὸς ἥνπερ αἰτούμεσθα· μέμνησαι δέ που.

ΠΡ. τὸ πᾶν πορείας ἦδε τέρμ' ἀκήκοεν.  
 ὅπως δ' ἂν εἰδῇ μὴ μάτην κλύουσά μου,  
 ἃ πρὶν μολεῖν δεῦρ' ἐκμεμόχθηκεν φράσω, (825)  
 τεκμήριον τοῦτ' αὐτὸ δούς μύθων ἐμῶν. 845  
 ὄχλον μὲν οὖν τὸν πλείστον ἐκλείψω λόγων,  
 πρὸς αὐτὸ δ' εἴμι τέρμα σὼν πλανημάτων.  
 ἐπεὶ γὰρ ἦλθες πρὸς Μολοσσὰ δάπεδα

831. εὖποτον. See Suppl. 836.

833. τὴν μακρὰν. See on Theb. 609.  
 For οὗ δὴ see Eum. 2.

835. ψελλόν, 'obscure,' properly said  
 of indistinct pronunciation, as appears  
 from Aristoph. frag. 536, ψελλός ἐστι  
 καὶ καλεῖ τὴν ἔρκτον ἔρκτον.

836. ἐπανδίπλαζε. Hermann retains  
 ἐπανδίπλαζε, but in Eum. 968 the metre  
 requires ἐπανδιπλοῖω, and we have ἐπαμ-  
 μένειν supra 623, ἀνδάλοντες Ag. 296,  
 ἀντρέψῃ Pers. 165, and even ἄμ πέτρας  
 Suppl. 346. Cf. Pers. 568.

838. παρειμένον, which usually means  
 remissum, here means omissum.

841. ἥνπερ. It is surprising that the  
 vulgate ἥντιν' should so long have been  
 allowed to stand unquestioned. Her-  
 mann seems right in correcting ἥνπερ,  
 though he is not disinclined to read ἥν  
 πρὶν ἡτούμεσθα. The present however  
 seems right, for the request, though  
 before made (cf. 804), still remained in  
 force. By altering the punctuation  
 somewhat awkwardly, ἥντινα might be  
 retained: ἡμῖν αὖ χάριν δός· ἥντιν' ἡτού-  
 μεσθα μέμνησαι δέ που.

843. μὴ μάτην κλύουσα, h. e. ὅτι οὐ  
 ψευδῇ ἐλέξα.

846. ὄχλον τὸν πλείστον λόγων. The  
 narrative of the journey from the shores  
 of Lerna (sup. 695) northwards and round  
 by Epirus. So ὄχλος is used of a general  
 aggregate, in which it is unnecessary to  
 specify and particularize, Pers. 934. Eur.  
 Hipp. 842. Frag. Aeol. xviii. Ar. Eccl.  
 745, τὰ χυτρίδι ἤδη καὶ τὸν ὄχλον  
 ἀφίετε. Thuc. vii. 78, τοὺς σκευοφόρους  
 καὶ τὸν πλείστον ὄχλον ἐντὸς εἶχον οἱ  
 ὀπλίται.

847. πρὸς αὐτὸ τέρμα, to the extreme  
 western limit. The narrative is resumed  
 from v. 700.

848. δάπεδα. So all the MSS., and  
 also in Cho. 784. But Blomf., Dind.,  
 and Herm. follow Porson in reading  
 γάπεδα, since δάπεδον usually has the  
 α short. Yet as δᾶ was a form of γᾶ  
 (sup. 580, Eum. 836, Ag. 1039), it  
 seems rash to deny that along with the  
 epic δάπεδον, of which the etymology is  
 uncertain, another form, δᾶπεδον, may  
 have existed. In fact, analogy is in  
 favour of it. That δᾶ was in use for  
 γᾶ appears from Δηῶ and Δημήτηρ.  
 And the Schol. Med. on 580 observes,  
 οἱ Δωριεῖς τὴν γᾶν δᾶν καὶ δᾶν φασιν.  
 Moreover, γᾶπεδον is explained by the

τὴν αἰπύνωτόν τ' ἀμφὶ Δωδώνην, ἵνα (830)  
 μαντεῖα θωκόσ τ' ἐστὶ Θεσπρωτοῦ Διὸς, 850  
 τέρας τ' ἄπιστον, αἱ προσήγοροι δρύες,  
 ὑφ' ὧν σὺ λαμπρῶς κούδεν αἰνικτηρίως  
 προσηγορεύθης ἡ Διὸς κλεινὴ δάμαρ  
 [μέλλουσ' ἔσεσθαι, \* εἰ τῶνδε προσσαίνει σέ τι]. (835)  
 ἐντεῦθεν οἰστρήσασα τὴν παρακτίαν 855  
 κέλευθον ἧξας πρὸς μέγαν κόλπον Ῥέας,  
 (ἀφ' οὗ παλιμπλάγκτοισι χειμάζει δρόμοις). ✓  
 χρόνον δὲ τὸν μέλλοντα πόντιος μυχὸς,  
 σαφῶς ἐπίστασ', Ἰόνιος κεκλήσεται, (840)

grammarians to signify 'a front garden.' Weil reads πρὸς Μολοσσὰ γῆς πέδα, but the plural has an unusual sound.

854. This verse is perhaps an interpolation. In the MSS. εἰ is wanting, and the Schol. does not seem to have found it, explaining ὑπομυμήσκει σε. It is first supplied in ed. Turn. Such a crasis is not unfrequent in comedy, but is scarcely a tragic use. We find however in Iph. Taur. 679, προδοὺς σε σώζεσθαι αὐτὸς εἰς οἶκον μόνος (where see the note, and also on Herc. F. 147). The comic writers do not seem to have objected to this elision, e. g. Ar. Pac. 102. 324. The verse may have been added by one who objected to the use of the article in the predicate, and sought to connect it with a participle. It is however not incorrect, as the actual words of the address were σὺ ἡ Διὸς δάμαρ. So Eur. Heracl. 978, πρὸς ταῦτα τὴν θρασειάν, ἔστις ἂν θέλῃ, —λέξει. *Ibid.* v. 1015, ἐντεῦθεν δὲ χρὴ τὸν προστρώπαιον τὸν τε γενναῖον καλεῖν. Herc. F. 581, οὐκ ἄρ' Ἡρακλῆς ὁ καλλίνικος, ὡς πάροιθε, λέξομαι. Orest. 1140, ὁ μητροφόντης δ' οὐ καλεῖται αὐτὴν κτανών. Compare Theb. 568. Ag. 693. On the 'talking oaks' see Soph. Trach. 172. 1168. —προσσαινει is, 'steals over your mind,' i. e. recurs to your memory, or, as the Schol. Med. very well explains it, ὑπομυμήσκει σε. Another less accurate and later explanation is τέρεται or εὐφραίνει. Compare παιδὸς με σάλνει φθογγὸς Antig. 1214. Rhcs. 55. Ion 685. φιλόφρων ποτισαίνουσα Pers. 100.

855. οἰστρήσασα. From οἰστράν, not οἰστρεῖν, which is transitive, as Bacch.

32, τοίγαρ νῦν αὐτὰς ἐκ δόμων ῥοστροῦ ἐγώ. Perhaps we should read οἰστρεῖ for οἰστρεῖ in Theocr. vi. 28. Iph. Aul. 77, ὁ δὲ καθ' Ἑλλάδ' οἰστρήσας δρόμον.

856. κόλπον Ῥέας. The *Ionian Sea* or *Hadriatic*. Photius: Ῥέας πόντος ὁ Βόσπορος ἡ ἐστὶ καὶ Ἀδρίας. Up to this point she advanced westward, and then returned towards the east, by the route thus described by Apollodorus, ii. 1, 3, ἡ δὲ πρῶτον ἦκεν εἰς τὸν ἀπ' ἐκείνης Ἰόνιον κόλπον κληθέντα, ἔπειτα διὰ τῆς Ἰαλλυρίδος πορευθεῖσα καὶ τὸν Αἰμον ὑπερβαλοῦσα, διέβη τὸν τότε μὲν καλούμενον πόρον Θράκιον, νῦν δὲ ἀπ' ἐκείνης Βόσπορον. Hence πορείας in 860 does not mean the passage across, but the journey to, that sea.

857. χειμάζει. The present is used because Io was now performing her journey eastward; and ἀφ' οὗ must be taken closely with παλιμπλάγκτοις, 'returning from which point.' (Weil however thinks that a line must have been lost after this.) The eastern races, whose immigration into Europe through Scythia and Thrace Io represents, pursued the opposite course, from the country beyond the Caspian to the Hadriatic Sea, at the head of which they first made their appearance in Italy. This inversion is a well-known characteristic of many early legends. The element-worship brought by the Pelasgi seems indicated by Io's personification of the Moon. But her connexion with Egypt is due to the alleged Phœnician origin of Inachus, and the resemblance of the worship of Isis.



τῆς σῆς πορείας μνήμα τοῖς πᾶσιν βροτοῖς. 860  
 σημεία σοι τάδ' ἐστὶ τῆς ἐμῆς φρενὸς,  
 ὡς δέρεται πλέον τι τοῦ πεφασμένου.  
 τὰ λοιπὰ δ' ὑμῖν τῇδέ τ' ἐς κοινὸν φράσω,  
 ἐς ταυτὸν ἔλθων τῶν πάλαι λόγων ἵχνος. (845)  
 ἔστιν πόλις Κάνωβος, ἐσχάτῃ χθονὸς, 865  
 Νείλου πρὸς αὐτῷ στόματι καὶ προσχώματι·  
 ἐνταῦθα δὴ σε Ζεὺς τίθησιν ἔμφρονα  
 ἐπαφῶν ἀταρβεῖ χειρὶ καὶ θιγῶν μόνον.  
 ἐπάννυμον δὲ τῶν Διὸς γεννημάτων (850)  
 τέξεις κελαινὸν Ἐπαφον, ὃς καρπώσεται 870  
 ὄσσην πλατύρρους Νείλος ἀρδεύει χθόνα.  
 πέμπτη δ' ἀπ' αὐτοῦ γέννα πεντηκοντάπαις  
 πάλιν πρὸς Ἄργος οὐχ ἑκοῦσ' ἐλεύσεται  
 θηλύσπορος, φεύγουσα συγγενῇ γάμου (855)  
 ἀνεψιῶν· οἱ δ' ἐπτοημένοι φρένας, 875

863. τὰ λοιπά. The narrative has been brought up to the present time; it remains to predict the fortunes of Io and the liberation of the prisoner by the bow of Hercules. See 804. 833. 892.

865. πόλις Κάνωβος. Cf. Suppl. 306. —ἐσχάτῃ χθονὸς, i.e. at the farthest end or outer boundary of Egypt; on the margin of the land, or sea-coast, as ὑστάτου νεὼς Suppl. 697. It was said to derive its name from Canobus or Canopus, the pilot of Menelaus, who was buried there (Strabo, xvii. 1, 17. Tac. Ann. ii. 60). The Schol. notices the anachronism.

866. προσχώματι. He appears to mean the alluvial deposit always increasing at the mouths of the Nile.

867. τίθησιν ἔμφρονα. Here Io was to be restored to the consciousness of humanity (Suppl. 573) by the stroking of the hand of Zeus; and by the same miraculous touch (ἐπαφή) Epaphus was to be conceived. These distinct ideas are, from the brevity of the description, so blended into one, that most commentators have found a difficulty in the passage. Hermann even marks a lacuna after this verse, supposing such a line to have dropped out as παύσας δὲ μόχθων τῶνδε φειτέυει γόνον, while Dindorf follows Elmsley in condemning 868 as spurious. Hermann allows that the vulgate would

be unexceptionable were ἔγκουον written for ἔμφρονα, a conjecture formerly made by the present editor. Madvig, Adv. Crit. i. 192, considers τίθησ' ἐγκύμονα necessary to the sense. By θιγῶν μόνον is meant that the generation was effected by the mere touch, and not by the ordinary connexion, though in Suppl. 295 a somewhat different statement is made. The discrepancy however need not surprise us, any more than that in this play Io gets to Egypt round by the west, in the Supplices through Asia Minor; or than the change of scene in the Prom. Solutus from Scythia to the Caucasus (sup. 2). The only real difficulty lies in v. 869, where γεννήματα is improperly used for τρόπος γεννήσεως. Schol. ἡ τῶν ἐκ Διὸς γεννηθέντων, ἡ τῆς Διὸς ἐπαφήσεως. W. Dindorf encloses v. 868 within brackets, and reads τῶν Διὸς γέννημα' ἀφῶν, which has no resemblance to the style of Aeschylus.

871. πλατύρρους. He appears to mean not the Delta only, but the part where the Nile diverges and flows over a wide extent of country. So Νείλος ἐπτάρρους Frag. 304.

875. ἐπτοημένοι. This word, like μαίνεσθαι, is properly used of the excitement of love.—κίρκοι, i.e. ὡς κίρκοι. Cf. Suppl. 220.—οὐ μακρὰν λελειμμένοι, 'in



κίρκοι πελειῶν οὐ μακρὰν λελειμμένοι,  
ἤξουσιν θηρεύσοντες οὐ θηρασίμους  
γάμους, φθόνον δὲ σωμάτων ἔξει θεός·  
Πελασγία δὲ δέξεται, θηλυκτόνῃ (860)

ἦ - | Ἄρει δαμέντων νυκτιφρουρήτῃ θράσει· 880  
γυνὴ γὰρ ἄνδρ' ἕκαστον αἰῶνος στερεῖ  
δίθηκτον ἐν σφαγαῖσι βάψασα ξίφος.

τοιαῖδ' ἐπ' ἐχθροὺς τοὺς ἐμοὺς ἔλθοι Κύπρις.  
μίαν δὲ παίδων ἱμερος θέλξει τὸ μὴ (865)

κτείνειν ξύνεννον, ἀλλ' ἀπαμβλυνθήσεται 885

γνώμην· δυοῖν δὲ θάτερον βουλήσεται,

κλύειν ἀναλκίς μᾶλλον ἢ μαιφόνος·

αὕτη κατ' Ἄργος βασιλικὸν τέξει γένος.

μακροῦ λόγου δεῖ ταῦτ' ἐπεξελεθῆν τορῶς· (870)

σποράς γε μὴν ἐκ τῆσδε φύσεται θρασὺς, 890

τόξοισι κλεινός, ὃς πόνων ἐκ τῶνδ' ἐμὲ

close pursuit of doves.' Eur. Herc. F. 1173, οὐ πον λέλειμαι καὶ νεωτέρων κακῶν ὕστερος ἀφίγμαι;

878. φθόνον σωμάτων ἔξει, 'shall grudge them the possession of their persons.' The Schol. took this very differently, αὐτοῖς τοῖς σώμασι τιμωρηθήσονται, θεῶν νεμεσησάντων αὐτοῖς. He supposed it to mean, 'the god shall conceive a dislike for their bodies,' viz. those of the males. Madvig, Adv. Crit. i. 193, suggests φορὰν σωμάτων, impetum corporum (sc. Aegyptiadarum) coercebit deus.—Πελασγία, Argos; cf. Suppl. 626.

880. δαμέντων. Supply τῶν ἀνελπίων, or τῶν ἀρσένων implied in θηλυκτόνῃ. Cf. Ag. 1202, θῆλυς ἀρσένος φονεὺς ἐστίν. This use of the genitive absolute, where the participle alone is expressed, is peculiarly Aeschylean. See on Suppl. 437. Theb. 236.—δέξεται, sc. αὐτὰς, as Suppliants on the plea of justifiable homicide. Hermann again marks a lacuna, and supposes the passage to have stood thus: Πελασγία δὲ δέξεται τὸν ἐγγενῆ στόλον γυναικῶν, νυμφίων θηλυκτόνῃ Ἄρει δαμέντων. But here, as in 869, it is more probable that the poet touched briefly and hastily on legends which were so familiar to all that his meaning could not be misunderstood.—νυκτιφρουρήτῃ, Schol. M. τῇ νυκτὶς ἐπιτηρήσαντι, where

νύκτας should probably be read.

882. ἐν σφαγαῖσι. Aristot. Hist. An. i. 14, κοινὸν δὲ μέρος αὐχένος καὶ στήθους σφαγή. Orest. 285, μὴ τῆς τεκούσης εἰς σφαγὰς ᾄσαι ξίφος.

883. ἐπ' ἐχθροῦς. Cf. Suppl. 370. Ib. 1013, στυγερῶν πέλοι τόδ' ἄθλον. "De connubio olim Jovī periculoso accipendum." Herm. But, as Weil observes, the wish is a general one.

884. μίαν παίδων. Hypermnestra, who spared Lyncæus. See Apollodor. ii. 1, 5.

887. κλύειν ἀναλκίς. Not less beautiful are Ovid's verses on this subject, Heroid. xiv. 7, 'Quod manus extimuit jugulo demittere ferrum, Sum rea; laudarer, si scelus ausa forem. Esse ream praestat, quam sic placuisse parenti. Non piget immunes caedis habere manus.' 888. βασιλικὸν γένος. Schol. Med. Ἄβαντα. He was said to have been the twelfth king of Argos.

889. μακροῦ λόγου δεῖ. The narrative is hurried on in a manner which is indicated by the marks in the text. Hermann admits Schütz's conjecture δὲ for δεῖ, which goes far to remove the abruptness; but he wrongly remarks that the Schol. did not read δεῖ, for it is v. 894 that he explains by πολλοῦ λόγου ἂν εἴη τοῦτο. Cf. 894.—γε μὴν, sed tamen, &c.

891. τόξοις κλεινός. Hercules, who

λύσει. τοιονδε χρησμόν ἢ παλαιγενῆς  
μήτηρ ἐμοὶ διήλθε Τιτανὶς Θέμις·  
ὅπως δὲ χῶπη, ταῦτα δεῖ μακροῦ λόγου (875)  
εἰπεῖν, σὺ τ' οὐδὲν ἐκμαθούσα κερδανεῖς. 895

ΙΩ.

ἐλελεῦ, ἐλελεῦ·

ὑπὸ μ' αὖ σφάκελος καὶ φρενοπληγεῖς  
μανίαι θάλπουσ', οἷστρου δ' ἄρδεις  
χρίει μ' ἄπυρος· (880)

κραδία δὲ φόβῳ φρένα λακτίζει· 900

τροχοδινεῖται δ' ὄμμαθ' ἐλίγδην,  
ἔξω δὲ δρόμου φέρομαι λύσσης  
πνεύματι μάργῳ, γλώσσης ἀκρατῆς·

θολεροὶ δὲ λόγοι παίουσ' εἰκῇ (885)

στυγνῆς πρὸς κύμασιν ἄτης. 905

ΧΟ.

ἦ σοφὸς, ἦ σοφὸς [ἦν], ὅς στρ. α.

shot the eagle with his bow. Apollodor. ii. 5, 11, Ἡρακλῆς κατετόξενεν ἐπὶ τοῦ Καυκάσου τὸν ἐσθλόντα τὸ τοῦ Προμηθεὺς ἦπαρ αἰτὸν, ὃς καὶ τὸν Προμηθεά διέλυσε. Cf. Frag. 205.—The Med. has κλεινοῖς, a reading evidently inferior.

893. Hermann reads from MS. Guelph. θεῶν for Θέμις, i. e. μήτηρ θεῶν, or Γῆ. He thinks παλαιγενῆς inappropriate as an epithet of Themis, and supposes that Θέμις, on which one MS. has the gloss ἡ γῆ, was introduced from 217 sup. One cannot think the alteration a judicious one. Cf. Eum. 2.

894. It is an unusual tautology, ὅπως καὶ ὅπη, 'how and in what way.' The crasis itself is not very common, though we find χῶστις, χῶσοι, χῶπόσοι. The Schol. explains, ὅπως ἔχω τύχης καὶ δι' ἣν αἰτίαν λυθήσομαι, which can hardly be right. It is remarkable that this verse seems a repetition of v. 889. Probably there is an allusion to the plot of the Π. Δυόμενος.

898. ἄρδεις ἄπυρος, 'the point not forged with fire,' see on 822. Hesych. ἄρδεις· ἀκίς. Αἰσχ. Πρ. δ. This is to be literally understood of the gadfly's sting, not, with the Scholiast, of the violence of the calamity, ἡ ἀκμή τοῦ πάθους.—χρίει, cf. 578. 616. 693.

900. φρένα λακτίζει. Used in the physical sense of 'midriff,' as Ag. 967,

πρὸς φρεσὶν δίναις κυκλοῦμενον κέαρ.

902. ἔξω δρόμου φέρομαι. So Cho. 1011, ὥσπερ ξὺν ἵπποις ἡνιοστροφῶ δρόμου ἐξωτέρῳ, said of incipient madness.

905. πρὸς κύμασιν. The dative is used as Theb. 198, νεὺς καμουσῆς ποντίῳ πρὸς κύματι. The metaphor is rather an unusual one, derived from the muddy waters of a river battling with the clear waves at the aestuary. 'Turbid (confused) words clash at random with the surgings of a dreadful delusion.'—Here Io finally leaves the stage. Cf. Il. xvii. 263. Euripides has a similar figure in οὐκέτι γὰρ καθαρὰν φρέν' ἔχω, Hipp. 1120; θολοῖ δὲ καρδίαν, Alcest. 1067.—ἄτη bears the true epic sense of distraction, delusion, infatuation, &c.

906. ἦν. This has been enclosed in brackets, as being at least uncertain when something is wanting in the antistrophe. Dindorf omits it with Monk. The true reading may be ἦν σοφὸς ἦν σοφὸς ὅς, κ.τ.λ., though in Ar. Vesp. 725, which seems to have been taken from the present passage, we have ἦ που σοφὸς ἦν ὅστις ἔφασκεν.—ἐβάστασε, κ.τ.λ., 'weighed it in his mind, and expressed it in a proverb by words.' Pittacus is said to have invented the proverb, τὴν κατὰ στυγνὴν ἔλα (Callim. Ep. i.), which is here quoted in reference to marrying according to one's station. See on Suppl. 1046, sup.



πρῶτος ἐν γνώμα τόδ' ἐβάστασε καὶ  
 γλώσσα διεμυθολόγησεν,  
 ὥς Τὸ κηδεῦσαι καθ' ἑαυτὸν ἀριστεύει μακρῶ· (890)  
 καὶ μήτε τῶν πλούτῳ διαθρυπτομένων 910  
 μήτε τῶν γέννα μεγαλυνομένων  
 ὄντα χερνήταν ἐραστεῦσαι γάμων.  
 μήποτε, μήποτε μ', ὦ ἀντ. α.  
 \* πότνιαι Μοῖραι λεχέων Διὸς εὐ- (895)  
 νάτειραν ἴδοισθε πέλουσαν· 915  
 μηδὲ πλαθείην γαμέτα τινὶ τῶν ἐξ οὐρανοῦ·  
 ταρβῶ γὰρ ἀστεργάνορα παρθενίαν  
 εἰσορῶσ' Ἴους μέγα δαπτομέναν  
 δυσπλάνοις Ἑρας ἀλατείαις πόνων. 919 (900)  
 ἐμοὶ δέ γ' ὅτε μὲν ὁμαλὸς ὁ γάμος, στρ. β'.

72, where *μηδὲν ἔγαν* is clearly alluded to, and 317, *γίγνωσκεσαντόν*. Eur. Rhes. 168, *οὐκ ἐξ ἑμαυτοῦ μειζόνων γαμεῖν θέλω*. Frag. Antiop. xviii. *κῆδος καθ' αὐτὸν τὸν σοφὸν κτᾶσθαι χρεών*. So Pind. Pyth. ii. 34, *χρὴ κατ' αὐτὸν αἰεὶ παντὸς ὀρᾶν μέτρον*, i. e. *γάμου*. Ovid, 'Si qua vobis apte nubere, nube pari.'

912. *ὄντα χερνήταν*, 'for one who is an artisan'; the Athenians holding trade and handicraft in contempt. See sup. 45.

914. *πότνιαι*. This word has been added on conjecture. Hermann marks the lacuna after *Μοῖραι*, and conjectures *μακραίωνες*. The humility of the chorus in deprecating the splendid fate of Io agrees well with their pious sentiments in 535 seqq., for goodness and humility are ever inseparable. The sentiment however in this case is not unmixed with fear.—*εὐνάτειραν*, see Pers. 159.

916. *πλαθείην*. So the Med., but most copies wrongly give *πλασθείην*. The simple *πέλαζω* is never contracted into *πλάζω*, which is a distinct verb; yet we find *προσέπλαζε* Od. xi. 583, *προσπλάζον* Il. xii. 285, from *προσπελάζω*. But *πλατὸς*, *ἄπλατος*, *πρόσπλατος* (sup. 735) are always to be written without *σ*, being verbal adjectives from the obsolete *πλάω*, whence *ἐπληγο* and *πεπλημένος*, Il. xiv. 468. Od. xii. 108. Hes. Theog. 193. We find *ἄπλητος* Hes. Opp. 148. Hom. Hymn. in Cer. 83. Photius, *πλατά· προσπελαστέ*. Eum. 53, *οὐ πλατοῖσι*

*φυσιάμασιν*. Hence *πλάτις*, 'a wife,' Ar. Acharn. 132, from the sexual sense of *πελάζειν* in the present passage and Suppl. 295. Young students will distinguish *ἄπληστος*, 'insatiable,' *ἄπλετος*, the old form of *ἄπλητος* (generally used of something boundless or immense, as *χρυσὸς ἄπλετος* Herod. iii. 106), and *ἄπλαστος*, 'misshapen,' from *πλάσσω*, which is probably the true reading in Hesiod, Theog. 151. The by-forms *πλάθω*, *πελάθω* (Ar. Ran. 1265), and *πελάτης*, and the adverb *πλησίον*, show that *πελάω* and *πλάω* co-existed.

917. *ἀστεργάνορα*, 'impatient of marriage.' Cf. 665 seqq.

918. *μέγα*. So Schütz for *με γάμω*, the reading of Aldus and one MS. The rest have *γάμω*, and so the Schol.

919. *δυσπλάνοις*. So Turn. with two or three MSS. The Med. and most others give *δυσπλάγχχοις* or *δυσσπλάγχχοις*, a corruption of a var. lect. *δυσπλάγκτοις*. See on 591. On *πόνων* Hermann compares Suppl. 556, *μαινομένα πόνοις ἀτίμοις*. But *ἀλατείαις πόνων* is a less intelligible expression than *ἀλατειῶν πόνοις* would have been. In two MSS. *πόνων* is omitted, and it seems suspicious. Porson proposed to omit *γάμων* in 912, but it is to be feared the metre would not allow this.

920. The conclusion of the chorus, generally regarded as an epodus, has been reduced by Hermann into strophe and antistrophe. There are sufficient indica-



ἄφοβος, οὐδὲ δέδια· μὴ δέ τοῦ με

κρυσσόνων θεῶν ἔρωσ

προσδράκοι ὄμμ' ἄφυκτον.

ἀπόλεμος ὅδε γ' ὁ πόλεμος, ἄπορα

ἀντ. β'.

πόριμος· οὐδ' ἔχω τίς ἂν γενοίμαν·

925 (905)

τὰν Διὸς γὰρ οὐχ ὁρῶ

μῆτιν ὅπα φύγοιμ' ἄν.

ΠΡ. ἦ μὴν ἔτι Ζεὺς, καίπερ αὐθάδη φρονῶν,  
ἔσται ταπεινός, οἷον ἐξαργύεται

γάμον γαμεῖν, ὃς αὐτὸν ἐκ τυραννίδος

930

θρόνων τ' αἰστον ἐμβαλεῖ· πατρὸς δ' ἀρὰ

(910)

Κρόνου τότ' ἤδη παντελῶς κρανθήσεται,

ἣν ἐκπίτνων ἡρᾶτο δηναίων θρόνων.

tions of this arrangement, as Elmsley perceived, to make the restoration probable; and it must be confessed that an "epodus" is too often a mere expedient for disposing of intractable antistrophic verses. It is a curious fact that the most extensive and perplexing corruptions are usually encountered at the ends of choruses. See sup. 434 seqq. Cho. 805, &c. It has been deemed advisable here to follow Hermann, whose knowledge and judgment in metrical matters give the highest authority to his opinion.—The MSS. give *ἐμοὶ δ' ὅτι μὲν*, but the context seems to require *ἔτε*, 'to me however, when marriage is on an equality, it is devoid of fear, nor am I alarmed at it; but never may the love of any of the greater gods look on me with an eye from which there is no escape.' The article is used because marriage is spoken of in the abstract, like *ἡ ἀρετή*, &c. So perhaps inf. 1059, *ἐρευνᾶν τὴν σοφὴν εὐβουλίαν*. On account of the preceding *μὲν*, as well as the general sense, it seems necessary to read *μὴ δὲ for μὴδέ*. For *οὐδὲ δέδια* the Med. has *οὐ δέδια*, but others retain evidences of the true reading in *οὐδέδια*, *οὐδέδια*, or *οὐδέδια*. In what follows the common reading is *μηδὲ κρυσσόνων θεῶν ἔρωσ ἀφυκτον ὄμμα προσδράκοι με*. The Med. has *προσδράκοι με*, others *προσδέρκοι με*, a few *προσδράμοι με*. Dindorf omits *ἔρωσ*. Weil reads *ἐμοὶ δ' εἴη μὲν δμαλὸς ὁ γάμος, ἀφοβος, εὐδίας*.

924. *ὅδε γ' ὁ πόλεμος*, i. e. *ὁ πρὸς κρυσσόνων, or τὸ θεομαχεῖν*. For *ἄπορα*

*πόριμος* see Suppl. 588.

928. *ἦ μὴν*. See on 174. Blomfield translates *nihilominus*. Properly, it is only a formula of emphatic asseveration; but elsewhere these particles imply a threat, as Oed. Col. 816. Alcest. 64. Ar. Nub. 865. 1242. Vesp. 1332. Av. 1259. Plat. 608.—The Med. is said to have *αὐθάδης φρενῶν* by the first hand; and so Herm., Weil.

929. *οἷον*. Robortello alone has *τοῖον*, which is the more usual when followed by *ὅς*, as inf. 941, *τοῖον παλαιστὴν ὅς*, κ.τ.λ. But *οἷον* stands for *διότι τοῖον*, as Nub. 1157, *οὐδὲν γὰρ ἂν με φλαῦρον ἐργάσαισθ' ἔτι, οἷος ἐμοὶ τρέφεται τοῖσδ' ἐν δόμασι παῖς*. Eur. Ion 796, *ἂν ὕγρον ἀμπαῖν αἰθέρα, οἷον ἕλγος ἔπαθον*. Herc. F. 816, *ἄρ' εἰς τὸν αὐτὸν πίτυλον ἤκομεν φόβον, γέροντες, οἷον φάσμι' ὑπὲρ δόμων ὁρῶ*. Hippol. 878, *ἀπὸ γὰρ ὀλομένου οἴχομαι, οἷον οἷον εἶδον ἐν γραφαῖς μέλος*. On the marriage here meant see 786.

931. *πατρὸς ἀρὰ*. The old legends, of the Cypria perhaps, spoke of an imprecation uttered by Cronos on his rebel son,—a story which, like the curse of Oedipus (Theb. 782), was designed to enforce the moral law *γονεῖς τιμᾶν* (Suppl. 687).

932. *τότ' ἤδη*. So Ag. 944, *τότ' ἤδη ψυχὸς ἐν δόμοις πέλει*. Lysias, p. 126, 67, *τότ' ἤδη μετέσχε τῶν Ἀριστοκράτους ἔργων*. These examples show that the combination is equally admissible in time past, present, or future.

τοιῶνδε μόχθων ἔκτροπὴν οὐδεὶς θεῶν  
 δύναται· ἂν αὐτῷ πλήν ἐμοῦ δείξαι σαφῶς· 935  
 ἐγὼ τὰδ' οἶδα, χεῖρ' τρόπῳ. πρὸς ταῦτά νυν (915)  
 θαρσῶν καθήσθω τοῖς πεδαρσίοις κτύποις  
 πιστὸς, τινάσσων τ' ἐν χεροῖν πύρπνουν βέλος·  
 οὐδὲν γὰρ αὐτῷ ταῦτ' ἐπαρκέσει τὸ μὴ οὐ  
 πεσεῖν ἀτίμως πτόματ' οὐκ ἀνασχετά· 940  
 τοῖον παλαιστὴν νῦν παρασκευάζεται (920)  
 ἐπ' αὐτὸς αὐτῷ, δυσμαχώτατον τέρας·  
 ὃς δὴ κεραυνοῦ κρείσσον' εὐρήσει φλόγα  
 βροντῆς θ' ὑπερβάλλοντα καρτερὸν κτύπον·  
 ἥ | θαλασσίαν τε γῆς τινάκτειραν νόσον, 945  
 τρίαῖναν, αἰχμὴν τὴν Ποσειδῶνος, σκεδᾷ. (925)  
 πταίσας δὲ τῷδε πρὸς κακῷ μαθήσεται  
 ὅσον τό τ' ἄρχειν καὶ τὸ δουλεύειν δίχα.  
 ΧΟ. | σύ θην ἅ χρήζεις, ταῦτ' ἐπιγλώσσῃ Διός.  
 ΠΡ. ἅπερ τελεῖται, πρὸς δ' ἅ βούλομαι, λέγω. 950  
 ΧΟ. καὶ προσδοκᾷν χρὴ δεσπόσειν Ζηνὸς τινα; (930)  
 ΠΡ. καὶ τῶνδ' ἔξει δυσλοφωτέρους πόνους.  
 ΧΟ. πῶς δ' οὐχὶ ταρβεῖς τοιάδ' ἐκρίπτων ἔπη;  
 ΠΡ. τί δ' ἂν φοβοίμην, ᾧ θανεῖν οὐ μόρσιμον;

938. ἐν χεροῖν. So the Med., but Hermann follows Porson and Blomf. in reading τινάσσων χειρὶ πυρπνόν βέλος. Several MSS. have πυρίπνουν, others πυρπνόν, and there are variants ἐν χερσὶ, χερσὶ, ἐν χειρὶ, χειρὶ. Dindorf reads as in the text. Weil πυρπνόν χεροῖν βέλος. Cf. ἀντίπνουν in 1108. Perhaps however we should write πυρπνόν.

940. οὐκ ἀνασχετά. Schol. Med. μὴ δυνάμενα ἐπαυροῦσθαι.

941. τοῖον παλαιστὴν, i.e. the son of Thetis, who was destined to be *melior patre*. See on 786. Apoll. Rhod. iv. 800, εἰσὶν οἱ πρέσβειρα Θέμις κατέλεξεν ἅπαντα, ὡς δὴ τοι πέπρωται ἀμείνονα πατρὸς εἰοῖ παῖδα τεκεῖν.

944. ὑπερβάλλοντα. This word governs a genitive, though rarely, from the sense of *κρείσσονα* which it involves. So Aristot. Hist. An. ii. 11, ὅμινες πολλοὶ καὶ ἰσχυροὶ καὶ πολλὰ ὑπερβάλλοντες τῶν περὶ τὰ λοιπὰ ὑπαρχόντων. The outline of this fine

passage may clearly be traced in Pindar, Isthm. vii. 72, ὃς κεραυνοῦ τε κρείσσον ἄλλο βέλος διώξει χειρὶ, τριόδοντός τ' ἁμαιμακέτου. The story was evidently derived from the Cypria, where it was said that Achilles would have been mightier than Zeus himself, if both his parents had been divine.

945. νόσον, i.e. *pestem*, τὴν ποιοῦσαν νοσεῖν.

947. πταίσας. Cf. Ag. 1602, where μὴ πταίσας μοῆης is a probable correction for πταίσας.

949. ἅ χρήζεις, i.e. *μόνον*, which is answered in the next verse.—ἐπιγλώσσῃ, 'talk (or ominously bode) against Zeus.' See Cho. 1034. Ar. Lysistr. 37, περὶ τῶν Ἀθηνῶν δ' οὐκ ἐπιγλωττήσομαι τοιοῦτον οὐδέν. Hesych. ἐπιγλωσσῶ ἐποιωνίζου διὰ γλώσσης. Αἰσχύλος Ἡρακλείδαις. The Scholiast, who also gives ἐποιωνίζη κατὰ τοῦ Διὸς, read this verse interrogatively,

- ΧΟ. ἀλλ' ἄθλον ἄν σοι τοῦδ' ἔτ' ἀλγίω πόροι. 955  
 ΠΡ. ὁ δ' οὖν ποιείτω· πάντα προσδόκητά μοι. (935)  
 ΧΟ. οἱ προσκυννοῦντες τὴν Ἀδράστειαν σοφοί.  
 ΠΡ. σέβου, προσεύχου, θῶπτε τὸν κρατοῦντ' αἰεῖ  
 ἐμοὶ δ' ἔλασσον Ζηνὸς ἢ μηδὲν μέλει.  
 δράτω, κρατείτω τόνδε τὸν βραχὺν χρόνον, 960  
 ὅπως θέλει· δαρὸν γὰρ οὐκ ἄρξει θεοῖς. (940)  
 ἀλλ' εἰσορῶ γὰρ τόνδε τὸν Διὸς τρόχιν,  
 τὸν τοῦ τυράννου τοῦ νέου διάκογον·  
 πάντως τι καινὸν ἀγγελῶν ἐλήλυθεν.

## ΕΡΜΗΣ.

- σὲ τὸν σοφιστὴν, τὸν πικρῶς ὑπέρικρον, 965  
 τὸν ἑξαμαρτόντ' εἰς θεοὺς ἐφημέροις (945)

955. τοῦδ' ἔτ'. So Elmsley, Weil, Dindorf; but Hermann and Blomf. retain the vulgate τοῦδέ γ'.

956. ὁ δ' οὖν. See Ar. Ach. 186, and Ajax 961. The formula is one of bold defiance. Schol. M. οὕτως ὑπερηφάνως καὶ ἀφόβως εἶπεν.

957. τὴν Ἀδράστειαν. This gentle reproof of a noble but fruitless defiance only provokes an expression of withering contempt, σέβου, κ.τ.λ., τὸν αἰεὶ κρατοῦντα, 'go on courting the party in power, whoever he be; to me Zeus is an object of less concern than nothing,' i. e. a mere nonentity.—μηδὲν must be taken for τὸ μηδὲν, otherwise οὐδὲν would be required. See on Cho. 69. Ἀδράστεια was the same as Νέμεσις. Schol. recent. θεὰ τις τοὺς ὑπερηφάνους τιμωροῦσα. Strabo, xiii. p. 588, φησὶ δὲ καὶ Καλλιस्थένης, ἀπὸ Ἀδράστου βασιλέως, ὃς πρῶτος Νεμέσεως ἱερὸν ἰδρύσατο, καλεῖσθαι Ἀδράστειαν.

But the name seems to mean 'impossibility of escape'; and Stallbaum is probably right in explaining it 'necessitas aeterna et inevitabilis' (ad Plat. Phaedr. p. 245). Hence προσκυνεῖν Ἀδράστειαν was used of deprecating the odium attaching to rash words. Rhcs. 342, Ἀδράστεια μὲν ἂ Διὸς παῖς εἶργει στόματος φθόνον. Cf. ibid. 468. Dem. p. 495, καὶ Ἀδράστειαν μὲν ἄνθρωπος ὧν ἔγωγε προσκυνῶ. Plat. Resp. v. προσκυνῶ δὲ Ἀδράστειαν ὦ Γλαῦκων χάριν οὗ μέλλω λέγειν. Soph. Phil. 776, τὸν φθόνον δὲ πρόσκυσον.

960. δράτω, κ.τ.λ. Cf. Soph. Antig. 768, δράτω, φρονεῖτω μείζον ἢ κατ' ἄνδρ' ἰών.—τὸν βραχὺν χρόνον, in bitter irony; i. e. τὸν μυριετή, sup. 95. 790.

963. τὸν τοῦ τυράννου τοῦ νέου. The article thus repeated expresses contempt, as Soph. El. 301, ὁ πάντ' ἡναλκίς οὗτος, ἢ πᾶσα βλάβη, ὃ ξὺν γυναιξὶ τὰς μάχας ποιοῦμενος. Ajac. 726, τὸν τοῦ μανέντος ἀπιβούλευτοῦ στρατοῦ ξύναιμον ἀποκαλοῦντες.

966. ἐφημέροις πορόντα τιμὰς, 'by giving privileges to mortals.' Most MSS. give τὸν ἐφημέροις. The Med. with one or two others has τὸν ἡμέροις, which Hermann alone has ventured to defend. But his objection to the vulgate reading and interpretation ('at hoc languet, alienumque est a tota loci conformatione') appears quite groundless; and it is altogether improbable that Aeschylus should have used ἡμερος in any other than the familiar sense of 'tame.' The later Scholiast, though he admits the reading, took it in this sense, ἀνθρώποις, πρὸς ἀντιδιαστολὴν τῶν ἀγρίων. The form itself, for ἡμέριος, has no other analogy than ἔσπερος for ἑσπέριος, sup. 356. Oed. R. 177, though we find ἐφήμερος and ἐφημέριος, like πάννυχος and παννύχιος. The use of one participle depending on the other, where the Romans employed the gerund, is sufficiently common.



πορόντα τιμὰς, τὸν πυρὸς κλέπτην λέγω·  
 Πατὴρ ἄνωγέ σ' οὔστινας κομπεῖς γάμους  
 αὐδᾶν, πρὸς ὧν τ' ἐκείνος ἐκπίπτει κράτους·  
 καὶ ταῦτα μέντοι μῆδὲν αἰνικτηρίως 970  
 ἀλλ' αὐθ' ἕκαστ' ἐκφραζε· μῆδέ μοι διπλᾶς (950)  
 ὁδοὺς, Προμηθεῦ, προσβάλλης· ὁρᾷς δ' ὅτι  
 Ζεὺς τοῖς τοιούτοις οὐχὶ μαλθακίζεται.

ΠΡ. σεμνόστομός γε καὶ φρονήματος πλέως  
 ὁ μῦθός ἐστιν, ὥς θεῶν ὑπηρετόν. 975  
 νέον νέοι κρατεῖτε, καὶ δοκεῖτε δῆ (955)  
 ναίειν ἀπενθῇ πέργαμ'. οὐκ ἐκ τῶνδ' ἐγὼ  
 δισσοὺς τυράννους ἐκπεσόντας ἤσθόμην ;  
 τρίτον δὲ τὸν νῦν κοιρανοῦντ' ἐπόψομαι  
 αἰσχιστα καὶ τάχιστα. μὴ τί σοι δοκῶ 980  
 ταρβεῖν ὑποπτῆσσειν τε τοὺς νέους θεοὺς ; (960)  
 πολλοῦ γε καὶ τοῦ παντὸς ἐλλείπω. σὺ δὲ  
 κέλευθον ἤνπερ ἦλθες ἐγκόνει πάλιν·  
 πεύσει γὰρ οὐδὲν ὧν ἀνιστορεῖς ἐμέ.

ΕΡ. τοιοῖσδε μέντοι καὶ πρὶν αὐθαδίσμασιν 985

969. πρὸς ὧν τ'. 'And by whom,' i.e. by what son or sons he is to be ejected. Elmsley, Blomfield, Weil, and Dindorf agree in omitting τε.—ἐκπίπτει. For the 'præcens propheticum' see on 174.—ἐκείνος never means merely 'he.' 'That almighty ruler above' is the sense.

973. τοῖς τοιούτοις. Schol. M. τοῖς μὴ πειθομένοις αὐτῷ. See sup. 79. 'You now see that Zeus has no mercy for such rebels as you.' Cho. 283, καὶ τοῖς τοιούτοις οὐτε κρατῆρος μέρος εἶναι μετασχεῖν. The short, forcible, and authoritative speech of Hermes is admirably conceived. The effect on such a spirit as Prometheus might have been anticipated. Yet there is no burst of frenzied rage, no impotent outpouring of abuse. He controls himself with an effort. 'So! this is pretty well for a servant of the gods.' How much of quiet bitterness is conveyed by the reproach may be judged by the contemptuous τράχως of 962. The term ὑπηρετής was often applied in disparagement to heralds, who seem to have commonly acted in a very haughty manner. Compare Eurip. Suppl. 381. Troad. 426.

Hec. 503, where Talthybius says of himself ἦκω Δαναϊδῶν ὑπρέτης.

976. νέον κρατεῖτε. 'Ye are yet young in your new empire.' Schol. recent. οὐ γὰρ ἀρχαία ὧμῶν ἡ βασιλεία.—δισσοὺς τυράννους, i.e. Uranus and Cronus. See Goettling on Hes. Theog. 463. Schol. πρώτους τοὺς περὶ Ὀφίονα καὶ Εὐρυνόμην, δεύτερον δὲ τοὺς περὶ Κρόνον. The same predecessors of Zeus are spoken of in Agam. 162—6.

979. ἐπόπτεσθαι, like ἐπίδειν (Ag. 1217. 1516, Theb. 209), has the meaning of 'living to see.' For the next verse cf. Eur. Bacch. 1307, αἰσχιστα καὶ κάκιστα καθθανόνθ' ὄρω.

980. μὴ τί σοι δοκῶ; 'Do I seem to you,' &c., in the sense of 'surely I do not seem.' Cf. Pers. 346, μὴ σοι δοκοῦμεν τῇδε λειψθῆναι μάχῃ; *numquid videmur?* Supra 255.

982. τοῦ παντός. Compare τοῦ παντὸς δέω, v. 1027.

984. ἐμέ. Perhaps ἐμοῦ (emphatic); 'you shall learn nothing from me,' &c. Cf. v. 1009.





- ΠΡ. ἀλλ' ἐκδιδάσκει πάνθ' ὁ γηράσκων χρόνος.  
 ΕΡ. καὶ μὴν σύ γ' οὐπω σωφρονεῖν ἐπίστασαι.  
 ΠΡ. σὲ γὰρ προσηύδων οὐκ ἂν, ὄνθ' ὑπηρέτην.  
 ΕΡ. ἐρεῖν ἔοικας οὐδὲν ὦν χρήζει πατήρ. 1005  
 ΠΡ. καὶ μὴν ὀφείλων γ' ἂν τίνωμι' αὐτῷ χάριν. (985)  
 ΕΡ. ἐκερτόμησας δῆθεν ὡς παῖδ' ὄντα με.  
 ΠΡ. οὐ γὰρ σὺν παῖς τε καὶ τοῦδ' ἀνούστερος,  
 εἰ προσδοκᾷς ἐμοῦ τι πεύσεσθαι πάρα ;  
 οὐκ ἔστιν αἵκισμ' οὐδὲ μηχανήμ' ὅτῳ 1010  
 προτρέψεται με Ζεὺς γεγωνῆσαι τάδε, (990)  
 πρὶν ἂν χαλασθῇ δεσμὰ λυμαντήρια.  
 πρὸς ταῦτα ῥιπτέσθω μὲν αἰθαλοῦσσα φλόξ,  
 λευκοπτέρῳ δὲ νιφάδι καὶ βροντήμασι  
 χθονίοις κυκάτω πάντα καὶ ταρασσέτω· 1015  
 γνάμψει γὰρ οὐδὲν τῶνδ' ἐμ', ὥστε καὶ φράσαι (995)  
 πρὸς οὗ χρεῶν νιν ἐκπεσεῖν τυραννίδος.  
 ΕΡ. ὄρα νυν εἴ σοι ταῦτ' ἀρωγὰ φαίνεται.  
 ΠΡ. ὤπται πάλαι δὴ καὶ βεβούλευται τάδε.  
 ΕΡ. τόλμησον, ὦ μάταιε, τόλμησόν ποτε 1020  
 πρὸς τὰς παρούσας πημονὰς ὀρθῶς φρονεῖν. (1000)

remark that this and Theb. 206 are the only examples in Aeschylus of an iambic verse divided between two speakers, if we assume the old reading there to be correct.

1003. The meaning is, εἰ διδάσκει πάντα, ἀλλ' οὐκ ἐδίδαξε σε σωφρονεῖν. Cf. Eum. 276, χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.

1006. καὶ μὴν, κ.τ.λ. 'Why truly, I owe him a favour, that I should repay him one.' Schol. τοῦτο ἐν εἰρωνείᾳ. This being equivalent to a flat refusal, and something more, Hermes replies, 'You treat my commands with as much insolence as if I were a mere child.' Where the order of the words certainly is ὡς δῆθεν ὄντα παῖδα. Similarly in Eur. Rhés. 719, δῆθεν ἐχθρὸς ὦν στρατηλάταις. Thuc. i. 127, τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευον ἐλαύνειν, δῆθεν τοῖς θεοῖς πρῶτον τιμωροῦντες. Soph. Trach. 382, δῆθεν οὐδὲν ἰσθαρῶν. Hermann and Weil read ὥστε παῖδά με, ὄντα being

omitted in the Med. and several other copies. Compare Ag. 268, παιδὸς νέας ὡς κάρτ' ἐμωμῆσω φρένας.

1009. πεύσεσθαι. Hermann with the Med. and others has πενσεῖσθαι, a Doric form, as in Theocr. iii. 51, ὅς τόςσων ἐκύρησεν ὅσ' οὐ πενσεῖσθε βέβαλοι. See sup. on 694.

1011. γεγωνῆσαι. We have here the aorist from γεγωνέω, while in v. 803 the imperative γέγωνε, and perhaps γεγωνεῖν in vv. 531. 675. 806, are the epic aorist, ὅσον τε γέγωνε βοήσας, Od. v. 400. Similarly the aorists χραῖσμεῖν and χραῖσμησαι coexist in Homer.

1013. αἰθαλοῦσσα. So Canter for αἰθάλουσα. Schol. M. γράφεται αἰθεροῦσσα. The form in -είς contracted has been generally corrupted in MSS. Thus we have τεκνοῦσα for τεκνοῦσσα Trach. 308. αἵματος for αἵματους Od. Tyr. 1279. τεχνῆσαι for τεχνῆσαι Od. vii. 110.

1015. Ar. Pac. 320, ὡς κυκάτω καὶ πατεῖτω πάντα καὶ ταπατῖτω.



- ΠΡ. ὀχλεῖς μάτην με κῦμ' ὅπως παρηγορῶν.  
 εἰσελθέτω σε μήποθ' ὥς ἐγὼ Διὸς  
 γνώμην φοβηθεῖς θηλύνους γενήσομαι,  
 καὶ λιπαρήσω τὸν μέγα στυγούμενον 1025  
 γυναικομίμοις ὑπτιάσμασιν χερῶν (1005)  
 λῦσαι με δεσμῶν τῶνδε· τοῦ παντὸς δέω.
- ΕΡ. λέγων ἔοικα πολλὰ καὶ μάτην ἐρεῖν·  
 τέγγει γὰρ οὐδὲν οὐδὲ μαλθάσσει κέαρ  
 λιταῖς· δακῶν δὲ στόμιον ὥς νεοζυγῆς 1030  
 πῶλος βιάζει καὶ πρὸς ἡνίας μάχει. (1010)  
 ἀτὰρ σφοδρύνει γ' ἀσθενεῖ σοφίσματι  
 αὐθαδία γὰρ τῷ φρονούντι μὴ καλῶς  
 αὐτὴ καθ' αὐτὴν οὐδενὸς μείον σθένει.  
 σκέψαι δ'· ἐὰν μὴ τοῖς ἐμοῖς πεισθῆς λόγοις, 1035  
 οἷός σε χειμῶν καὶ κακῶν τρικυμία (1015)

1022. *παρηγορῶν*. See on 664. Inf. 1084. 'You tease me to no purpose, for you might as well try to talk over a wave.' Cf. Eur. Andr. 537, τί μέ προσ-πίτνεις ἄλιαν πέτραν | ἢ κύμα λιταῖς ὡς ἱκετεύων; Med. 28, ὥς δὲ πέτρος ἡ θαλάσσιος κλύδων ἀκούει νουθετουμένη φίλων.—On εἰσελθέτω with μή see on 340.

1027. τοῦ παντὸς δέω, 'I am as far as possible from that.' A stronger phrase than the usual Attic πολλοῦ γε καὶ δεῖ. See sup. 982, τοῦ παντὸς ἐλλείπω.

1028. *ἔοικα*. Cf. 1005. Suppl. 882. 'It seems that, however much I may say, I shall say it in vain.' The *καὶ* is added as in πολλὰ καὶ ἄλλα, δε.

1029. *κέαρ*. This is only found in Rob., who with the MSS. adds *ἐμαῖς* after *λιταῖς*. The later editions, after Porson, give the reading in the text.

1030. δακῶν, 'having taken the bit between your teeth.' Weil reads *δάκνων*, with Heimsoeth. But cf. Plat. Phaedr. p. 254, Ε, ἐγκύψας καὶ ἐκτείνας τὴν κέρκον, ἐν δακῶν τὸν χάλινον, μετ' ἀναδείας ἔλκει.

1032. The *ἀσθενὲς σοφίσμα* is the vain and useless refusal to tell Zeus by what means he is to lose the sovereignty. Prometheus is supposed to think that Zeus will find it his interest to return to friendship; but Hermes assures him he will only punish his obstinacy the more

severely.

1034. *μείζον*. The MSS. give *μείζον*, which was corrected by Stanley, followed by Blomfield, Dindorf, Weil, and Hermann. The reviewer in the Cambridge Philological Museum, i. p. 244, thinks the negative is transposed from one term to the other, and compares Dem. p. 23, οὐδένων εἰσι βελτίους for ἀπάντων εἰσι χείρους. So Eur. Andr. 726, τὰλλ' ὄντες ἴσμε μηδενὸς βελτίους. Plat. Protag. p. 335, Α, εἰ οὕτω διελεγόμεν — οὐδενὸς ἂν βελτίων ἐφαινόμην. We have 'every thing is worse' for 'nothing is better,' in Phoen. 731, ἅπαν κάκιον τοῦ φυλάσσεσθαι καλῶς. On this principle οὐδενὸς μείζον might perhaps be taken for πάντων μείον, 'by itself is not stronger than anything.' But cf. ἔλασσον ἢ μηδὲν in 959.

1036. *τρικυμία*. The origin of this word is not very clear, unless we assume that *tripls* gives a merely exaggerative force, 'a great wave.' Probably however it was derived from an observation of nature; for it is a fact that in a storm three consecutive waves of larger size come to the shore at intervals. Hence *τρικυμία* is not 'every third wave,' but 'a triple wave,' *τρίχηλον*, or 'three-crested,' Theb. 757. The Roman idea that every tenth was larger—the '*decumanus fluctus*'—cannot be verified, at least on our coasts. Ovid, Trist. i. 2, 49, 'qui venit hic fluctus,

ἔπεισ' ἄφυκτος· πρῶτα μὲν γὰρ ὀκρίδα  
 φάραγγα βροντῇ καὶ κεραυνία φλογὶ  
 Πατὴρ σπαράξει τήνδε καὶ κρίψει δέμας  
 τὸ σὸν, πέτραία δ' ἀγκάλη σε βαστάσει. | 1040  
 μακρὸν δὲ μῆκος ἐκτελευτήσας χρόνου (1020)  
 ἄψορρον ἦξεις ἐς φάος· Διὸς δέ τοι  
 πτηνὸς κύων, δαφεινὸς αἰετὸς, λάβρως  
 διαρταμήσει σώματος μέγα ράκος,  
 ἄκλητος ἔρπων δαιταλεὺς πανήμερος, 1045  
 κελαινόβρωτον δ' ἦπαρ ἐκθιυνήσεται. (1025)  
 τοιοῦδε μόχθου τέρμα μὴ τι προσδόκα,  
 πρὶν ἂν θεῶν τις διάδοχος τῶν σῶν πόνων

fluctus supereminet omnes; Posterior nono est, undecimoque prior.—ἔπεισι, cf. Suppl. 463. Pers. 601, ὅταν κακῶν κλύδων ἐπέλθῃ. The metaphor may possibly be from a great ἐπίκλυσις or earthquake-wave; see inf. 1070. The elision of ι is rare. We have ἦσ' ἀκόσμω ξὺν φυγῇ Pers. 472, but in a doubtful passage. Cf. Hippol. 319.

1040. ἀγκάλη σε βαστάσει. You will be held up by some angle or nook of the splintered rock without other support. Perhaps this is little more than a periphrasis for πέτρα, like πόνται ἀγκάλαι in Cho. 577. Schol. Med. χάσματος γενομένου μετέωρος ἔση κρεμάμενος τῶν χειρῶν. It is not easy to comprehend the exact idea in the mind of the poet. He seems to have meant that Prometheus will be wedged in a crevasse, and so prevented from falling with the fragments of the mountain. One of the later Scholiasts has ἐντὸς αὐτῆς τριβήσῃ. But the Schol. M. may have found ἀγκάλη in his text, i. e. the bend of the elbow. His explanation is, τὸ ἀπόρρηγμα καὶ κόλλωμα τῆς πέτρας.

1043. δαφεινὸς seems an epithet of colour, 'brown' or 'dusky yellow.' See on Cho. 596. It is not however contrary to the analogy of the language that -φεινὸς should stand for φόνιος, by hyperthesis of the ι, as in λέαινα for λέαινια, τύπταις for τύπτεισι, &c.

1045. ἄκλητος δαιταλεὺς. A guest, but not an invited one, like ordinary guests. See on Ag. 710, δαῖτ' ἀκλειευστος ἔτευξεν. The Schol. strangely mistook this for ἀκλειστος, or rather, he wrongly

read ἄκληστος ἔρπων in his copy.—παν-ήμερος, not merely at the stated time of banqueting, but all day long. Schol. recent. δαιτυμῶν διὰ πάσης τῆς ἡμέρας. Hes. Theog. 525, καὶ οἱ ἐπ' αἰετὸν ὥρσε τανύπτερον, αὐτὰρ ὕγ' ἦπαρ ἦσθιεν ἀθάνατον, τὸ δ' ἀέξετο ἴσον ἀπάντη νυκτὸς, ὅσον πρόπαν ἦμαρ ἔδοι τανυσίπτερος ὄρνις. In the Prom. Solut. the bird was represented as coming *tertio quoque die*, frag. 193, 10, and there is no contradiction here, unless we take πανήμερος to mean 'every day.' By a poetical fiction of questionable taste Apollonius Rhodius makes the Argonauts to have actually seen the vulture, and heard the groans of Prometheus, in the Caucasus, ii. 1250 seqq., the vulture being a bird of preternatural size.

1046. κελαινόβρωτον. Schol. Med. τὸ μελαινόμενον ἐκ τῆς βρώσεως,—discoloured from being gnawed.

1048. διάδοχος. Apollodorus, ii. 5, 11, says that Hercules, having despatched the vulture with his bow (sup. 891), παρέσχε τῷ Διὶ Χεῖρωνα θνήσκειν ἀθάνατον ἀντ' αὐτοῦ ἐθέλοντα. As Prometheus had deserved death, but could not die, being immortal, Zeus was satisfied with the vicarious death of one who was equally entitled to immortality, but voluntarily resigned it on account of the pain of his incurable wound (*ibid.* ii. 5, 4). That such a substitute will ever offer himself, Hermes does not pretend to predict. His object is not to hold out hope, but to announce the consequences of continued obstinacy.

φανῇ, θελήσῃ τ' εἰς ἀναύγητον μολεῖν  
 Ἄιδην, κνεφαῖά τ' ἀμφὶ Ταρτάρου βάθῃ. 1030  
 πρὸς ταῦτα βούλευ' ὥς ὃδ' οὐ πεπλασμένος (1030)  
 ὁ κόμπος, ἀλλὰ καὶ λίαν εἰρημένος·  
 ψευδηγορεῖν γὰρ οὐκ ἐπίσταται στόμα  
 τὸ Δίον, ἀλλὰ πᾶν ἔπος τελεῖ· σὺ δὲ  
 πάπταινε καὶ φρόντιζε, μηδ' αὐθαδίαν 1055  
 εὐβουλίας ἀμείνον' ἡγήσῃ ποτέ. (1035)

ΧΟ. ἡμῖν μὲν Ἑρμῆς οὐκ ἄκαιρα φαίνεται  
 λέγειν· ἄνωγε γάρ σε τὴν αὐθαδίαν  
 μεθέντ' ἐρευνᾶν τὴν σοφὴν εὐβουλίαν.  
 πιθοῦ· σοφῶ γὰρ αἰσχυρὸν ἐξαμαρτάνειν. 1060

ΠΡ. εἰδότι τοί μοι τάσδ' ἀγγελίας (1040)  
 ὃδ' ἐθώυξεν· πάσχειν δὲ κακῶς  
 ἐχθρὸν ὑπ' ἐχθρῶν οὐδὲν αἰκές.  
 πρὸς ταῦτ' ἐπ' ἐμοὶ ριπτέσθω μὲν  
 πυρὸς ἀμφήκης βόστρυχος, αἰθὴρ δ' 1065  
 ἐρεθιζέσθω βροντῇ σφακέλῳ τ' (1045)  
 ἀγρίων ἀνέμων· χθόνα δ' ἐκ πυθμένων  
 αὐταῖς ρίζαις πνεῦμα κραδαίνοι,  
 κῦμα δὲ πόντον τραχεῖ ῥοθίῳ  
 ξυγχώσειεν τῶν τ' οὐρανίων 1070

1052. λίαν. We may supply *ἄληθως* from the contrast in *ψευδηγορεῖν*, though 'really uttered' may be opposed to 'feigned in story.' And so Weil: "dictum est, neque, ut indictum, revocabitur."

1056. ποτέ. We may either supply *ἔσεσθαι*, or construe *μήποτε ἡγήσῃ*. Weil fancies that a verse must have dropped out.

1057. *οὐκ ἄκαιρα*, 'what is very much to the point.' See on 513.

1062. ᾧδε, *contemptuously*, as addressed to the chorus.

1063. *οὐδὲν αἰκές*. Nothing unfair or unreasonable.

1070. ξυγχώσειεν. The subject is τὸ πνεῦμα, the object *κῦμα πόντου* and *ἄστρον διόδου*, i. e. mix the one with the other, *πόντον οὐρανῶ*. The *πνεῦμα* here meant is certainly the confined vapour in the interior of the earth, to which upheavals of the ocean bed and consequently

vast and destructive waves are attributed. Strabo uses both *πνεῦμα* and *ἄνεμος* in this sense, in speculating on the disruption of Sicily from Italy, lib. vi. p. 258. Also in discussing the volcanic agencies under Euboea, x. p. 447, *ἔστι δὲ καὶ ἅπαντα μὲν ἢ Εὐβοία εὖσειστος, μάλιστα δὲ ἢ περὶ τὸν πορθμὸν, καὶ δεχομένη πνευμάτων ὑποφοράς*. The confusion of all the elements, which are severally enumerated in *αἰθὴρ, χθὼν, πόντος, οὐρανός*, and the final catastrophe in 1102 seqq., are described in terms of wonderful power; yet the language seems of secondary interest while we are absorbed in contemplating the hero's sufferings. The effect on the feelings,—the combined *πάθος* and *ἐκπληξ.*—realize our highest idea of true tragedy. The unflinching firmness with which Prometheus first challenges and then meets his fate is a great conception. His very last words



ἄστρον διόδους· ἔς τε κελαινὸν (1050)

Τάρταρον ἄρδην ῥίψει δέμας  
τοῦμὸν ἀνάγκης στερραῖς δίναις·  
πάντως ἐμέ γ' οὐ θανατώσει.

EP. τοιαδε μέντοι τῶν φρενοπλήκτων 1075

βουλεύματ' ἔπη τ' ἐστὶν ἀκοῦσαι. (1055)

τί γὰρ ἐλλείπει μὴ παραπαίειν  
† ἢ τοῦδε τύχη, τί χαλᾷ μανίων ;  
ἄλλ' οὖν ὑμεῖς γ' αἱ πημοσύναις  
ξυγκάμνουσαι ταῖς τοῦδε τόπων 1080

μετά ποι χωρεῖτ' ἐκ τῶνδε θοῶς, (1060)

μὴ φρένας ὑμῶν ἡλιθιώση

βροντῆς μῦκημ' ἀτέραμνον.

XO. ἄλλο τι φώνει καὶ παραμυθοῦ μ' 1085  
ὅτι καὶ πείσεις· οὐ γὰρ δὴ που

are finely characteristic. The sense of *injustice* is uppermost. It is *that* which imparts the pang; for he can smile at the bodily agony. And all this he might have escaped by giving the required information. Yet such is the depth of his hatred that he prefers to endure pains only short of annihilation to benefiting his enemy by a single word.—Weil omits τε, rendering the passage “marisque fluctus saevo obruat aestu caelestes astrorum vias.”

1073. στερραῖς. Hermann gives στερεαῖς from one MS., two others having στεραῖς. In 180 all the copies agree in στερεάς.

1074. θανατώσει. ‘Do what he will, he cannot at all events punish me with death, i. e. who am immortal. This is said in bitter ridicule; cf. 954. θανατῶν is not a synonym of φονεῖν, but refers only to the sentence or intention of capital punishment. The meanings closely approach in Herod. i. 113, where the shepherd carries the infant Cyrus θανατῶσαν, i. e. to let him die by being exposed.

1078. This verse is corrupt in the MSS., and not easy to restore by conjecture. The Med. gives ἡ τοῦδ' εὐτυχῇ, with the var. lect. εἰ τὰδ' by a later hand; and the latter, with trifling deviations, is found in all the other copies. Blomfield follows Porson, εἰ μὴδ' ἀτυχῶν τι χαλᾷ

μανίων. Dindorf corrects ἡ τοῦδε τύχη. Hermann edits εἰ γ' οὐδ' εὐχῇ τι χαλᾷ μανίων, “quid enim deest ad insaniam, si ne voto quidem quidquam de furore suo remittit? i. e. si eo furoris progreditur ut etiam optet illa fieri quae minatus est Juppiter.” Similarly Madvig, *Adv. Crit.* i. p. 193, “scribendum est ἡ τοῦδ' εὐχῇ, quid enim a furore distant haec, quae Prometheus vovet (εὐχεται)?” The paraphrase would thus be: ‘This is madness indeed, when not only his actions, but his deliberate wish and choice bring him to incur these sufferings.’ It is the *ne plus ultra* of infatuation to say, ‘Let Zeus kill me if he can,’ instead of deprecating his vengeance. εἰ γ' is ‘since,’ and therefore οὐδ', not μηδ', would rightly be used. Hermann supposes that εὐχῇ was erroneously written τυυχῇ, and εὐ superscribed as a correction was taken for a syllable omitted. Weil also edits ἡ τοῦδ' εὐχῇ, i. e. the imprecation just before uttered, 1064 seqq.

1081. μετά ποι. The MSS. give μετὰ πον, which Hermann retains; but in one copy οἱ is superscribed.—ἡλιθιώση, ‘stun,’ ‘stupidify.’ A similar verb is ἀλιῶσαι, ‘to render vain,’ Soph. Trach. 258.

1083. ἀτέραμνον. Anything hard, durable, lasting, as anger (sup. 198), has this epithet, or ἀτεράμων, applied to it. The root is τερο, τειρο, to wear away.

1084. παραμυθοῦ. See on 604.

τοῦτό γε τλητὸν παρέσυρας ἔπος. (1065)

πῶς με κελεύεις κακότητ' ἀσκεῖν ;  
μετὰ τοῦδ' ὅτι χρὴ πάσχειν ἐθέλω  
τοὺς προδότας γὰρ μισεῖν ἔμαθον.

κούκ ἔστι νόσος

1090

τῆσδ' ἦντιν' ἀπέπτυσα μᾶλλον. (1070)

EP.

ἀλλ' οὖν μέμνησθ' ἀγὼ προλέγω·  
μηδὲ πρὸς αἵτης θηραεῖσαι  
μέμψησθε τύχην, μηδέ ποτ' εἴπηθ'

1086. παρέσυρας. 'You have put in (as it were) by a side stroke, and not in a plain and straightforward way.' Schol. παρήγαγε εἰς τὸ καταλείψαι τὸν Προμηθεά. The chorus regard the caution in their behalf as a vain excuse to get them away from the impending catastrophe. Hesychius explains παρασύρω by παρατρέπω. Properly it is said of torrents which carry down trees and stones alongside of their banks. Ar. Equit. 527, τῆς στάσεως παρασύρων ἐφόρει τὰς δρῦς καὶ τὰς πλατάνους. Lucian, Zeus Tragœdos, § 22, τὰ ἄλλα κατὰ ῥοὴν φέρεται ὡς ἐν τύχῃ ἕκαστον παρασύρομενα. Strabo, xii. p. 539, πληρωθεὶς ὁ Εὐφράτης τῆς τε τῶν Καππαδόκων πολλὴν παρέσυρε καὶ κατοικίας καὶ φυτείας ἠφάνισε πολλὰς. Here however it must mean 'to drag in sideways' (*adjectisti*, Weil). For by addressing them as αἱ ἐνγκάμουσαι, &c., Hermes had hinted that they must expect to be treated as taking part with the culprit, if they did not, by instantly moving off, formally withdraw the expression of their sympathy. To stand by a friend in distress was, to Athenian ideas, a principle that could not be yielded without moral turpitude. There is great poetical skill in this determination of the chorus. By their siding with Prometheus they indirectly show their disapproval of the conduct of Zeus in this particular instance,—a disapproval the more weighty from their avowed principles of general obedience. Their feminine gentleness and piety have throughout been contrasted with the stern obstinacy and blasphemies of Promethæus. Yet in the end their courage is equal to his; and it is even more sublime, since it proceeds from far higher and more disinterested motives,

the duty of suffering with the oppressed in the cause of justice.

1089. τοὺς προδότας γάρ. Blomfield and others needlessly transpose τοὺς γὰρ προδότας, for such corrections are but attempts to improve on the original. In προδότας μισεῖν there seems a political allusion. Themistocles, as Hermann has shown from Diodorus xi. 54, was banished by ostracism as a traitor, Ol. 77. 2, B.C. 471, but had before that been assailed by a certain Timocreon of Rhodes, in verses preserved by Plutarch, Vit. Them. cap. 21, as guilty of the grave misdemeanour of betraying a ξένος. He thinks that the charge, though a private rather than a public affair, was sufficiently notorious to be mentioned on the stage; which seems the more likely, as Themistocles was politically unpopular at this time. See Thucyd. i. 138 fin.

1092. ἀγώ. Thus Porson, whom Blomf. and Dindorf follow, for ἄτ' ἐγὼ or ἄτ' ἐγώ. Hermann gives ἄ γ' ἐγώ, i. e. ταῦτά γε, ἀλέγω. The sound is not pleasing to our ears; but it does not follow that it would have offended a Greek. In spite of Hermann's assertion, "ἄτε dici non potuisse certum est," there is at least epic authority for it in Il. xv. 130, οὐκ αἰεὶς ἄτε φησὶ θεὰ λευκώλενος Ἥρη; Still, as ἀ ἐγώ, written without a crasis, might have been tampered with by transcribers, ἄτε or ἄττα is likely to be a mere correction. The emphatic ἐγώ does not seem wanted, and is therefore in itself suspicious. Perhaps, ἄ γέ σοι προλέγω, or ὅσα σοι πρ. (or even ὦν σοι πρ.).

1093. πρὸς αἵτης θηραεῖσαι. 'When caught, or overtaken by the consequences of your own folly,' i. e. calamity. Cf. 905.

	ὥς Ζεὺς ὑμᾶς εἰς ἀπρόοπτον	1095
	πῇμ' εἰσέβαλεν· μὴ δῆτ', αὐταὶ δ'	(1075)
	ὑμᾶς αὐτάς· εἰδυῖαι γὰρ	
	κούκ ἐξαίφνης οὐδὲ λαθραίως	
	εἰς ἀπέραντον δίκτυον ἄτης	
	ἐμπλεχθήσεσθ' ὑπ' ἀνοίας.	1100
ΠΡ.	καὶ μὴν ἔργῳ κούκ ἔτι μύθῳ	(1080)
	χθὼν σεσάλευται	
	βρυχία δ' ἤχῳ παραμυκᾶται	
	βροντῆς, ἔλικες δ' ἐκλάμπουσι	
	στεροπῆς ζάπυροι, στρόμβοι δὲ κόνιν	1105
	εἰλίσσουσι· σκιρτᾷ δ' ἀνέμων	(1085)
	πνεύματα πάντων εἰς ἄλληλα	
	στάσιν ἀντίπνουν ἀποδεικνύμενα·	
	ξυντετάρακται δ' αἰθὴρ πόντῳ.	
	τοιάδ' ἐπ' ἐμοὶ ῥιπὴ Διόθεν	1110
	τεύχουσα φόβον στείχει φανερώς.	(1090)
	ὦ μητρὸς ἐμῆς σέβας, ὦ πάντων	

1095. ἀπρόοπτον. On the open syllables see Monk on Hipp. 1363.

1099. ἀπέραντον. The same as ἀπειρον ἀμφίβληστρον, Ag. 1353, properly said of a bag-net out of which there is no exit. Cf. Eum. 604. Here it perhaps passes into the general sense of ἀπορον, unless we should rather understand the meshes of a net which will follow the head of a fish to be entangled, but not its body to be drawn through.

1102. σεσάλευται. 'Has been made to rock.' The verb is intransitive in Oed. R. 23, πόλις ἤδη σαλεύει.

1103. βρυχία ἤχῳ. The subterranean sound of thunder, βροντήματα χθονία, sup. 1014, i. e. the rumbling which precedes or accompanies earthquakes, and which was doubtless imitated in the theatre. Hermann proves from Plato (see Phaedr. p. 248, A) and Lucian that ὑποβρύχιος is used, without reference to water, though connected with βρέχειν, of that which is covered up and concealed from sight. Strabo also, vi. p. 275, calls a subterranean river ὑποβρύχιος. In Pers. 399, παλεῖν ἄλμην βρύχιον is accurately said of the oars which resist the

water some way below the surface.

1104. ἔλικες. Like βόστρυχος in 1065, the word happily expresses zig-zag lighting, which was technically called ἐλικίας.

1108. ἀποδεικνύμενα seems a prosaic and rhetorical word, and perhaps it is a gloss for some other, as Weil suspects.

1110. ῥιπὴ. See sup. 126.

1111. τεύχουσα φόβον. Not 'causing fear,' but 'intended to frighten me;' this being the force of the present participle. Compare τεύχειν κακὸν, Cho. 717. Eum. 122.

1112. Hermann, who considers that this system answers to 1061 seqq., and the two speeches of Hermes, of nine lines each, to each other, that of the chorus being a μεσῳδός, reads ὦ Θέμις, ὦ Γῆ, after στείχει φανερώς. In two or three copies Θέμις is found after πάντων, and the Schol. Med. explains ὦ μητρὸς ἐμῆς σέβας by ὦ γῆ, ἢ ὦ Θέμις. His argument however is independent of either metre or MSS., viz. that the actual name or names (see on 218) of his mother are required, for that the bare ὦ μητρὸς ἐμῆς σέβας is "obscurior, et eam ob causam etiam minus



αἰθήρ κοινὸν φάος εἰλίσσων,  
 ἔσορᾶς μ' ὥς ἔκδικα πάσχω;

gravis omninoque minus apta." It is, perhaps, only obscure to us, in consequence of the doubt about 217—8, *supra*. Weil observes that the mention of earth and sky together is usual in such pro- testations. Otherwise, there is no reason why we may not understand Themis, especially as the goddess of justice was naturally appealed to as a witness against injustice.

**ΠΕΡΣΑΙ.**





## ΥΠΟΘΕΣΙΣ.<sup>1</sup>

Γλαῦκος, ἐν τοῖς περὶ Αἰσχύλου μύθων, ἐκ τῶν Φοινισσῶν Φρυνίχου φησ τοὺς Πέρσας παραπεποιῆσθαι. ἐκτίθησι δὲ καὶ τὴν ἀρχὴν τοῦ δράματος ταύτην·

Τὰδ' ἐστὶ Περσῶν τῶν πάλαι βεβηκότων.

πλὴν ἐκεῖ εὐνοῦχος ἐστὶν ἀγγέλλων ἐν ἀρχῇ τὴν τοῦ Ξέρξου ἦτταν, στορνύς τε θρόνους τινὰς τοῖς τῆς ἀρχῆς παρέδροις. ἐνταῦθα δὲ προ-  
λογίζει χορὸς πρεσβυτῶν. καὶ ἔστιν ἡ μὲν σκηνὴ τοῦ δράματος παρὰ τῷ τάφῳ Δαρείου· ἡ δὲ ὑπόθεσις, Ξέρξης στρατευσάμενος κατὰ τῆς Ἑλλάδος [μετὰ δυνάμεως πολλῆς, ἵππον μὲν ἄμετρον ἐπαγόμενος, ναῦς δὲ χιλίας διακοσίας ἑπτὰ, ἡ καὶ δεκατέσσαρας·] καὶ πέλῃ μὲν ἐν Πλαταιαῖς νικηθεὶς, ναυτικῇ δὲ ἐν Σαλαμῖνι, διὰ Θεσσαλίας φεύγων, διεπεραιώθη εἰς τὴν Ἀσίαν. [ἰστέον δὲ ὅτι οἱ Ἕλληνες τριακοσίας μόνον νῆας εἶχον. πρώτη ἔφοδος Περσῶν ἐπὶ Δαρείου ἐδυστύχησε περὶ Μαραθῶνα. δευτέρα ἐπὶ Ξέρξου, περὶ Σαλαμῖνα καὶ Πλαταιὰς, τοῦ Θεμιστοκλέους στρατηγοῦ ὄντος τότε τῶν Ἀθηναίων καὶ ῥήτορος, καὶ νῆας εἰπόντος ποιῆσαι καὶ ἀντιτάξασθαι πρὸς τὸν Ξέρξην. οὐ καὶ γενομένου περιεγένοντο αὐτοῦ. ὁ Ἀπόλλων γὰρ τοῖς Ἀθηναίοις μαντευομένοις πῶς τῶν Περσῶν περιγενήσονται εἶπε τείχη ξύλινα κατασκευάσαι, καὶ οὕτω περιγενέσθαι αὐτῶν. καὶ οἱ μὲν τείχη ἔλεγον ποιῆσαι εἰς τὴν πόλιν ξύλινα ἀντὶ τῶν λιθίνων· ὁ δὲ Θεμιστοκλῆς οὐχ οὕτως, ἀλλὰ νῆας εἶπε ποιῆσαι, αἱ πολλάκις διὰ τῶν οἰκείων τειχῶν σώζουσι τοὺς ἀνθρώπους.] Ἐπὶ Μένωνος τραγῳδῶν Αἰσχύλος ἐνίκα Φινεῖ,<sup>2</sup>

<sup>1</sup> The passages in this argument which are not given in the MS. Med., but taken from later copies, are enclosed in brackets.

<sup>2</sup> For Φινεῖ Vater, Proleg. ad Eur. Rhes. p. lxxxv, proposes to read Φοινίσσαις. Hermann, on Aesch. frag. 272, denies there was such a play as the *Phoenissae*, while some fragments of a *Phineus* are preserved. Neither play occurs in the list of Aeschylean dramas edited by W. Dindorf from the Medicean MS. It may be alleged, that the *Phineus* was a Satyric drama; but so was the *Prometheus*

Πέρσαις, Γλάνκῳ [Ποτνιῇ,<sup>3</sup>] Προμηθεῖ. Πρώτη ἔφοδος Περσῶν ἐπὶ Δαρείου ἐδυστύχησε περὶ Μαραθῶνα· δευτέρα Ξέρξου περὶ Σαλαμῖνα καὶ Πλαταιάς. [τούτου τοῦ Ξέρξου πατὴρ μὲν ἦν Δαρεῖος ὁ Περσῶν βασιλεὺς, μήτηρ δὲ Ἀτοσσα. γίνωσκε δὲ ὅτι Δαρεῖοι τρεῖς εἰσὶ. πρῶτος δὲ τούτων υἱὸς Ὑστάσπου, προκριθεὶς ὑπὸ τῶν Περσῶν καὶ βασιλεύσας αὐτῶν, ὃς ἦν καὶ Ξέρξου πατὴρ τοῦ στρατεύσαντος ἐπὶ τοὺς Ἕλληνας· δεύτερος δὲ ὁ Ἀρταξέρξου πατὴρ, Σῦρος προσαγορευθεὶς, ἢ Νόθος. ἔσχατος δὲ Δαρεῖος ὁ ὑπ' Ἀλεξάνδρου τοῦ Φιλίππου καταλυθεὶς. τινὲς δὲ καὶ τέταρτον Δαρεῖον λέγουσιν εἶναι.]

(Πυρκαεὶς) here named as the last of the tetralogy. Consequently, if a Satyric play, the Phineus could not have belonged to it, besides that the theme seems quite alien to the Persian wars. Dr. Oberdick (Praef. ad Pers. p. viii) supposes that it was a tragedy containing predictions of the wars that were to be between Asia and Europe. In favour of Vater's emendation it may be remarked, that it was the practice of the rival dramatists to adopt even the same titles to their plays; hence Aeschylus might have written a *Phoenissae* as well as Phrynichus.

<sup>3</sup> Welcker and others, with some probability, read Ποντίῳ. The later Scholia give Ποτνιῇ. The sea-god (Eur. Orest. v. 364) had prophesied to the Greeks respecting the return from Troy, and Aeschylus perhaps in some way adapted the legend to the Persian expedition.

## PERSAE.

THIS play was acted, as the Argument tells us from the *didascaliae*, in the Archonship of Meno, Ol. 76. 4, or B.C. 472, only seven years after the battle of Salamis. Dindorf, following the testimony of Aristoph. *Ran.* 1026, *εἴτα διδάξας Πέρσας μετὰ τοῦτ'*, that is, *μετὰ τοὺς ἑπτὰ ἐπὶ Θήβας*, places the latter chronologically before the present. It seems however that it was brought out after the *Persae*; see Schol. *ibid.*, and the introductory note to the next play; so that the words of Aristophanes cannot be literally understood. The *Persae* was probably composed in rivalry rather than in imitation of the *Phoenissae* of Phrynichus,<sup>1</sup> which had gained the prize Ol. 75. 3.<sup>2</sup> It was the middle play of a trilogy comprising also the *Phineus* and the *Glaucus* of Potniae,<sup>3</sup> the *Προμηθεὺς πυρφόρος* or *πυρκαεὺς* completing the tetralogy. There can be little doubt that the poet's detailed account of the battle is circumstantially correct; more so, as Mr. Blakesley with great reason argues, than the later and probably popularized narrative of Herodotus. It is the earliest specimen of Greek history that we possess, though a history in verse. Aeschylus himself (in the *Ranae*, 1027) calls it *κοσμήσαι ἔργον ἄριστον*, 'taking as a theme for poetry a glorious exploit.' It is said that this play was acted a second time at Syracuse at the instance of Hiero (Blomf.

<sup>1</sup> Alluded to in Ar. *Vesp.* 219, as *μέλη ἀρχαιομελισιδωνοφρυνιχάρατα*. Dr. Oberdick (Praef. p. iv) conjectures that the poet himself alludes to his imitation of the *Phoenissae* in *Ran.* 1298, *ἀλλ' οὖν ἐγὼ μὲν ἐς τὸ καλὸν ἐκ τοῦ καλοῦ ἤνεγκον αἶθ'*, *ἵνα μὴ τὸν αὐτὸν Φρυνίχῳ λειμῶνα Μουσῶν ἱερὸν ἀφθείην δρέπων*.

<sup>2</sup> Dr. Oberdick, Praef. ad *Pers.* (1876), thinks the date Ol. 75. 4, or B.C. 476, more probable.

<sup>3</sup> Weil (Praef. p. ix—xii) shows that the *Γλαῦκος Ποτνιαεὺς*, not the *Γ. Πόντιος*, a satyric drama, was the play pertaining to this trilogy. Dr. Oberdick (Praef. p. viii) observes that it is not to be doubted, from the general custom of Aeschylus, that the three plays of the trilogy formed a connected plot.



Praef. p. xxix), and indeed, from the very nature of the subject,—the only one not borrowed from heroic myths among extant Greek tragedies,—it is not unlikely that it was repeatedly reacted (*ἀνεδιδάχθη*).<sup>4</sup> The tradition has been discountenanced by some modern critics; yet there are good grounds for believing that it has been to some extent remodelled (*διασκευασθῆν* or *ἀνασκευασθῆν*), possibly by the author himself,<sup>5</sup> and some passages interpolated by a later hand.<sup>6</sup> And hence perhaps we may explain the absence of a passage extant in the time of Aristophanes, *Ran.* 1028, and of certain words quoted by ancient authors as from the *Persae* of Aeschylus, *ὑπόξυλος*<sup>7</sup> and *νηριτοτρόφους* (*Schol.* on Hermogenes and *Athen.* iii. p. 86, v).

There are but two actors, the *protagonistes* taking the parts of the messenger and of Darius, the other the parts of Atossa and Xerxes.<sup>8</sup>

The chorus consisted of twelve Persian elders of high rank. The tomb of Darius was perhaps represented by the thymele in the orchestra, as may be inferred from v. 682, where Darius says to the chorus, *ἡμεῖς δὲ θρηγνέιτ' ἐγγυὺς ἐστῶτες τάφου*. Nor is v. 660 opposed to this, *ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθου*, for though the ghost must have appeared on the stage, the invocation is consistent with the Greek idea that the spirit hovered over the actual tomb.<sup>9</sup> The scene of the play is at Susa, the royal palace forming the main feature of the *σκηνή*.

<sup>4</sup> Plays of Aeschylus were acted in 425, as we know positively from *Ar. Ach.* 10.

<sup>5</sup> "Persarum fabulam priusquam iterum ageretur, et retractatam a poeta et emendatam esse veri simile est, eamque ita commutatam usque ad nostra tempora manasse." (*Oberdick*, Praef. p. vi.)

<sup>6</sup> Not too much weight is to be attributed to the statement of Plutarch (see *Theatre of the Greeks*, p. 167)], that the genuine plays of the three great tragic masters were kept by the state, and the public secretary was bound to read them to the actors, *παραναγιγνώσκειν τοῖς ὑποκρινομένοις*. We know from occasional hints in the *Schol.* that the actors often took great liberties with their texts. There are the strongest reasons in the present play for suspecting whole passages to have been interpolated. These will be singly discussed in the notes as they occur.

<sup>7</sup> This word is perhaps merely a corruption of a gloss on v. 150, where the *Schol. Med.* has *ἀποξύλου* (*ἀπὸ ξύλου*).

<sup>8</sup> *Oberdick*, p. v.

<sup>9</sup> Dr. *Oberdick* however (p. v) contends that the tomb was on the right side of the stage; and this was the position of Agamemnon's tomb in the *Choephori*.

Very little credit can be given to the statement that Aeschylus himself was present at the sea-fight at Salamis. (Schol. Med. on v. 431, "Ἴων ἐν ταῖς Ἐπιδημίαις παρῆναι Αἰσχύλον ἐν τοῖς Σαλαμινιακοῖς φησί.) Herodotus expressly relates the fact of his brother Cynaegirus, vi. 114, and he would hardly have omitted the poet's name if he had heard of the above story. (See the note on v. 401.) The evidence of the alleged epitaph on Aeschylus is certainly explicit as to the poet's presence at Marathon, if not at Salamis.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

ΑΤΟΣΣΑ.

ΑΓΓΕΛΟΣ.

ΕΙΔΩΛΟΝ ΔΑΡΕΙΟΥ.

ΞΕΡΞΗΣ.



## ΠΕΡΣΑΙ.

### ΧΟΡΟΣ.

Τάδε μὲν Περσῶν τῶν οἰχομένων  
Ἑλλάδ' ἐς αἶαν Πιστὰ καλεῖται,  
καὶ τῶν ἀφνεῶν καὶ πολυχρύσων  
ἐδράνων φύλακες, κατὰ πρεσβείαν  
οὓς αὐτὸς ἀναξ Ξέρξης βασιλεὺς

5

Δαρειογενὴς  
εἴλετο χώρας ἐφορεύειν.

1, 2. τάδε Πιστά. For ἡμεῖς καλούμεθα Πιστοί, which was the title officially given to the councillors of the king, much in the sense of our word "trusty" in letters patent. Inf. 173 they are addressed as γηραλέα πιστώματα, and in 677, ὁ πιστὰ πιστῶν. Xen. Oecon. iv. 6, καὶ τοὺς μὲν ἀμφὶ τὴν ἐαυτοῦ οἰκῆσιν αὐτὸς (Βασιλεὺς) ἐφορᾷ· τοὺς δὲ πρόσω ἀποικοῦντας Πιστοὺς πέμπει ἐπισκοπεῖν. The neuter plural seems to be borrowed from the opening of the Phoenissae of Phrynichus, τὰς' ἐστὶ Περσῶν τῶν πάλαι βεβηκότων, though we know not whether τὰ Πιστὰ followed in his second verse. Cf. Eum. 465, κρίνασα δ' ἄστων τῶν ἐμῶν τὰ βέλτατα ἤξω. Ar. Ran. 421, κἄστιν τὰ πρῶτα τῆς ἐκεί μοχθηρίας. Eur. Hero. F. ult., τὰ μέγιστα φίλων ὀλέσαντες.

4. ἐδράνων φύλακες. The immediate duty of these elders in the absence of the king was to act as his vicegerents generally, and especially to collect and keep the royal revenue. The idea however seems, like many details in this play, to be partly Greek: see Ag. 248, where the old men are γαῖας μονόφρουρον ἔρκος, and Theb. 10—13. By ἔδρανα he means the city of Susa, where was the chief treasure of the king. Herod. v. 49, Σοῦσα,—

ἐνθα βασιλεὺς τε μέγας δίαίταν ποίεσται καὶ τῶν χρημάτων οἱ θησαυροὶ ἐνθαυτὰ εἰσι. Strab. xv. p. 731, πάντα δὲ τὰ ἐν τῇ Περσίδι χρήματα ἐξεσκενάσαστο [Κῦρος] εἰς τὰ Σοῦσα, καὶ αὐτὰ θησαυρῶν καὶ κατασκευῆς μεστά. It subsequently became the spring and summer residence; Plutarch, de Exilio, § 12, τοὺς γε Περσῶν βασιλέας ἐμακάριζον ἐν Βαβυλῶνι τὸν χειμῶνα διάγοντας, ἐν δὲ Μηδίᾳ τὸ θέρος, ἐν δὲ Σούσοις τὸ ἡδιστον τοῦ ἔαρος. Compare Strabo, xi. p. 522, fin. with p. 524, § 5. Xen. Anab. iii. 5, 15.—κατὰ πρεσβείαν, 'according to seniority.' The Schol. Med. explains κατὰ τιμὴν αἰρεθέντες. Without doubt the notion of dignity (ἀξίωμα) is involved, because they must have been selected for other qualities independently of their age. They are described however (inf. 1035) as having λευκὴν τρίχα, and are ξυνήλικες with Darius v. 780.

7. For εἴλετο there appears to have been a reading ἔλιπεν, for the Schol. Med. gives οὓς αὐτὸς ὁ Ξέρξης κατέλιπεν κατὰ τιμὴν.—ἐφορεύειν, ἐφόρους εἶναι, inf. 25. On the genitive in this construction compare μετοικεῖν γῆς Suppl. 603. Inf. 759, ταγεῖν Ἀσίδος, and so βασιλεῦειν, τυραννεῦειν are often used.

ἀμφὶ δὲ νόστῳ τῷ βασιλείῳ  
καὶ πολυχρύσου στρατιᾶς ἥδη  
κακόμαντις ἄγαν ὀρσολοπεῖται

10

θυμὸς ἔσθωθεν,  
πᾶσα γὰρ ἰσχὺς Ἀσιατογενὴς  
ῥῆχῳκε, νέον δ' ἄνδρα βαῦζει  
κοῦτε τις ἄγγελος οὔτε τις ἱππεὺς

10. ὀρσολοπεῖται, 'is agitated,' properly, 'is ruffled.' It may be regarded as a synonym of φρίσσει, for the most plausible derivation is ὀρσός, Doric for ὀρθός, and λόφος, which passed into λόπος through the Aeolic λόφος. It means therefore 'to set up the crest,' or 'bristle up the mane,' as an angry lion. Hes. Scut. Herc. 391, ὀρθὰς δ' ἐν λοφῇ φρίσσει τρίχας. Ar. Ran. 822, φρίξας δ' αὐτοκόμου λοφίᾳς λασιαύχενα χαίτην. Hence Ares had the appropriate epithet of ὀρσόλοπος given by Anacreon; see Blomf. Gloss. We have ὀρσός in Lysistr. 995, and also in the compound ὀρσοθύρη (Photius, θύρα ἐν ὕψει τοῦ τοίχου). Hesychius, ὀρσολοπεῖται διαπολεμεῖται, ταρασσεται, Αἰσχύλος, evidently referring to this passage, where the Schol. Med. has the same explanation, but adds θορυβεῖται. For διαπολεμεῖται we should perhaps read διακλονεῖται. Hence Photius, ὀρσολοπεῖν, λοιδορεῖν, πολεμεῖν. In the Homeric Hymn to Mercury, v. 308, ὀρσολοπεύειν has the sense 'to show fight.'

13. The somewhat rare perfect of ὄχομαι occurs in Soph. Ajax 896, ῥῆχῳκε, ὄλωλα, διαπεπόρθημαι, φίλοι. We have παρῳχκε in Il. x. 252.

Ibid. βαῦζει. 'And it (sc. θυμὸς) frets for our youthful hero,' Xerxes. If the text be right, νέον ἄνδρα refers to νόστῳ βασιλείᾳ, and πᾶσα ἰσχὺς τοῦ στρατιᾶ. But the reading is not altogether free from suspicion, because the nominative to βαῦζει is rather ambiguous, and the verb itself is somewhat improperly used. The form Ἀσιατογενὴς too seems to be contrary to analogy. Blomf. proposed Ἀσιητιγενὴς. Weil, following in part Heimsoeth and Meineke, reads ἐνεδν δ' ἄνδρα βαῦζειν, i.e. μάταιον, ἀνωφελές ἐστι. As φεύγειν is from φεύ (Ag. 1279), so βαῦζειν from βαῦ βαῦ (bow-wow) expresses the uneasiness of a dog whining and barking for its master. Cf. Ag. 436, τάδε σὺν τῷ βαῦζει, said of the secret murmurs of dissatisfied people.

The Schol. explains ἀνακαλεῖται, and the construction may be defended on the principle that verbs of satisfaction, pleasure, &c., and the contrary take an accusative of the object. Hermann thinks ἄνδρα an interpolation arising from δὲ βαῦζει being added in the margin and copied into the wrong place by the next transcriber. He reads thus:—

ὀρσολοπεῖται  
θυμὸς, ἔσθωθεν δὲ βαῦζει,  
πᾶσα γὰρ ἰσχὺς Ἀσιατογενὴς  
οἶχῳκε νέων.

But so violent a change is not justifiable. There is no mere tautology, as he complains, for γὰρ amplifies and explains the preceding statement: 'My mind begins by this time to be anxious about the return of Xerxes and the army; for the land is emptied of its troops, and we are in doubt of the safety of our young king, while day after day we are disappointed of the looked-for news.' Some (with the Schol.) make Ἀσία implied in Ἀσιατογενὴς the subject to βαῦζει, and understand νέον ἄνδρα generally for πᾶσαν τὴν νεότητα; but this is still less satisfactory.

14. ἄγγελος. The true reading is perhaps ἄγγαρος, for in Ag. 273 the MSS. give ἄγγέλου πυρὸς, though ἄγγαρου is quoted by the grammarians, and we know from the account of Herodotus, viii. 98, that the royal couriers were called ἄγγαροι, and the service ἄγγαρήιον. But οὔτε ἱππεὺς may seem to show that by ἄγγελοι foot-messengers are meant, the ἄγγαρήιον being δράμημα τῶν ἱππῶν. Herodotus, when describing the latter, specifies ἄγγελος ἱππεὺς, viii. 54; σχὼν δὲ παντελὴς τὰς Ἀθήνας Ξέρξης ἀπέπεμψε ἐς Ζοῦσα ἄγγελον ἱππῆα Ἀρταβάνῳ ἀγγελέοντα τὴν παροῦσάν σφι εὑρηξέην. Hence the complaint of the chorus must be regarded rather as a tragic effect than as historically correct.

ἄστυ τὸ Περσῶν ἀφικνεῖται 15  
 οἷτε τὸ Σούσων ἡδ' Ἐκβατάνων  
 καὶ τὸ παλαιὸν Κίσσινον ἔρκος  
 προλιπόντες ἔβαν,  
 οἱ μὲν ἐφ' ἵππων οἱ δ' ἐπὶ ναῶν,  
 πεζοὶ τε βάδην  
 πολέμου στίφος παρέχοντες 20  
 οἷος Ἀμίστρης, ἡδ' Ἀρταφρένης,  
 καὶ Μεγαβάζης, ἡδ' Ἀστάσπης,  
 ταγοὶ Περσῶν,  
 βασιλῆς βασιλέως ὑποχοὶ μεγάλου,

16. οἷτε. This refers to *pāsa ischūs* above, and specifies the nations of which the aggregate force was composed. But perhaps we should read οἱ δέ, 'but they are gone,' &c.—For Ἐκβατάνων, the reading of all the MSS., Blomf., Weil, and Dind. give Ἀγβατάνων after Brunck, as the older form. The question appears very uncertain; Strabo writes the word as in the text, and Hermann quotes Stephanus of Byzantium (in v. Ἀγβάτανα) in proof that it is the ancient Persian orthography. On the other hand, inf. v. 940 the Med. has Ἀγβάτανα, and the name is said to be derived from an Arabic word, *Agbatha*, 'parti-coloured.' It was the capital of Media, and is now *Hamadān*.

17. Κίσσινον. Blomf. and Dind. give Κίσσιον with one MS. Aeschylus seems to have wrongly supposed there was a city Κίσσα, distinct from Susa, whereas the district in which Susa stood was called Κισσία. Herod. v. 49, *ἐχεται τούτων γῆ ἡδε Κισίη, ἐν τῇ δὴ—κείμενά ἐστι τὰ Σούσα ταῦτα*. Strabo, lib. xv. p. 728, *λέγονται δὲ καὶ Κίσσιοι οἱ Σούσιοι*. In Cho. 415 the MSS. rightly give Κισσίας, as referring to an inhabitant. With Κίσσινον Hermann properly compares Βύβλινα ὕρη Prom. 830, but in saying that the regular form would have been Κισσιακὸν he did not perceive that the poet had in view an imaginary city Cissa both here and in 123. Schol. Med. *πόλις Περσῶν τὸ Κίσσινον*.

18. ἔβαν. To avoid the short syllable Blomf. writes *τοὶ μὲν* and *τοὶ δ'*, a form which occurs in 570. The form ἔβαν for ἔβησαν may be compared with *ἔσταν*, Eur. Phoen. 1246, where see the note. We find ἔβαν also in Eur. Herc. F. 662.

19. βάδην, *agmineterrigrado*, Weil, with an apology for an expressive compound.

20. στίφος, *τάξις πολεμική* ἡ *φάλαγξ* συστροφῇ *πλήθους συστάσεων*. So Phœtius. It is from the root *στειβ* or *στιβ*, or *στέφ* (Curtius, Gr. Et. i. 114). Ar. Pac. 564, *ὃ πόσειδον, ὡς καλὸν τὸ στίφος αὐτῶν φαίνεται*.

21 seqq. The list of names that follow, rather in accordance with epic narrative, must be regarded as partly historic, since they are identical or nearly so with those mentioned by Herodotus. They are Grecized Persian words, in some cases slightly changed to suit the metre, as Ἀρταφρένης for Ἀρταφέρνης, Ἀρτεμβάρης for Ἀρτεμβάρης inf. 304, Φαρανδάκης for Φαρανδάκης inf. 937. We read in Herod. vii. 97 of *Μεγάβαζος ὁ Μεγαβατέω*, Ἰστάσπης ibid. 64, Ἀρσάμης ibid. 69, and Μασίστης in cap. 82. Also Φαρανδάτης in cap. 79, Ἀρταφέρνης cap. 74. Blomfield (Praef. ad Pers. p. xiv) has a strange idea that the Persian names were invented by the poet, 'quae aures Atticas ludicra quadam scabritie titillarent.' Nothing can be more groundless than such a notion, except the theory propounded by the same editor, that this play partakes of a comic character because Xerxes appears at the conclusion divested of his royal accoutrements and uttering lamentations. This is to judge of antiquity by habits not only modern, but national. Weil has discussed the question in his preface with good sense, and he concludes that, while some names are historic, others may have been altered or even coined by the poet for metrical convenience.

24. ὑποχοὶ. On the forces led by the petty kings, tributaries to Xerxes,



- σοῦνται, στρατιᾶς πολλῆς ἔφοροι, 25  
 τοξοδάμαντές τ' ἡδ' ἵπποβάται,  
 φοβεροὶ μὲν ἰδεῖν, δεινοὶ δὲ μάχην  
 ψυχῆς εὐτλήμονι δόξῃ.  
 Ἀρτεμβάρης θ' ἵππιοχάρμης,  
 καὶ Μασίστρης, ὃ τε τοξοδάμας 30  
 ἔσθλός Ἰμαῖος, Φαρανδάκης θ',  
 ἵππων τ' ἐλατὴρ Σωσθάνης.  
 ἄλλους δ' ὁ μέγας καὶ πολυθρέμμων  
 Νεῖλος ἔπεμψεν Σουσισκάνης,  
 Πηγασταγὼν Αἰγυπτογενῆς, 35  
 ὃ τε τῆς ἱερᾶς Μέμφιδος ἄρχων  
 μέγας Ἀρσάμης, τὰς τ' ὠγυγίους  
 Θήβας ἐφέπων Ἀριόμαρδος,  
 καὶ ἐλειοβάται, ναῶν ἐρέται 40  
 δεινοὶ πληθὸς τ' ἀνάρθμοι.  
 ἄβροδιαίων δ' ἔπεται Λυδῶν  
 ὄχλος, οὔτ' ἐπίπαν ἡπειρογενές

see Herod. viii. 67. Hence the Persian title 'King of Kings' or 'the Great King.' See inf. 671.

32. Σωσθάνης. On the spondaic termination see Suppl. 7. Ag. 357. Inf. 154. We might easily read ἵππων ἐλατήρ, καὶ Σωσθάνης.

33. πολυθρέμμων Νεῖλος. See on Suppl. 835, where the epithet ὁ μέγας also occurs. With Σουσισκάνης, &c. understand with Dindorf οἱ εἰσι, or σοῦνται from v. 25.

35. Πηγασταγὼν seems formed to imitate some Persian name, as if from ταγός.

36. Photius, in v. Μέμφιδος:—Αἰσχύλος Πέρσαις· Ὁ τε τῆς ἱερᾶς Μέμφιδος ἄρχων Μέγας Ἀρσάκης.

39. καὶ ἐλειοβάται. For the hiatus in anapaests compare inf. 52. 544. Suppl. 952. Eum. 992. Ag. 1059. Thucyd. i. 110, καὶ ἅμα μαχιμώτατοί εἰσι τῶν Αἰγυπτίων οἱ ἔλαιοι. Schol. recent. Ἐλος γὰρ τόπος ἐν Αἰγυπτίῳ, sc. at the Heracleotic mouth of the Nile. According to the Schol. Med., some construed ἐλειοβάται ναῶν ἐρέται, οἱ καὶ ἐπὶ ἔλους ἐλαύνειν δυνάμενοι ναῦς, "which" (he adds) "is one of the most difficult things."

41. Λυδῶν. They are called ἄβροδιαῖοι in contrast with the more warlike eastern tribes. By the following words the poet intends to include Ionia. *Lydi, qui omnes continentes incolae comprehendunt*, Hermann. Strabo thus uses κατέχειν, lib. v. p. 216, οἱ δ' ἐν τῷ τοῦ Πάδου κατέχουσι μὲν ἅπασαν ὄσπιν ἐγκυκλοῦνται τὰ Ἀπέννινα ὄρη. Ib. vii. p. 294 fin. τὸ δὲ νότιον μέρος τῆς Γερμανίας — ὑπὸ τῶν Σοήβων κατέχεται. For there were some Ionian settlements within the Lydian territory, Herod. i. 142, but Aeschylus disguises the humiliating fact that they were compelled to serve with Persia as tributaries of the Great King. See on 767. The Asiatic Ionians were not famed for bravery so much as for luxury and effeminacy, so that ἄβροδιαίων may be supposed to glance at them as well as the Lydians. Propertius, i. 6, 31, calls it 'mollis Ionia.' Weil thinks κατέχουσιν means 'hold in thralldom,' and that there is an allusion to a not yet wholly extinct power of the Lydians over the neighbouring peoples.

42. ἐπίπαν. This is a rare adjective. See on Suppl. 801. Dindorf quotes from an inscription ἐπίπαντες Ἱεροπύγνιοι. The

κατέχουσιν ἔθνος, τοὺς Μιτρογαθῆς  
 Ἄρκεύς τ' ἀγαθός, βασιλῆς δίοποι,  
 καὶ πολύχρυσοι Σάρδεις ἐπόχους 45  
 πολλοῖς ἄρμασιν ἑξορμῶσιν,  
 δίρρυμά τε καὶ τρίρρυμα τέλη,  
 φοβερὰν ὄψιν προσιδέσθαι.  
 στεῦται δ' ἱεροῦ Τμώλου πελάται  
 ζυγὸν ἀμφιβαλεῖν δούλιον Ἑλλάδι, 50  
 Μάρδων, Θάρυβις, λόγχης ἄκμονες,  
 καὶ ἀκοντισταὶ Μυσοῖ· Βαβυλῶν δ'  
 ἡ πολύχρυσος πάμμικτον ὄχλον  
 πέμπει σύρδην, ναῶν τ' ἐπόχους  
 καὶ τοξουλκῶ λήματι πιστούς· 55  
 τὸ μαχαιροφόρον τ' ἔθνος ἐκ πάσης

Scholiasts explain διόλου and παντελῶς, but in the adverb the final syllable is short, as is the neuter of πρόπας.

43. Μιτρογαθῆς. This name is variously written. The penult should perhaps be long in strict prosody; but see on v. 21. Hermann compares Μιτραδάτης Herod. i. 121, and Μιτροβάτης, ibid. iii. 120. The first part of these names is Μίθρας.

44. δίοποι. Hesych. in ἀδίοπον: δίοποι, οἱ τῆς νεὸς φύλακες. See Frag. 227 and 261. Eur. Rhes. 742, τίνι σμήνῳ διόπων στρατιᾶς;

45. καί. Blomf. and Herm. read χαί, and the Schol. has αἱ πλούσιοι Σάρδεις. So Βαβυλῶν ἡ πολύχρυσος in 52, where however the metre requires the article.

47. δίρρυμα καὶ τρίρρυμα. Ranks of chariots having two or three poles, or three and four horses abreast. The Schol. seems wrong in explaining τέθριππα καὶ ἐξάππα τάγματα. Cf. Frag. 345, ἐν δίρρυνά πῶλοι.

49. στεῦται, 'pledge themselves.' So Dindorf (in his Preface to ed. 1851) and Hermann with one MS., the *v* in στεῦνται being also marked with a dot, as suspicious, in the Med. This gives a "schema Pindaricum," as in Pind. frag. p. 344 Donaldson, ἀχειταί τ' ὄμφαι μελέων σὺν αἰλοῖς. Pyth. x. 71, ἐν δ' ἀγαθοῖσι κεῖται πατρώϊα κεδναὶ πολίων κυβερνάσιες. Eur. Ion 1146, ἐνῆν δ' ὄφανται γράμμασιν τοιαῖδ' ὄφαί. In Eur. Phoen. 348, the best MSS. and the Schol.

give ἀνὰ δὲ Θηβαίαν πόλιν ἐσιγάθη σὰς ἑσσοὶ νόμφας (Vulg. εἴσοδος). Helen. 1358, μέγατοι δύναται νεβρῶν παμποίκιλοι στολίδες. Schol. Med. κλυθ' ἀλαλὰ, πολέμου θύγατερ, ἧ θύεται ἄνδρες, ἐν διθυράμβῳ. οὕτως στεῦται ἐνικὸν ἀντὶ τοῦ πληθυντικοῦ. In this case, as the metre equally admits στεῦνται, the singular could not have proceeded from an emendator.

51. λόγχης ἄκμονες. Schol. ἀκίνητοι ὑπὸ λόγχης, ὡς ἄκμων ὑπὸ σφυρῶν. 'Anvils of the spear' are those who resist the spear, or turn its point against their shields. Weil cites Pind. Isthm. vi. 10, Σπαρτῶν ἀκαμαντολογχῶν. Thus in Nub. 422 Strepsiades says ἔνεκα τούτων ἐπιχαλκεύειν παρέχοιμ' ἂν. Antiphanes (in Camb. Phil. Mus. i. p. 591), τοῖς φίλοις τοιοῦτοί τίς εἰμι, τύπτεσθαι μύδρος.

52. ἀκοντισταὶ Μυσοί. Herod. vii. 74, Μυσοὶ — ἀκοντίοισι ἐχρέωντο ἐπικαύτοισι, i. e. sticks with the points hardened in the fire. Throughout this narration of the forces the poet seems accurately to define the arms and equipments of each nation.

54. σύρδην. "De magnis copiis dictum, quae longis tractibus quasi inundant vias—qua metaphora Aeschylus v. 89 seqq. utitur, μέγαλφρεύματι φωτῶν dicens et ἄμαχον κύμα θαλάσσης." Hermann. Anything carried down by a current is said σύρεσθαι. Strabo uses the word of gold dust, iii. 146, and elsewhere.

56. ἐκ πάσης Ἀσίας. Not from any

Ἀσίας ἔπεται  
 δειναῖς βασιλέως ὑπὸ πομπαῖς.  
 τοιόνδ' ἄνθος Περσίδος αἶας  
 οἴχεται ἀνδρῶν· 60  
 οὓς πέρι πᾶσα χθὼν Ἀσιῇτις  
 θρέψασα πόθῳ στένεται μαλερῶ,  
 τοκέες δ' ἄλοχοί θ' ἡμερολεγδὼν  
 τείνοντα χρόνον τρομέονται.  
 πεπέρακεν μὲν ὁ περσέπολις ἤδη στρ. α.  
 βασιλείος στρατὸς εἰς ἀντίπορον γείτονα χώραν, 66  
 λινοδέσμῳ σχεδία πορθμὸν ἀμείψας  
 Ἀθαμαντίδος Ἑλλας, 70  
 πολύγομφον ὄδισμα ζυγὸν ἀμφιβαλὼν αὐχένι πόντου.

one particular country, but from all parts, the sabre being the common eastern weapon. Thucydides speaks of *Θράκες οἱ μαχαιροφόροι*, vii. 27.

61. Ἀσιᾶτις Dind., Oberdick. Cf. v. 12. Perhaps it is unsafe to eject all Ionic forms on mere conjecture. In the following verses (to 115) the η of the Med. has been recalled where modern critics have arbitrarily substituted the Doric α.

63. τοκέες δ'. So Blomf., Dind., Herm. for τοκέες τ'. Compare Il. ii. 136, αἱ δέ που ἡμέτεραί τ' ἄλοχοι καὶ νῆπια τέκνα ἔλατ' ἐν μεγάροις ποτιδόμεναι. Photius, ἡμερόλεγδον τὸ καθ' ἐκάστην ἡμέραν ἐξαριθμεῖν. In the Schol. Med. for τὸ ἐκ τῶν ἀριθμῶν καταριθμούμενον read τὸν ἐκ τῶν ἡμερῶν κατ.

65 seqq. Dindorf seems to be right in arranging these Ionic a minore verses in dimeters rather than monometers, though with some irregularity in the length to avoid the constant division of words rendered necessary by the former method, to which Hermann adheres. See similar systems Prom. 405—21, and Suppl. 996 seqq. Many of the feet are here catalectic, or have an ἀνκλασις, viz. — — — — —, which implies a pause or check in the choral step or beat. Thus v. 71 should be scanned πολύγομ|φον ὄδισμα | ζυγὸν ἀμ|φιβαλὼν αὐ|χένι πόντου. The Schol. tells us that Eupolis parodied the opening verse, πεπέρακεν μὲν ὁ περσέπολις ἤδη Μαρικᾶς. The student will observe, that the parody, properly so

called, ends at v. 64. The antistrophic ode following is the first stasimon, which also in the Supplices and the Agamemnon follows close after the anapaestic march.

71. πολύγομφον ὄδισμα, 'having thrown a peg-fastened pathway as a yoke on the neck of the sea.' Barges fastened together and moored by ropes, λινοδέσμοι σχεδία, and finally overlaid with faggots, are described by Herod. vii. 86 as the pontoon bridges used on this memorable occasion. The epithet refers rather to the construction of the vessels themselves (Suppl. 434) than to the pathway being nailed to the decks. So indeed the author of the longer and later Greek introduction to the play represents it, ἀναθεν τῶν σχοίνων δοκοὺς ὑπεστόρεσαν καὶ προσκαθῆλωσαν. But the later Scholiast rightly adds, ὥστε ὁδὸν ποιῆσαι ἐπὶ τῶν νεῶν, δι' ἧς καὶ τὸ πολύγομφον εἶπε. It was these ropes, which the poet calls metaphorically δεσμώματα, inf. 741, added to the notion of ζυγὸν here expressed, which gave rise to the absurd story of Xerxes having thrown chains into the Hellespont, and the consequent exaggerations of flogging the reculant waves, as Mr. Blakesley has well pointed out, Herod. vol. ii. p. 207. The elegant use of αὐχὲν πόντου, both metaphorically with ζυγὸν ἀμφιβαλὼν, and literally as the narrow outlet between two seas, deserves attention. On ζυγὸν compare the oracle in Herod. viii. 20, φράζεο βαρβαρόφωνον ὅταν ζυγὸν εἰς ἄλα βάλλῃ βύβλινον.



πολυάνδρου δ' Ἀσίας θούριος ἄρχων ἀντ. ἀ.  
ἐπὶ πᾶσαν χθόνα ποιμανόριον θεῖον ἐλαύνει 75

διχόθεν, πεζονόμοις ἔκ τε θαλάσσης,

ἐχυροῖσι πεποιοῦσιν

στυφελοῖς ἐφέταις, χρυσογόνου γενεᾶς ἰσόθεος φῶς. 80

κνανέον δ' ὄμμασι λεύσσω φονίου δέργμα δράκον-

τος,

στρ. β'.

πολύχειρ καὶ πολυναύτης Σύριόν θ' ἄρμα διώκων, 85

ἐπάγει δουρικλύτοις ἀνδράσι τοξοδάμνον Ἄρη.

δόκιμος δ' οὔτις ὑποστὰς μεγάλῳ ῥέυματι φωτῶν ἀντ. β'.

75. ποιμανόριον. So ποιμάνωρ of the general inf. 243, ποιμένες of naval captains Suppl. 747. It is called θεῖον in accurate imitation of Persian presumption. Weil refers to Herod. vii. 56, where Xerxes is compared to Zeus leading a host against Hellas.

76. διχόθεν. 'In two divisions, both by land and sea' ἐκ δύο μερῶν, Hesychius. πεζονόμοις is the dative after ἐλαύνει, as in the common phrase ἐλαύνειν or εἰσβαλεῖν στρατιᾷ for σὺν στρατιᾷ. Hermann praises Blomfield for joining ἐχυροῖς ἐκ θαλάσσης ἐφέταις. The other way, pointed out by the later Scholiast, seems to be much simpler and better. On ἐφέτης see Prom. 3. Hesych. ἐφέτας τοὺς ἡγεμόνας τῶν Περσῶν καταχρηστικῶς. He supposes the word to have reference to the Ephetae appointed by the laws of Draco.—στυφελοῖς, 'sturdy.'

80. χρυσογόνου γενεᾶς. Schol. τῆς Περσέως γενεᾶς ἀπόγονος. See inf. 148. There is another reading χρυσονόμου, adopted by Blomfield, but rightly rejected by Herm. and Dind.

81. κνανέον. Schol. μέλαν καὶ μαυρίνδον δέργμα. Il. xvii. 209, ἦ, καὶ κνανέρσιν ἐπ' ὀφρύσι νεύσε Κρονίων. Compare inf. 319, πορφυρέα. In both places Hermann retains the uncontracted form, in which there is synizesis, against κνανεὸν and πορφυρέα of later editors.

85. διώκων. See Theb. 366. Dr. Donaldson (*New Crat.* p. 576, and *Varron.* p. 49) understands Σύριον ἄρμα of the chariot of the sun. In the oracle preserved by Herod. vii. 140, we have ὁδὸς Ἄρης Συριγενὲς ἄρμα διώκων. It is of course uncertain whether the word means simply 'Syrian,' and if so, why the epithet was applied, or whether it is a Greek vocalization of a Persian word. May

not the ἄρμα Διὸς ἱρὸν of Herod. vii. 40; viii. 115, be meant? Probably however the poet meant nothing more than 'bringing Syrian war-chariots,' and intended to enumerate the principal forces by land and sea. Schol. ἀντὶ τοῦ Ἀσσύριον οἱ γὰρ Πέρσαι τὸ πρότερον Ἀσσύριοι ἐκαλοῦντο. Herodotus, v. 49, mentions the Cappadocian Syrians as tributary to the Great King. Compare iii. 90—4. But Syria and Assyria are sometimes confused; though in fact both at this time were included in the Persian Empire, which, the student should remember, corresponded rather with Turkey in Asia and Africa than with the modern Persia, or country east of the Euphrates as far as Cabul. See Strabo, lib. xvi. init.

86. ἐπάγει κ.τ.λ. This statement, which seems a boast in the mouth of the Persian, would sound ridiculous in the ears of the Greek; and such was the meaning of the poet, who throughout the ode adopts a sort of irony in making the chorus really speak rather to the advantage of the Greeks.

90. δόκιμος. 'And there is no leader of repute who, by making a stand against the mighty stream of men, can keep out by strong barriers a sea-wave that no arms can resist.' "Nemo adeo probatus est ut, si id in se recipiat, magna multitudine virorum ut valido munimento arcere possit invictum maris fluctum." Hermann. Probably this is the true sense of δόκιμος, which others explain προσδόκιμος, as if from προσδοκᾶν. Dr. Oberdieck reads πόριμος after Heimsoeth. See inf. 549. Schol. ἀνδρείος, δόκησιν περὶ ἑαυτοῦ ἔχων μεγάλην. But there is no reason why ὑποστὰς ῥέυματι φωτῶν should not mean 'withstanding the tide

ἐχυροῖς ἔρκεσιν ἔργειν ἄμαχον κῦμα θαλάσσης.

ἀπρόσοιστος γὰρ ὁ Περσῶν στρατὸς ἀλκίφρων τε λαός. 94  
 δολόμητιν δ' ἀπάταν θεοῦ τίς ἀνὴρ θνατὸς ἀλύξει; μεσφδ.  
 τίς ὁ κραιπνῷ ποδὶ πηδήματος εὐπετῶς ἀνάσσειν;  
 φιλόφρων γὰρ † ποτισαίνουσα τὸ πρῶτον παράγει βροτὸν  
 εἰς ἄρκυας \* Ἄτα, 100  
 τόθεν οὐκ ἔστιν ὑπὲρ θνατὸν ἀλύξαντα φυγεῖν. (100)

of war,' like οὐδὲς ὑπέστη, Phoen. 1470. Rhes. 375, σὲ γὰρ οὐτὶς ὑποστὰς Ἀργείας ποτ' ἐν ἥρας δαπέδοις χορεύσει. Thuc. vii. 66, πρῶτοι ἀνθρώπων ὑποστάντες τῷ ναυτικῷ. And so Schol. ἀντιστὰς, ἀντιμαχησάμενος. The metaphor is thus better sustained; for to keep off a wave of the sea implies the opposing and pushing it back. Cf. Theb. 80. 85, and ib. 64, κῦμα χερσαίων στρατοῦ. Weil thinks the sense is, 'One may as well expect a person to keep in the sea by a dam, as to resist the mighty torrent of warriors.' But he renders δόκιμος οὐτὶς by *nemo par est*.

94. ἀπρόσοιστος. προσφέρεσθαι δεινὸς, ἄπορος. Schol. ἀκαταμάχητος. We have εὐπρόσοιστος, 'accessible,' in Eur. Med. 279. Hesych. ἀπρόσοιστος' (sic) ἀνυπομόνητος.

95. The meaning seems to be, that too much confidence in military preparations is not wise, for there is no knowing how far fortune may deceive: that fate is irresistible, and the long training which the Persians have had in naval and military affairs may after all have been destined to end only in disaster. The reader is thus as it were prepared to find in the end that the preceding proud boasts have come to nothing. Weil transposes 102—15 to follow 94. Thus the γὰρ (in θεῖθεν γὰρ κ.τ.λ.) explains why the war has been undertaken, and why the nation cannot be retaken.

98. ἀνάσσειν πηδήματος, 'being master of a leap,' is certainly an unusual phrase, but not altogether unlike κόπης ἀναξ in 380. Schol. recent. κρατῶν, δὲ γὰρ ταχύτατος ἔστιν ἀλλεσθαι, πηδήματος εὐπετέος ἔρχει. Hermann, Blomf., Weil, Oberdick, and Dind. read ἀνάσσειν, which Hermann pronounces 'haud dubie verum.' He disposes of the difficulty of the genitive by altering πηδήματος into πῆδημ' ἄλς, like πῆδημ' ὀρούσας Ag. 799. It is needless to refute those who think that ποδὶ πηδήματος can stand for ποδὶ

πηδήματι, even with Prom. 919 apparently in their favour; nor is it much better to take ποδὶ εὐπετοῦς πηδήματος for ποδὶ εὐπετῶς πηδῶντι, because the epithet κραιπνῷ already gives that sense. For εὐπετῶς most MSS., with the Scholiasts, give εὐπετέος, but two have εὐπετέας. Porson corrected εὐπετοῦς, but the synizesis might be defended by 81 and 319. The whole context, especially compared with Ag. 1347, ὕψος κρείσσον ἐκπηδήματος, shows that the poet has in view a beast enclosed in a net out of which there is no escape but by leaping over it. Schol. recent. τίς ὑπερπηδήσει δυνάμενος αὐτῆς τὰ θήρατα καὶ ἐκφυγεῖν ταχέως; Such a faculty in man would be an extraordinary gift, and therefore he would be rightly said ἀνάσσειν, to be master of it, to be able to carry it into effect. See Ag. 77.

99. ποτισαίνουσα. This is Hermann's correction for σαίνουσα. As the Schol. has προσαίνει, i. e. προσαίνει (cf. Prom. 854), it is a very plausible emendation. Weil, Oberdick, and Dindorf follow Seidler in reading φιλόφρων γὰρ παρασάλει βροτὸν εἰς ἄρκυας Ἄτα. The MSS. give εἰς ἄρκυστάτα. Cf. Eur. Hipp. 863, τύποι σφενδόνης — προσσάλινούσι — με. Agam. 1643, φῶτα προσσάλειν κακόν. Wellauer had been near the mark in παρασάλινουσα. To Hermann also Ἄτα is due, and from the same source, for the Schol. quotes Il. ix. 505, ἡ δ' ἄτη σθεναρὴ τε καὶ ἀρτίπος. The metaphor in παράγει, 'seduces,' is from hunting by decoys, or other methods of enticing animals rather than driving them into the snare.

101. τόθεν. For θθεν, as in Ag. 213. For ὑπὲρ Hermann reads ὑπέκ, a plausible, but by no means necessary correction. For ὑπὲρ is essential to the idea of leaping over, and ὑπεκδραμεῖν is so common a word that we need not be surprised if a later scholium gives ὑπεκδραμόντα τὴν ἄτην φυγεῖν as a gloss to ἀλύξαντα. But ὑπέκ introduces a wrong notion, that of



θεόθεν γὰρ κατὰ μοῖρ' ἐκράτησεν τὸ παλαιὸν, ἐπέσκηψε δὲ

Πέρσαις

στρ. γ'.

πολέμους πυργοδαῖκτους

(105)

διέπειν ἱπποχάρμας τε κλόνους, πολέων τ' ἀναστάσεις. 110

ἔμαθον δ' εὐρυπόροιο θαλάσσης πολιαινομένης πνεύματι

λάβρω

ἀντ. γ'. (110)

ἔσoram πόντιον ἄλσος,

114

πίσυννοι λεπτοδόμοις πείσμασι λαοπόροις τε μηχαναῖς.

ταῦτά μοι μελαγχίτων

στρ. δ'.

φρὴν ἀμύσσεται φόβω,

(115)

δὰ, Περσικοῦ στρατεύματος

120

stealing out, or getting from under the net. See Ag. 350. Dr. Oberdick reads, on his own conjecture, τῶθεν οὐκ ἔστιν ἔπισθεν νιν ὑπεκδραμόντ' ἀλύξαι.

102. θεόθεν γὰρ. See on 95. The Schol. understands this as a reason why the Persians should not be conquered; whereas the γὰρ shows why (as we say) they are "in for it," having long been led by fate to pursue the dangerous path of war. The former interpretation would hold good if the warning about the snares of fate were meant to apply to the Greeks, i. e. to their infatuation in presuming to oppose the Persians. But such is not the meaning of the poet, as is clear from 118. —ἐπέσκηψε, has imposed upon them, has given them a precept to pursue war as a profession. Schol. ἀντὶ τοῦ εἰδέναι ἐποίησεν. See on Cho. 52.

109. πυργοδαῖκτους. Here used actively, like πειραὶ κοπάνων ἀνδροδαῖκτων Cho. 845.

111. ἔμαθον. Not being by nature or geographical position a naval people, they have learnt from the Greek tributaries to look calmly on the surging sea. This is said with the feeling that what is παρὰ φόβον may well be a source of anxiety as to the result.

114. πόντιον ἄλσος. See Suppl. 847. —λεπτοδόμοις, i. e. λεπτοῖς. Both expressions, that which follows being exegetical, alike refer to the pontoon bridge, λινοδέσμοι σχεδία, v. 69. It is clear that πίσυννοι conveys a certain misgiving, which is more openly declared in the succeeding strophe.

118. ταῦτα, διὰ ταῦτα, as inf. 161.—μελαγχίτων. Suppl. 765, κελαινόχρως

καρδία. Cho. 405, σπλάγχνα κελαινοῦται.

120. δὰ. Weil reads δὰ δὰ, and Περσικοῦ στρατεύματος. But στρατεύματος depends on φόβω, and τοῦδε, to which he objects, may mean 'now present in our fears.' See, for example, Soph. Trach. 363. 716. Hermann removes the comma and construes κένανδρον στρατεύματος, but it may be doubted if this is any improvement. In the following passage ἔσσεται as well as πέρη in 127 depends on μή. The Schol. M. rightly explains μὴ ἀντηχήσῃ. This construction has often been misunderstood, and especially in Ajac. 570, ὡς σφιν γέννηται—καὶ μὴ θήσουσι, where μὴ θήσουσι is commonly taken in an imperative sense. In Eur. Herc. F. 1054, we have a similar passage, where both metre and sense suggest the insertion of φόβω before μή:—οὐκ ἄτρεμαῖα θρήνον αἰδέετ', ὦ γέροντες, \*φόβω, | μὴ δέσμ' ἀνεγειρόμενος χαλάσας ἀπολεῖ πόλιν, | ἀπὸ δὲ πατέρα μέλαθρά τε καταρρήξῃ. In two passages of Homer the ordinary punctuation may be corrected thus: Il. xiii. 341—3, μήπως ἵππους τε τρώσῃς κατὰ θ' ἄρματα ἄεζς, χάσμα δὲ τοῖς ἄλλοισιν, ἐλεγχείῃ δέ σοι αὐτῷ ἔσσεται. Od. v. 415, μήπως μ' ἐκβαίνοντα βάλλῃ λίθακι προτὶ πέτρῃ κύμα μέγ' ἄρπάξῃ, μελέῃ δέ μοι ἔσσεται ὀρμή. There seems to have been a tendency to combine an aorist subjunctive with a future indicative; see on Cho. 80. 257—8. A passage very similar to the present is Ar. Eccles. 493, ὥστ' εἰκὸς ἡμᾶς μὴ βραδύνειν ἔστ' ἐπαναμενούσας, μὴ καὶ τις ἡμᾶς ὕψεται χημῶν ἴσως κατεῖπρ.



τοῦδε, μὴ πόλις πύθη-  
 ται κένανδρον μέγ' ἄστν Σουσίδος,  
 καὶ τὸ Κισσίῳ πόλισμ' ἀντ. δ'. (120)  
 ἀντίδουπον ἔσσεται,  
 δᾶ, τοῦτ' ἔπος γυναικοπλη- 125  
 θῆς ὄμιλος ἀπύων,  
 βυσσίνους δ' ἐν πέπλοις πέσῃ λακίς. (125)  
 πᾶς γὰρ ἱππηλάτας στρ. έ.  
 καὶ πεδοστιβῆς λεῶς  
 σμῆνος ὡς ἐκλέλοιπεν μελισσᾶν ξὺν ὀρχάμῳ στρατοῦ, 130  
 τὸν ἀμφίζευκτον ἐξαμείψας ἀμφοτέρας ἄλιον (130)  
 πρῶνα κοινὸν αἶας.  
 λέκτρα δ' ἀνδρῶν πόθῳ ἀντ. έ.  
 πῖμπλαται δακρύμασιν.  
 Περσίδες δ' ἀβροπενθεῖς ἐκάστα πόθῳ φίλάνορι, (135)

124. ἀντίδουπον. The word δοῦπος, which implies a dull and heavy blow, like the fall of a body in Homer's *δοῦπησεν δὲ πεσὼν*, is peculiarly used of the beating of the breast. So Ajac. 633, *χερόπληκτοι ἐν στέρνοισι πεσοῦνται δοῦποι*. Cf. Cho. 27 and 367, where *διπλῆς μαράγνης δοῦπος* is 'the blow of both hands together.'—*ἄσεται* Dind., Weil, Blomf. for *ἔσσεται*. On *Κισσίῳ* see sup. 17.

126. ὄμιλος. In apposition to *Κισσίῳ πόλισμα*. Schol. recent. *ἐπειδὴ ὁ τῶν γυναικῶν ὄμιλος μέρος ἦν τοῦ Κισσίνου πολισματος*. The whole passage may be translated thus:—'For this cause my heart clothed in gloom is rent with fear for this Persian army, lest the states should learn that the great capital of the land of Susa has lost all its hosts, and the stronghold of the Cissians should re-echo to the cry by beatings of the breast, the company of women uttering this word *wah!* and rending should fall on the robes of fine linen.'—*lakis*, cf. Suppl. 879.

130. Hesych. *σμῆνος*: τὸ μελισσῶν καὶ σφηκῶν ἄθροισμα.

131. 'Having passed the bridge-joined headland projected into the sea from both continents and made one land' (by the union). Schol. recent. *καταχρηστικῶς τὸ πρῶνα εἶπε*: πρῶν γὰρ κυρίως ἡ τῶν ὀρέων ἐξοχή· ἐνταῦθα δὲ διὰ τοῦτο εἶπε, διὰ τὸ εἶναι αὐτὸν ἐξοχὴν τῆς ἐξω θαλάσσης

*πρὸς τὴν εἶσα, καὶ οἶονεὶ αὐχένα*. Blomfield thinks that by *πρῶνα* the actual bridge is meant, though the Schol. Med. agrees in understanding by it the Hellespont; and the epithet *ἄλιον* seems rather to favour this latter view.—*ἐξαμείψας* is used indifferently with *ἀμείψας*, sup. 69. So Eur. Phoen. 131, *ἐξαμείβονθ' ὕδωρ*, but *ἱερὸν Τμῶλον ἀμείψασα*, Bacch. 65.

134. The dative follows *πῖμπλαται* as in Theb. 459, *πνεύμασιν πληρούμενοι*. Eur. Orest. 1363, *δακρύοισι γὰρ Ἑλλάδ' ἄπασαν ἐπλησε*. *δακρυσι πλησθὲν* Thuc. vii. 75. Eur. Bacch. 19, *μιγάσιν Ἑλλῆσι βαρβάροις θ' ὁμοῦ πλήρεις ἔχουσα καλλιπυργάτους πόλεις*.

139. The MSS. and edd. give *ἀκροπενθεῖς*. This ought to mean, 'grieving from the *depths* of the heart,' but in Ag. 778 and Eur. Hec. 242, *οἶδ', οὐ γὰρ ἔκρας καρδίας ἔψανσέ μου*, the sense is clearly the reverse, 'the mere surface of the heart.' So Hippol. 255, *μὴ πρὸς ἄκρον μῦελον ψυχῆς*. Yet in Bacch. 203, *δι' ἄκρων φρενῶν* has the same force *αστοχότης* ἄκρος, Ag. 611, viz. that of height and superiority. Blomfield quotes *ὀργὴν ἄκρος*, Herod. i. 73, which contains the same idea. I have admitted the correction which I formerly proposed without noticing at the time that the Schol. must have so read, *ὡς δοκεῖν ἀβρύνεσθαι ἐπὶ*

- τὸν αἰχμάνετα θοῦρον εὐνατῆρα προπεμφαμένα, 140  
 λείπεται μονόζυξ.  
 ἀλλ' ἄγε, Πέρσαι,  
 τόδ' ἐνεζόμενοι στέγος ἀρχαῖον (140)  
 φροντίδα κεδνὴν καὶ βαθύβουλον  
 θώμεθα, χρεῖα δὲ προσήκει, 145  
 πῶς ἄρα πράσσει Ξέρξης βασιλεὺς  
 Δαριογενῆς, (145)  
 τὸ πατρωνύμιον γένος ἡμέτερον  
 πότερον τόξον ῥῦμα τὸ νικῶν,  
 ἢ δορικράνου 150  
 λόγχης ἰσχὺς κεκράτηκεν.  
 Ἄλλ' ἦδε θεῶν ἶσον ὀφθαλμοῖς (150)  
 φάος ὀρμάται μήτηρ βασιλέως,  
 βασιλεια δ' ἐμή· προπίντωνμεν.  
 καὶ προσφθόγοις δὲ χρεὼν αὐτὴν 155  
 πάντα μῦθοισι προσανδάν.  
 ὦ βαθυζῶνων ἄνασσα Περσίδων ὑπερτάτη, (155)

τὸ (l. τῷ) πενθεῖν. Compare αἱ ἀβρόγοι Περσίδες inf. 543. On β and κ confused see Suppl. 541.

140. προπεμφαμένα. With Hermann and Dindorf I now think this a better reading than ἀποπεμφαμένα, *dimissum habens*, and it has equal authority. The meaning is, 'having sent him off to the war;' compare the middle *προστέλλεται* Theb. 410. Xen. Anab. vii. 2, 14, ὁ δὲ ἀκούσας ταῦτα τοὺς μὲν προπέμπεται. So τοὺς ἀχρεῖους ἐξεπέμποντο, *ibid.* v. 2, 21. Like *producere* and *deducere*, *προπέμπειν* was a technical term in this sense. See Propert. v. 1, 89; Ovid, Heroid. xiii. 143. Aen. ix. 487. Generally, ἀποπέμπεσθαι is used of getting rid of something odious, as Hec. 72, though not so in Herod. iii. 50.

148. πατρωνύμιον. 'One of our race which bears the name of its ancestor,' Perseus, i. e. a Persian like ourselves, and therefore dearer than any foreign or usurping king. Schol. Med. κατὰ πατέρα συγγενὴς ἡμῖν. See Herod. vii. 150. Compare the forms *δυσάτιος* and *ἐπωνύμιος* (Pind. Ol. x. 95), and see sup. 80. Weil reads τέλος ἡμέτερον, *symma potestas*, as

Theb. 1028.

149. τόξου ῥῦμα. Archers, or Persians, are again opposed to spear-bearing Greeks, as in 87 and inf. 242. Cf. Od. xviii. 262, ῥυτῆρες δίστων.—δορικράνου, 'spear-headed,' or perhaps, 'spear-heading,' λόγχη being *cuspis*, the point, and δόρυ the shaft, *hastile*. The scholium is absurd, τῆς ἀπὸ ξύλου κρανείας.

152. ἀλλ' ἦδε. "Prodit regina splendide ornata et curru vecta, ut ex v. 610 intelligitur." Herm.

154. The old reading was *προσπίντω*. This was a metrical correction of *προπίντω*, itself a false emendation resulting from the singular ἐμή preceding. Dr. Obedick argues from the gloss *προσκυνῶ* in the Med. that *προσπίντω*, which he retains, was the original reading. Hermann gives *προπίντω*, *προπίντω*. On the custom of making obeisance by falling to the ground, see Agam. 893. Inf. v. 590, ἐς γὰρ προπίνοντες.

155. καλ—δέ. Cf. Prom. 994, inf. 263. It is likely that these two verses are a later addition; in which case *προπίντειν* *χρῆ* probably preceded.



μήτηρ ἢ Ξέρξου γεραῖα, χαῖρε, Δαρείου γύναι.  
θεοῦ μὲν εὐνήτειρα Περσῶν, θεοῦ δὲ καὶ μήτηρ ἔφυσ,  
εἴ τι μὴ δαίμων παλαιὸς νῦν μεθέστηκε στρατῷ. 160

## ΑΤΟΣΣΑ.

ταῦτα δὲ λιποῦσ' ἱκάνω χρυσεοστόλμους δόμους,  
καὶ τὸ Δαρείου τε κάμὸν κοινὸν εὐναστήριον. (160)  
κάμῃ καρδίαν ἀμύσσει φροντίς· εἰς δ' ὑμᾶς ἔρῳ  
μῦθον, οὐδαμῶς ἑμαυτῆς οὔσ' ἀδείμαντος, φίλοι,  
μὴ μέγας πλοῦτος κονίσας οὐδας ἀντρέψῃ ποδὶ 165  
ὄλβον, ὃν Δαρεῖος ἦρεν οὐκ ἄνευ θεῶν τινός.  
ταῦτά μοι διπλῇ μέριμν' ἄφραστός ἐστιν ἐν  
φρεσὶν, (165)

159. θεοῦ Περσῶν. Of one regarded as a god by the Persians, Darius. See inf. 707. Hermann makes εὐνήτειρα the vocative, and thinks that the construction was changed from θεοῦ δὲ καὶ μήτηρ on account of the condition that follows, which implies that she was the mother of a god only if Xerxes should meet with the success of Darius. It may be doubted if this was the meaning of the poet. The preceding verse addresses her as mother and wife in the vocative; and the statement is naturally added, as a kind of comment, 'As you are the wife of a god, so you are the mother of a god, and one who must be invincible unless the usual fortune of the Persians has deserted the army.' It has been before remarked (86) that a subtle irony pervades the whole of this opening speech, which indirectly magnifies the Greek rather than the Persian cause. And in the present case the object of the poet, as writing for a Greek audience, was to show the absurdity and presumption of the title θεὸς applied to a fallible mortal.

161. ταῦτα, διὰ ταῦτα, Schol. She means, 'for this very reason, because she fears fortune is taking a wrong turn.'

163. καὶ με καί με Weil, after Bothe, from the Schol.: 'I too have my fears on the subject as well as you.'

165. κονίσας οὐδας. The idea seems to be that of overgrown Wealth kicking over (cf. Ag. 375) the fabric of prosperity by rushing violently against it, and so raising a dust; *injuriōso pede prouerere stantem columnam*. So κονίειν is used absolutely Theb. 60, from the epic κονίοντες πεδίοιο.

For πλοῦτος Weil adopts the ingenious and plausible correction of Heimsöeth, δαίμων. For ἀντρέψῃ compare Dem. p. 962, ἂ μὴ προῆσθε, μηδὲ ἐπιτρέψῃτε ἀνατρέψαι τῷ μαρῷ τοῦτ' ἀνθρώπων.—αἰρεῖν and ἐξαιρεῖν (Trach. 147) are properly used of any object that is carefully reared and brought up to perfection and maturity. Cf. Cho. 254.

167. μέριμν' ἄφραστος. Hermann, guided as he asserts by both metre and sense, reads μέριμνα φραστὸς, which he renders *certa sententia*. As the statement made is only a sentiment or truism, he cannot see why it should be called 'an ineffable anxiety.' Let us rather translate 'an anxious doubt not to be plainly expressed in words,' and we shall see good reasons for retaining the vulgate. And first, the objection to the metre depends on a rule about trochaic caesura, to which, perhaps, this case is an unique exception. (See however Soph. Phil. 1402.) We cannot press this too far, especially in a play of such early date. Secondly, the consideration was ἄφραστος, because it conveys a suspicion that the Athenians may be in the better circumstances, though not so rich in money. The meaning, which is rather obscurely expressed, appears to be this: 'As men without money cannot obtain successes proportionate to their military strength, so money without men ought not to be held in too much estimation. Now our *wealth* cannot be gainsaid,'—which implies a suspicion, not to be uttered (*ἄφραστος*), that the weakness lies in the other point, the inferiority of the men. But she turns this off to



μῆτε χρημάτων ἀνάνδρων πλήθος ἐν τιμῇ σέβειν,  
μῆτ' ἀχρημάτοισι λάμπειν φῶς ὅσον σθένος πάρα.  
ἔστι γὰρ πλούτος γ' ἀμεμφῆς, ἀμφὶ δ' ὀφθαλμοῖς  
φόβος· 170

ὄμμα γὰρ δόμων νομίζω δεσπότην παρουσίαν.  
πρὸς τὰδ', ὡς οὕτως ἐχόντων τῶνδε, σύμβουλοι  
λόγῳ (170)

τοῦδέ μοι γενέσθαι, Πέρσαι, γηραλέα πιστώματα·  
πάντα γὰρ τὰ κέδν' ἐν ὑμῖν ἐστὶ μοι βουλευ-  
ματα. 174

ΧΟ. εὐ τόδ' ἴσθι, γῆς ἀνασσα τῆσδε, μή σε δις φράσαι  
μῆτ' ἔπος μῆτ' ἔργον, ὦν ἂν δύναμις ἡγεῖσθαι θέλῃ·  
εὐμενεῖς γὰρ ὄντας ἡμᾶς τῶνδε συμβούλους κα-  
λεῖς. (175)

ΑΤ. πολλοῖς μὲν αἰὲν νυκτέροις ὀνειράσι  
ξύνειμ' ἀφ' οὐπερ παῖς ἐμὸς στείλας στρατὸν

speak more directly of Xerxes. Schol. μῆτε τοὺς πένητας πᾶν σθένος ὅρᾶν τοῦ φωτός· ὃ ἔστιν, οὐ πάσης ἀπολαύουσι τῆς τοῦ φωτός ἡδονῆς οἱ πένητες. As for the infinitives, they depend on some verb implied in μέριμνα, the full construction being περὶ τούτων ἔχω μέριμναν, καὶ ἀμφισβητῶ, κ.τ.λ.

170. ἀμφὶ δ' ὀφθαλμοῖς φόβος. Hermann with Dindorf and others understands this literally and without metaphor, 'there is fear in my eyes,' i. e. the expression or look of fear, like Iph. Aul. 1127, σύγχευσιν ἔχοντες καὶ παραγμὸν ὀμμάτων. If this be the correct view, the sense implied is, πλούτον μὲν ἔχομεν, δέδια δ' ὅμως, ἄπεισι γὰρ δεσπότης, and there is no intentional connexion between ὀφθαλμοῖς and ὄμμα δόμων. Yet when we consider the character of Persian hyperbole, and that ὁ βασιλεὺς ὀφθαλμὸς was said of the king's representative, there seems no reason why we should not take ὀφθαλμοῖς here to mean Xerxes, 'the light of our eyes.' And so the later Scholiast, ἡγοῦν ἀμφὶ τῷ ἑρῆρ' ὀφθαλμὸν γὰρ ἐκεῖνον καλεῖ. Weil and Oberdick admit the probable emendation of Heimsoeth, ὀφθαλμῷ. Orestes is thus called ὀφθαλμὸς οἴκων in Cho. 920. It is true that the addition of οἴκων makes all the difference; but then δόμων is added in the next line with ὄμμα, as if for the very

purpose of obviating the difficulty. Cf. 152, ἥδε θεῶν ἴσον ὀφθαλμοῖς φάος ὀρμᾶται μῆτηρ βασιλείως. Blomfield adopts the figurative sense, with Stanley, comparing Androm. 406, εἰς παῖς δδ' ἦν μοι λοιπὸς ὀφθαλμὸς βίου. Oed. R. 987, καὶ μὴν μέγας γ' ὀφθαλμὸς οἱ πατὴρ τάφοι.

172. For πρὸς τὰδε see Eum. 516. Cf. Prom. 1051.—σύμβουλοι, κ.τ.λ. Cho. 78.—πιστώματα, sup. 2.

176. ὦν ἂν, κ.τ.λ. The meaning commonly given is, 'You shall not ask in vain in whatever respect our ability can guide you,' i. e. as far as we have the power of directing you. *Nec dictum, nec factum quod facultas nostra tibi praeire possit*, Weil. But the way of expressing this is obscure and unusual. Schol. θέλῃ· ἀντὶ τοῦ δύνηται. And so Photius: θέλειν· ἀντὶ τοῦ δύνασθαι. Or perhaps, 'whatever Authority may please to originate,'—a servile sentiment, meant as a reflection on the Persian character. Not very common is ἴσθι μὴ φράσαι for φράσουσα. See on Prom. 685. We might read μὴ δις ἂν φράσαι, sc. τοὺς ἡγουμένους. Cf. 339. Dr. Oberdick thinks σθένῃ the true reading, both in the text and the scholium. Yet surely no Greek could say δύναμις σθένει δρᾶν τι, 'power is able to do.'

179. ξύνειμ'. So Prom. 674, ὀνειράσι ξυνειχόμεν. Ar. Equit. 1290, ἢ πολλάκις ἐννυχίαισι φροντίσι συγγεγνηναι.

- Ἰαόνων γῆν οἷχεται πέρσαι θέλων 180  
 ἀλλ' οὔτι πω τοιόνδ' ἐναργὲς εἰδόμην,  
 ὡς τῆς πάροιθεν εὐφρόνης· λέξω δέ σοι. (180)  
 ἐδοξάτην μοι δύο γυναῖκ' εὐείμονε,  
 ἣ μὲν πέπλοισι Περσικοῖς ἡσκημένη,  
 ἣ δ' αὖτε Δωρικοῖσιν, εἰς ὅψιν μολεῖν, 185  
 μεγέθει τε τῶν νῦν ἐκπρεπεστάτα πολὺ  
 κάλλει τ' ἀμώμω, καὶ κασιγνήτα γένους (185)  
 ταύτου· πάτραι δ' ἔναιον, ἣ μὲν Ἑλλάδα  
 κλήρῳ λαχούσα γαῖαν, ἣ δὲ βάρβαρον.  
 τούτῳ στάσιν τιν', ὡς ἐγὼ δόκουν ὄραν, 190  
 τεύχεω ἐν ἀλλήλαισι· παῖς δ' ἐμὸς μαθὼν  
 κατεῖχε κἀπράυνεν, ἄρμασιν δ' ὕπο (190)  
 ζεύγνυσιν αὐτὰ καὶ λέπαδν' ἐπ' αὐχένων  
 τίθησι. χῆ μὲν τῇδ' ἐπυργούτο στολῇ

181. ἐναργὲς εἰδόμην. This seems to form as it were one word, 'I never yet saw clearly,' or had manifested to me. Od. iv. 841, *ὡς οἱ ἐναργὲς ὄνειρον ἐπέσσυτο νυκτὸς ἀμολγῶ*. The word implies the actually being what any object seems to the sight to be, e.g. Soph. Trach. 11, *φοιτῶν ἐναργὲς ταῦρος*.

183. δύο γυναῖκε. Though Europe and Asia are meant, it is only indirectly, because Greece was the seat of the Doric race generally, Asia Minor of the Ionic colonies subject to the King. The Persian dress of the one implies that it had already submitted, while the former yet retained its national independence. It was the object of Xerxes to reduce both, inf. 236, but nature itself, it is intimated, was opposed to his ambition. In an ancient Greek tomb some years ago opened at Canosa (Canusium), this subject was discovered painted on a large vase, and though not, perhaps, referring to the present passage, yet evidently symbolical of the same events.

186. ἐκπρεπεστάτα, a word purposely selected, as applicable both to the greatness of nations and the stature of women, and therefore a better reading than εὐπρεπεστάτα, which Blomfield adopts.

187. ἀμώμω, 'unexceptionable.' Hermann and Dr. Oberdick read ἀμώμῳ with the Med. Compare οὐτ' εἶδος οὐτε θυμὸν

οὐθ' ὅπλων σχέσιν μωμητὸς, Theb. 502, and the frequent use of ἀμύμων in Homer of personal qualities or appearance.—γένους ταύτου, i.e. both Greek. It is hardly likely that the poet had in view the obscure mythology quoted by the Schol. from Andro of Halicarnassus, which made Europe and Asia daughters of Ocean by different wives.

190. στάσιν τιν'. It is enough to understand generally the rivalry between the two great Grecian families, rather than any particular quarrel which Xerxes wished to avail himself of in order to subjugate the Dorians.—The masculine ταύτω for ταῦτα follows the well-known Attic usage of the dual article, τὰ for τὰ. In Ar. Pac. 847 we have the dual feminine ταῦτα, which perhaps is not of very common occurrence. In Soph. Antig. 769, τὰ δ' οὖν κόρα τὰδ', and ἄμφω αὐτὰ in the following verse. The mixed construction, ἐδόκουν ὄραν τευχούσας, and ἔτευχα ὡς ἐδόκουν ὄραν, is not without examples, as Soph. Trach. 1240, ἀνὴρ δδ' ὡς εἴκειν οὐ νέμειν ἐμοὶ φθίνοντι μοῖραν. See also inf. 566.

194. χῆ μὲν. Ionia was proud of her trappings, though the badge of her own slavery; the other, the Doric race, was restive, and broke the yoke.—ἐντη, so Il. xxiv. 277, ἡμίονοι ἐντεσίεργοι. An old error ἐν τῇ for ἐντη, preserved in the Med., led to the scholium ἐν τῇ βίᾳ.



- ἐν ἡνίασι δ' εἶχεν εὐαρκτον στόμα· 195  
 ἣ δ' ἐσφάδαζε, καὶ χεροῖν ἔντη δίφρου  
 διασπαράσσει, καὶ ξυναρπάζει βίᾳ (195)  
 ἄνευ χαλινῶν, καὶ ζυγὸν θραίνει μέσον.  
 πίπτει δ' ἐμὸς παῖς, καὶ πατήρ παρίσταται  
 Δαρείος οἰκτείρων σφέ' τὸν δ' ὅπως ὀρᾷ 200  
 Ξέρξης, πέπλους ῥήγνυσιν ἀμφὶ σώματι.  
 καὶ ταῦτα μὲν δὴ νυκτὸς εἰσιδεῖν λέγω· (200)  
 ἐπεὶ δ' ἀνέστην καὶ χεροῖν καλλιρρόου  
 εἵψαυσα πηγῆς, ξὺν θυηπόλῳ· χερὶ  
 βωμὸν προσέστην, ἀποτρόποισι δαίμοσι 205  
 θέλουσα θῦσαι πέλανον, ὧν τέλη τάδε.  
 ὀρῶ δὲ φεύγοντ' αἰετὸν πρὸς ἐσχάραν (205)  
 Φοῖβον· φόβῳ δ' ἄφθογγος ἐστάθην, φίλοι·  
 μεθύστερον δὲ κίρκον εἰσορῶ δρόμῳ  
 πτεροῖς ἐφορμαίνοντα καὶ χηλαῖς κára 210  
 τίλλονθ'. ὁ δ' οὐδὲν ἄλλο γ' ἢ πτηξας δέμας  
 παρεῖχε. ταῦτ' ἔμοιγε δείματ' εἰσιδεῖν, (210)  
 ὑμῖν δ' ἀκούειν. εὖ γὰρ ἴστε, παῖς ἐμὸς  
 πράξας μὲν εὖ θαυμαστὸς ἂν γένοιτ' ἀνὴρ,  
 κακῶς δὲ πράξας οὐχ ὑπεύθυνος πόλει· 215

The Schol. Med. explains τῇδε στολῇ of the Persian dress, *δεικτικῶς*, but this is less natural.

195. Blomfield here writes τ' for δ', and the correction is probable; see however Suppl. 15. Dr. Oberdick, after Sauppe, reads χῇ μὲν—ἐν ἡνιάσιν εἶχεν κ.τ.λ.

201. πέπλους ῥήγνυσιν. Schol. αἰδεσθῆς τὸ πτώμα. For he was ashamed not to have avenged his father's failure at Marathon.

205. βωμὸν προσέστην. See Suppl. 185.

206. ὧν τέλη τάδε. 'To whom these particular offerings belong.' So Suppl. 115, θεοῖς δ' ἐναγέα τέλεα. Soph. Trach. 238, τέλη ἔγκαρπα. Eur. frag. Busir. xii. σμικρὰ χερὶ θύοντας τέλη. She probably means the sun, as one of the later Scholiasts suggests.

207. δοῶ δέ. Instead of her mind

being relieved by averting the omen, she is met by a second and still more alarming portent, a weaker bird pursuing and tearing the stronger, and that too without regard to the sanctity of the shrine where he had taken refuge.

209. Compare the similar account of Herodotus, when the seven Persians hesitated as to whether they should attack the Magi, iii. 76; ὠθιζομένων δὲ αὐτῶν, ἐφάνη ἱρήκων ἐπὶ τὰ ζεύγεα δύο αἰγυπτιῶν ζεύγεα διώκοντά τε καὶ τίλλοντα καὶ ἀμύσσοντα· ἰδόντες δὲ ταῦτα οἱ ἐπὶ τὰ, τήν τε Δαρεῖον πάντες αἶνεον γνώμην, καὶ ἔπειτα ἤϊσαν ἐπὶ τὰ βασιλῆα, τεθαρσηκότες τοῖσι ὄρνεσι.

210. πτεροῖς. 'With expanded pinions.' The two clauses correspond, πτεροῖς ἐφορμαίνειν and χηλαῖς τίλλειν. It is therefore surprising that Dr. Oberdick should read on his own conjecture περκνῶ τ' ἐφορμαίνοντα.



σωθείς δ' ὁμοίως τῆσδε κοιρανεῖ χθονός.

ΧΟ. οὐ σε βουλόμεσθα, μήτερ, οὐτ' ἄγαν φοβεῖν λό-  
γοις (215)

οὔτε θαρσύνειν· θεοὺς δὲ προστροπαῖς ἱκνουμένη,  
εἴ τι φλαῦρον εἶδες, αἰτοῦ τῶνδ' ἀποτροπὴν τελεῖν,  
τὰ δ' ἀγάθ' ἐκτελῇ γενέσθαι σοί τε καὶ τέκνοις  
σέθεν, 220

καὶ πόλει φίλοις τε πᾶσι. δεύτερον δὲ χρή χοῶς  
Γῆ τε καὶ Φθιτοῖς χέασθαι· πρευμαίνως δ' αἰτοῦ  
τάδε (220)

σὸν πόσιν Δαρεῖον, ὄνπερ φῆς ἰδεῖν κατ' εὐφρόνην,  
ἔσθλά σοι πέμπειν τέκνω τε γῆς ἔνερθεν εἰς φάος·  
| τᾶμπαλιν δὲ τῶνδε γαῖα κάτοχα μαυροῦσθαι σκότῳ.

216. *σωθείς*. If only he returns safe, he must remain King, because, not being responsible to the state for his good or bad success, he cannot in the latter case be deprived of his kingdom. Since therefore it cannot be *this* that the omen portends, it can only portend his utter defeat or even death.—*ὁμοίως*, i. e. εἴτε εἴτε *κακῶς πράξας*. With *ὑπεύθυνος* it seems best to repeat *γένεοιτ'* ἂν from the preceding verse.

218. *θαρσύνειν*. Schol. ὥς οὐ δεινὰ τεθέασαι. W. Dindorf, who frequently prefixes a wrong lemma to the comments of the Medicean Scholiast, refers this to εἴ τι φλαῦρον εἶδες in the next verse. The chorus, as before remarked, have throughout taken rather a desponding view of the expedition. See 95. 118. Schol. εἰ δὲ χρηστὸν καὶ λυσitelēs αὐτὸ διακρίνωμεν, θρασυνοῦμέν σε καὶ ἀμελῆσαι ποιήσομεν τῶν θεῶν.

219. *φλαῦρον*. A euphemism for *κακόν*. For *τελεῖν* Hermann adopts *λαβεῖν* from several good MSS. On the vowel made long before *τρ* see Prom. 677. Theb. 1064. Suppl. 617. Eur. Phoen. 586, ᾧ θεοί, *γένεσθε τῶνδ' ἀπότροποι κακῶν*. The poet preferred this rather unusual licence to using *ἀποστροφὴν*, from the conventional use of *ἀποτροπή*, *ἀπότροπος*, &c., as in 205, whereas we have *πῆμ'* *ἀποστρέψαι νόσον* in speaking of mere physical evils, Ag. 823.

220. *τὰ δ' ἀγάθ'*. Hermann reads *τὰγάθ'*, i. e. ὥστε, and the same correction had occurred to the present editor. The objection is not to the sense, but to the

metre. Weil and Oberdick give *κενδὰ δ'*, with Heimsoeth, and *τέκνω* for *τέκνοις*, from one MS. The MSS. vary, most having *δ'* after *ἀγάθ'*. But this is a common error. See on Suppl. 301. 315.

222. *χοῶς χέασθαι*. Not, as at first sight it might seem, 'curare effundendas,' for inf. 611 Atossa performs the rite with her own hand. Indeed, the middle voice is not unusual in this sense. Cf. Oed. Col. 477, *χοῶς χέασθαι στάντα πρὸς πρώτην ἔω*. Eur. Alcest. 1015, *σπονδὰς ἐλειψάμην*. So in Od. xi. 26, we have *ἀμφ' αὐτῷ δὲ χοῆν χέομεν πᾶσιν νεκέεσσαν*. Compare Orest. 472, *ἐπὶ Κλυταιμνήστρας τάφῳ χοῶς χέομενος*.—*πρευμαίνῃ* Dind. with several MSS. But the adverb belongs to *πέμπειν*. On the notion of the dead being able to send up blessings, see Cho. 140, *ἡμῖν δὲ πομπὴς ἴσθι τῶνδ' ἐσθλῶν ἄνω*. According to Hesiod, who in many places shows the germs of Pythagorean doctrines, Opp. 121, the "mighty dead" of the golden age became *δαίμονες* after their placid departure from earth, and *πλουτοδόται* to mortals, which he calls *γέρας βασιλῆϊον*. The heroes were of a lower rank and more limited power. Darius however is both *δαίμων* and *ἰσοδαίμων*, inf. 622. 635. 643. Agamemnon, though *βροτὸς* as contrasted with *θεὸς*, is propitiated with libations and invoked as a spirit of power below, Cho. 122.

225. *κάτοχα μαυροῦσθαι*. So Blomf., Dind., Herm. for *κάτοχ'* *μαυροῦσθαι*. Both forms existed, like *δύρομαι* and

ταῦτα θυμόμαντις ὧν σοι πρευνενῶς παρήνεσα· 226  
εὖ δὲ πανταχῇ τελεῖν σοι τῶνδε κρίνομεν πέρι. (225)

AT. ἄλλα μὴν εὖνους γ' ὁ πρῶτος τῶνδ' ἐνυπνίων κριτῆς  
παίδι καὶ δόμοις ἐμοῖσι τήνδ' ἐκύρωσας φάτιν·  
ἐκτελοῖτο δὴ τὰ χρηστά. ταῦτα δ', ὡς ἐφίεσαι, 230  
πάντα θήσομεν θεοῖσι τοῖς τ' ἔνερθε γῆς φίλοις,  
εὖτ' ἂν εἰς οἴκους μόλωμεν. κεῖνα δ' ἐκμαθεῖν  
θέλω, (230)

ὦ φίλοι, ποῦ τὰς Ἀθήνας φασὶν ἰδρῦσθαι χθονός.

XO. τῇλε πρὸς δυσμὰς ἀνακτος ἡλίου φθινασμάτων.

AT. ἄλλα μὴν ἱμεῖρ' ἐμὸς παῖς τήνδε θηρᾶσαι πόλιν; 235

XO. πᾶσα γὰρ γένοιτ' ἂν Ἑλλὰς βασιλέως ὑπήκοος.

AT. ὦδέ τις πάρεστιν αὐτοῖς ἀνδροπλήθεια στρατοῦ; (235)

οἰδομαι. Hes. Opp. 323, βεῖα δέ μιν  
μαυροῦσι θεοὶ μινύουσι δὲ οἶκοι. Cf.  
ἔνυφ κάτοχος, Trach. 978. On the  
euphemism τῆμπαλιν τῶνδε for κακὰ, see  
Suppl. 394.

226. θυμόμαντις. Without professing  
the art of a seer, but by the dictates of  
common sense. Photius: θυμόμαντις ὁ  
διὰ τοῦ συλλογίζεσθαι προγινώσκων τὸ  
μέλλον. Eur. Hel. 757, γνώμη δ' ἀρίστη  
μάντις ἢ τ' εὐβουλία. So θυμόσοφος Nub.  
877.

227. πανταχῇ. Schol. κατὰ πάντα  
τρόπον. If the dream is good, the  
prayers and libations will induce the  
gods to ratify it; if bad, the supplica-  
tions (218) will induce them to avert it.  
Thus in either case we predict that the  
gods will bring about a favourable ac-  
complishment. For this use of πανταχῇ  
see Eum. 447.

229. ἐκύρωσας φάτιν, hoc faciendum  
decrevisisti, Weil. I formerly explained  
it, 'you have settled (authoritatively  
given) this interpretation.' Inf. v. 523,  
ἐπειδὴ τῇδ' ἐκύρωσεν φάτις ὕμῶν, and so  
κυροῦν δίκην, Eum. 609. The Schol. also  
referred τήνδε φάτιν to παρήνεσα above,  
and explains it thus; σὺ πρῶτος ἀκούσας  
τοῦ ὄνειρου εὐνοϊκῶς συνεβούλευσας ἐξι-  
λεώσασθαι οὐρανίους καὶ χθονίους δαί-  
μονας. Another Scholium gives φάτιν,  
τὸν ὄνειρον. The Greeks had an especial  
dread of bad news or bad omens im-  
mediately following good ones: see on Ag.  
619. Consequently Atossa gladly seizes

on the first favourable interpretation (εὖ  
τελεῖν κρίνομεν), though against her own  
fears and suspicions, and assumes it to  
be the best course, and one that offers  
some hope.

232. κεῖνο δ' Oberdick; but the Med.  
has κείνα δ'.

233. ποῦ τὰς Ἀθήνας. This famous  
question, which doubtless gave great um-  
brage to the proud Athenians, is recorded  
by Herod. v. 105, βασιλεῖ δὲ Δαρεῖω ὡς  
ἐξαγγέλθη Σάρδεις ἀλούσας ἐμπεπρησθαι  
ὑπὸ τε Ἀθηναίων καὶ Ἰώνων—πρῶτα μὲν  
λέγεται αὐτὸν—εἶρεσθαι οἵτινες εἶεν ο  
Ἀθηναῖοι. Compare also vii. 10, ἀνδρας  
οὐδαμῶθι γῆς ἔστυ νέμοντας.

234. δυσμὰς. So Hermann after  
Brunck, with two or three MSS., for  
δυσμαῖς. Others after Pauw correct φθι-  
νάσμασιν. Hesych. φθινάσμασι φθίεσι.  
Either the accusative or the genitive,  
but not the dative, is the ordinary con-  
struction with πρὸς in the sense of to-  
wards or in front of, as πρὸς πόλεως  
φανέν Suppl. 613, πρὸς δύνοντος ἡλίου  
ibid. 251. Herod. vii. 115, ἐνθαῦτα πρὸς  
ἡλίου δυσμῶν ἐστὶ αἰγιαλός. Ibid. 129,  
τὰ πρὸς μεσαμβρίην, τὰ πρὸς ἐσπέρην, τὰ  
πρὸς τὴν ἡῶ. There is no great difficulty  
in δυσμαὶ ἡλίου φθινασμάτων for δυσμαὶ  
ἡλίου φθίνοντος. The sun is called ἀναξ  
in reference to the Persian doctrine of  
sun-worship. Weil reads γείτονας for  
ἡλίου, supposing the latter word to be a  
gloss.



ΧΟ. καὶ στρατὸς τοιοῦτος ἔρξας πολλὰ δὴ Μήδους κακά.

ΑΤ. καὶ τί πρὸς τούτοιςιν ἄλλο; πλοῦτος ἐξαρκῆς δόμοις;

ΧΟ. ἀργύρου πηγή τις αὐτοῖς ἐστὶ, θησανρὸς χθονός. 240

ΑΤ. πότερα γὰρ τοξουλκὸς αἰχμὴ διὰ χερῶν αὐτοῖς  
πρέπει;

ΧΟ. οὐδαμῶς· ἔγχη σταδαῖα καὶ φεράσπιδες σάγαι. (240)

ΑΤ. τίς δὲ ποιμάνωρ ἔπεστι κάπιδεσπόζει στρατῷ;

ΧΟ. οὐτινος δοῦλοι κέκληνται φωτὸς, οὐδ' ὑπήκοοι.

ΑΤ. πῶς ἂν οὖν μένοιεν ἄνδρας πολεμίους ἐπήλυδας; 245

ΧΟ. ὥστε Δαρείου πολὺν τε καὶ καλὸν φθεῖραι στρατόν.

ΑΤ. δεινὰ τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι. (245)

ΧΟ. ἀλλ', ἐμοὶ δοκεῖν, τάχ' εἴσει πάντα νημερτῇ λόγον·  
τοῦδε γὰρ δράμημα φωτὸς Περσικὸν πρέπει μαθεῖν,  
καὶ φέρεי σαφές τι πρᾶγος ἐσθλὸν ἢ κακὸν κλύειν.

238. τοιοῦτος, ἔρξας. No scholar will imagine this to stand for ὥστε ἔρξαι. The first word answers to *ᾧδε*, and *ἔρξας* means, 'one which before now, at Marathon, has proved its prowess against the Medes.'

240. ἀργύρου πηγή. The silver mines at Laurium, of which this is the earliest mention. See Thuc. vi. 91.

241. διὰ χερῶν. The MSS. give διὰ χερὸς, but the later Schol. explains *ἄρα διὰ τῶν χειρῶν αὐτοῖς ἐμπρέπει ἡ βολή ἢ τοξική*; Whence Hermann corrects διὰ χερὸς σφιν ἐμπρέπει; and so Weil. But *χειρὶ* and *χεροῖν* are confused, Prom. 938. Cf. Theb. 428, φλέγει δὲ λαμπὰς διὰ χερῶν ὠπλισμένῃ.

242. ἔγχη σταδαῖα. Hesych. *ἐστηκότα*, ἔρθια. Cf. Theb. 508. Suppl. 16. The Greeks held archers in contempt as compared with *ὀπλίται*, implied in *φεράσπιδες*. The *μάχη σταδία* is defined by Strabo, lib. x. p. 449, as that in which the spear is used *ἐκ χειρὸς*, as a pike, and not thrown as a javelin. The idea is, that the spear is the weapon of close fight, the bow that of distant warfare. See the matter ingeniously argued in Eur. Herc. Fur. 160 seqq.

*ἀνδρὸς δ' ἑλεγχος οὐχὶ τόξ' ἐνψυχίας, ἀλλ' ὅς μένων βλέπει τε κἀντιδέρκεται δορὸς ταχέϊαν ἄλοκα τάξιν ἐμβεβύς.*

Also *ibid.* v. 190—203.

243. ποιμάνωρ. Hesych. *ποιμὴν, ἢ βασιλεὺς*. Hence *ποιμανόριον* of the

host, sup. 75.—*στρατοῦ* Herm., Dind., Blomf., with several MSS., but *ἐπὶ* in either compound sufficiently accounts for the dative, which is found in the Med.

244. δοῦλοι, i. e. they acknowledge no *δεσπότης*. Atossa naturally uses a word which the chorus, whose answers throughout are ingeniously turned to the praise of Athens, declares inapplicable to their form of government. The evident want of confidence in the Persian cause displayed on both sides is well represented in this dialogue, by which the former high hopes of Atossa are gradually dispersed, and herself prepared for the shock which is immediately to follow.

245. οὖν, i. e. without some absolute and supreme authority. The answer is, 'They have done so, to our cost, at Marathon, and may do so yet again.'

247. ἰόντων τοῖς τεκοῦσι. The aorist (*ἰόν*) represents, though unusually, *τῶν οἰχομένων*. The genitive shows that *οἱ τεκόντες* stands for *γονεῖς*, and therefore the article is not necessary with *ἰόντων*. Atossa acknowledges the defeat; 'what you say is enough to make every parent anxious for the absent army,'—meaning herself in particular as the mother of the absent king.

248. νημερτῇ Pors., Dind., Herm. Oberdick.

249. Περσικὸν πρέπει μαθεῖν. One may know it to be that of a Persian messenger by its very look.



## ΑΓΓΕΛΟΣ.

- ὦ γῆς ἀπάσης Ἀσίδος πολίσματα, 251  
 ὦ Περσις αἶα καὶ πολὺς πλούτου λιμὴν, (250)  
 ὡς ἐν μιᾷ πληγῇ κατέφθαρται πολὺς  
 ὄλβος, τὸ Περσῶν δ' ἄνθος οἵχεται πέσόν.  
 ὦμοι, κακὸν μὲν πρῶτον ἀγγέλλειν κακά. 255  
 ὅμως δ' ἀνάγκη πᾶν ἀναπτύξαι πάθος,  
 Πέρσαι· στρατὸς γὰρ πᾶς ὄλῳλε βαρβάρων. (255)
- ΧΟ. ἄνι', ἄνια κακὰ, νεόκοτα στρ. ἀ.  
 καὶ δαί', αἰαί· διαίνεσθε, Πέρσαι, τόδ' ἄχος κλύοντες.
- ΑΓ. ὡς πάντα γ' ἔστ' ἐκείνα διαπεπραγμένα. 262 (260)  
 καὐτὸς δ' ἀέλπτως νόστιμον βλέπω φάος.
- ΧΟ. ἡ μακροβίotos ὅδε γέ τις ἀντ. ἀ.  
 αἰὼν ἐφάνθη γεραίοις, ἀκούειν τόδε πῆμ' ἄελπτον. 265 (265)
- ΑΓ. καὶ μὴν παρών γε, κοῦ λόγους ἄλλων κλύων,  
 Πέρσαι, φράσαιμ' ἂν οἱ ἐπορσύνθη κακά.
- ΧΟ. ὁτοτοτοῖ, μάταν τὰ πολλὰ στρ. β'.  
 βέλεα παμμιγῇ 271  
 γᾶς ἀπ' Ἀσίδος ἦλθ' ἐπ' αἶαν (270)  
 δῖαν, Ἑλλάδα χώραν.

251—7. There are some reasons for fearing that this opening *ῥῆσις* of the messenger is not genuine. The original one may have been lost, and this added to complete the play; as inf. 841—7 seem to have been. Such verses as v. 253 may be suspected on metrical grounds; we have πᾶν ἀναπτύξας πάθος (v. 256) in v. 296; and we have δῶμα πατρὸς καὶ μέγας πλούτου λιμὴν in Orest. 1077.

251. Ἀσίδος. See on Prom. 754. Hermann retains the reading of the MSS., Ἀσιδός. But the words are confused inf. 272, where the metre allows of no doubt.

252. πολὺς. Weil reads πλατὺς, but suggests also μέγας. The royal palace is meant.

255. πρῶτον ἀγγέλλειν κακά. 'To be the first to announce evils.' For the first person who brought good news expected a reward, Ag. 569.—πρῶτον is the accusative masculine. Dr. Oberdick transposes 253—4 to follow 256; the advantage of which is not apparent,

since the messenger speaks under great excitement. He omits v. 257 as spurious.

261. διαίνεσθε. Schol. δακρύετε. Inf. 1026, διαίνομαι γοεὶνδς ὦν. Cf. 1017.—νεόκοτα has principally the force of νέα, 'calamitous,' 'of strange and unnatural character.' Theb. 800, τί δ' ἐστὶ πρῶτος νεόκοτον πόλει παρόν; The Schol. explains it of the anger of the gods, but κότος has its true sense of 'temper.' Compare ἀλλόκοτος.—ἐκείνα, there in the camp far away.

263. καὐτὸς δ'. See on Prom. 994.

270. τὰ πολλὰ. Hermann and Lachmann give τὰ πολέα. The form occurs in Ag. 702, and perhaps it should be restored *ibid.* 1428. By παμμιγῇ he means the ἀκοντισται, τοξόται, μαχαιροφόροι, &c. enumerated above, 52—6.

273. δῖαν. So the Med., with the Scholiast. See on Suppl. 4. Hermann gives δῖαν with the early editions, Blomf., Weil, Dind. δᾶαν from the Lambeth MS., which has δᾶαν. The pherecratean

- ΑΓ. πλήθουσι νεκρῶν δυσπότημῳς ἐφθαρμένων  
Σαλαμῖνος ἄκται πᾶς τε πρόσχωρος τόπος. 275
- ΧΟ. ὅτοτοτοῖ, φίλων ἀλίδονα ἀντ. β'. (275)  
μέλεα πολυβαφῇ  
κατθανόντα λέγεις φέρεσθαι  
πλαγκτοῖς ἐν διπλάκεσσιν.
- ΑΓ. οὐδὲν γὰρ ἤρκει τόξα, πᾶς δ' ἀπώλλυτο 280  
στρατὸς δαμασθεὶς ναῖοισιν ἐμβολαῖς.
- ΧΟ. ἱϋζ' ἄποτμον δατοῖς στρ. γ'. (280)  
δυσαιανῇ βοᾶν,  
ὥς πάντα παγκάκως \* θεοὶ  
† ἔθεσαν, αἰαῖ, στρατοῦ φθαρέντος. 285
- ΑΓ. ὦ πλείστον ἔχθος ὄνομα Σαλαμῖνος κλύειν  
φεῦ, τῶν Ἀθηνῶν ὥς στένω μεμνημένος. (285)

metre allows of a trochee answering to a spondee at the beginning, as in Theb. 289, *χερμάδ' ἔκριεσσαν* corresponds to *κῦδος τοῖσδε πολίταις*. Oberdick, with Weil, reads *τᾶσδ' ἀπ' Ἀλίδος ἦλθεν αἶας* δῖαν Ἑ. χ.

274. *δυσπότημῳς*, without burial. See on 327.

276. *ἀλίδονα*. Though one good MS. gives *ἀλιδνὰ*, which Dindorf defends on the analogy of *πελιδνός, παιδνός, ἀλαπαδνός*, the common reading is more appropriate to the sense, especially as the pronunciation may have made it amount metrically to the same thing. Besides, it is not clear that *ἀλιδνός* follows the same law as the above words, in which δ is part of the root. Dindorf in his last edition (see his *præf.* p. xviii) has admitted a bold though rather ingenious correction *πολύδονα σώμαθ' ἀλιβαφῇ*, but against the Schol., who explains *πολυβαφῇ* by *ὑπὸ τοῦ αἵματος*. It is enough to understand 'frequently immersed,' though the poet may have had in view the same idea as in 319. Oberdick has *μέλεα παμβαφῇ* with Heimsoeth. Med. *σώματα* (γρ. *μέλεα* Cod. Vind.).

279. Some understand *δίπλακες* of the tide, others of the double surface of land and sea, of shifting sands, or of the broken and floating planks. But the word is only known in the Homeric sense of 'double' as a mantle or cloak, Il. iii. 126. Od. xix. 241. Hermann says, "Videtur Aeschylus *πλαγκτοὺς δίπλακας*

*amplas Persarum vestes dicere, quae in mari nantibus mortuis late expansae huc illuc ferebantur.*"

280. *οὐδὲν ἤρκει τόξα*. This is said in reference to the Greek idea on the subject: see on 86. The imperfect tenses describe the action only in its immediate result, and without reference to the final catastrophe. Cf. Suppl. 128.

282. In this difficult passage the text of Hermann has been adopted. The MSS. give *βοᾶν δυσαιανῇ Πέρσαις δατοῖς*, which does not suit the antistrophe; but a Paris MS. has the remarkable corruption *Πέρσαισιν*, which evidently proceeded from two readings, *Πέρσαις* and *Περσῶν*. Now the latter necessarily implies some word on which the genitive depended, and the antistrophe makes it highly probable that this was *δατοῖς*. But this last word, standing alone, was rather ambiguous, and hence *Πέρσαις* was added as a gloss by those who, with the Schol., understood *δατοῖς* as *διακεκομμένοις*, 'destroyed in war,' and *Περσῶν* by those who explained it of the Greeks, the enemies of the Persians.

284. Hermann reads *πάντα* for *πάντα*, and he also adds *θεοί*, to complete both sense and metre, from a gloss in one MS. Weil follows Heimsoeth in reading *ὥς παγκάκως πάντα* (i. e. *πάντη*) *τὸ πᾶν θεοὶ θέσαν, αἰαῖ κ.τ.λ.*, and in 290 he has transposed the vulg. *πολλὰς Περσίδων*. Dr. Oberdick, after Schiller, *ὥς Πέρσαις πάντα παγκάκως | θεοὶ θέσαν*.



- XO. στυγναί γ' Ἀθᾶναι δαίτοις· ἀντ. γ'.  
 μεμνήσθαι τοι πάρα  
 ὥς Περσίδων πολλὰς μάταν 290  
 ἔκτισαν εὐνίδας ἥδ' ἀνάνδρους.
- AT. σιγῶ πάλαι δύστηνος ἐκπεπληγμένη (290)  
 κακοῖς· ὑπερβάλλει γὰρ ἦδε συμφορὰ,  
 τὸ μήτε λέξαι μήτ' ἐρωτῆσαι πάθη.  
 ὅμως δ' ἀνάγκη πημονὰς βροτοῖς φέρειν, 295  
 θεῶν διδόντων· πᾶν δ' ἀναπτύξας πάθος  
 λέξον καταστὰς, κεῖ στένεις κακοῖς ὅμως, (295)  
 τίς οὐ τέθηγκε, τίνα δὲ καὶ πενθήσομεν  
 τῶν ἀρχελείων, ὅστ' ἐπὶ σκηπτουχία  
 ταχθεῖς ἄνανδρον τάξιν ἡρήμου θανών. 300

288. στυγναί γ' Ἀθᾶναι. 'Aye, Athens has good cause to be hated by her enemies: we cannot forget how many wives she left widowed,' on the occasion of the former expedition of Darius. The Schol. too narrowly renders it ἡμῖν τοῖς δῆτοῖς. Dr. Oberdick gives δαμόταις, which is hardly appropriate to a Persian, and στυγνᾶν γ' Ἀθανᾶν with Weil. The stern valour of the Athenians probably regarded with contempt this consideration for the other sex; at least the poet dwells on it unusually in this play; see 139. 545.—For μεμνήσθαι see Agam. 962.

290. μάταν, *immerito*. Schol. μηδὲν βλαψάσας.

291. ἔκτισαν. It is not easy to make this verse correspond with the antispastic 285. The conjecture of Boeckh, admitted by Dindorf, is εὐνίδας ἔκτισσαν. Hermann retains the vulgate without remark. Perhaps in 285 we should read ἔθεντ', comparing inf. 988, and here εὐνὶς ἔκτισσαν, as εὐνὶς is sometimes used for ὄρνιδας.

292. σιγῶ πάλαι. Not that Atossa has lost her power of speech with her presence of mind, but that it was more regal and dignified to hear the worst tranquilly, and more consistent with piety to meet it with resignation.—ἐρωτᾶν πάθη, like ἐρέσθαι, ἐρεῖλιν, is regularly used for 'to ask about the calamity.' The construction is, μήτε σοι λέξαι μήτε ἐμοὶ ἐρωτῆσαι. Cf. 297.

294. τὸ μήτε. Schol. M. λείπει ἢ πρός. The phrase is a synonym of ὥστε μή.

See Ag. 552.

297. καταστὰς, 'composed.' Schol. κατάστασιν τοῦ θορύβου λαβών.—ἀναπτύξας, *postquam totam in universum cladem aperuisti*, Weil; who compares 250.

298. τίς οὐ τέθηγκε. Anticipating a terrible revelation, she first asks who is *not* dead (having especially in view Xerxes, of whom she hardly dares to inquire in any other terms), and next, which of the personal friends or body-guards of the King she and the citizens will have to mourn for. Schol. καλῶς πρῶτον περὶ τῶν ζώντων ἐρωτᾷ, ὥς ὀλίγων ὄντων, παρίστησι δὲ καὶ τὸ πλῆθος τῶν ἀποθανόντων.

299. τῶν ἀρχελείων. Robertello alone has ἀρχελάων. The Schol. explains λαὼν ἀρχόντων. Probably this is a vestige of the old digammated genitive of ἀρχέλειος. See the note on Prom. 446. Hermann derives it from λεία, which he shows to have meant not only booty, but a flock or herd. So ποιμανόριον of the army in 75. The σκηπτούχοι were the royal eunuchs, who bore that title, Xen. Cyrop. vii. 3, 16.

300. ἄνανδρον, i. e. ὥστε εἶναι, ἀνὴρ being opposed to the ὄχλος or mere mercenary troops. Robertello has ἄναρχον, a good reading, though apparently a correction. Mr. Wratisslaw (in the Journal of Philology) suggests that the sense is 'he made his division cowardly by quitting it through death,' in allusion to the oriental custom of troops running away when their leader is slain. For the transitive ἐρημόω see Suppl. 510.



- ΑΓ. Ξέρξης μὲν αὐτὸς ζῆ τε καὶ φάος βλέπει.  
 ΑΤ. ἐμοῖς μὲν εἶπας δώμασιν φάος μέγα, (300)  
 καὶ λευκὸν ἦμαρ νυκτὸς ἐκ μελαγχίμου.  
 ΑΓ. Ἄρτεμβάρης δὲ, μυρίας ἵππου βραβεὺς,  
 στύφλους παρ' ἀκτὰς θείνεται Σιληνίων 305  
 χῶ χιλίαρχος Δαδάκης πληγῇ δορὸς  
 πῆδημα κούφον ἐκ νεὼς ἀφήλατο. (305)  
 Τενάγων τ', ἄριστος Βακτρίων ἰθαγενῆς,  
 θαλασσόπληκτον νῆσον Αἴαντος πολεῖ.  
 Αἴλαιος, Ἀρσάμης τε, κἀργήστης τρίτος, 310  
 οἷδ' ἀμφὶ νῆσον τὴν πελειοθρέμμονα  
 νικώμενοι κύρισσον ἰσχυρὰν χθόνα. (310)  
 [πηγαῖς τε Νείλου γειτονῶν Αἰγυπτίου  
 Ἀρκευτὺς, Ἀδεύης, καὶ Φερεσσεύης τρίτος,

303. λευκὸν ἦμαρ. Compare Ag. 873.

304. βραβεὺς, i. e. ἄρχων. Cf. Ag. 222.

305. Σιληνίων. So Herm., Dind., with the Med. for Σιληνίων. The Schol. and Hesychius give this name to part of the shore of Salamis. On the fine narrative of the battle that follows Hermann well observes: "Magna est ars poetæ in iis quæ nuntius dicit; qui consternatus adhuc clade primo id quod summum erat, regem saluum esse, paucis verbis profligat; deinde, ut solent qui in re nova magnaue initium narrandi invenire nequeunt, plurima raptim et confuse comprehendit; tum denique, tranquillior factus, rem omnem ordine exponit." Thus it is not till v. 355 that a detailed and circumstantial account of the event is given.

308. ἄριστος Dind., Herm., Weil from Blomfield's conjecture; but the change, though not improbable, seems an unnecessary one. For ἰθαγενῆς Hermann gives ἰθαγενῆς with the Med. and another MS., and so also ed. Rob. Cf. Od. xiv. 203, ἀλλὰ με Ἴσον ἰθαγενέεσσιν ἐτίμα. But Hesychius has ἰθαγενῆς αὐτόχθων, γνήσιος, and Herod. ii. 17, ἰθαγενέα στόματα τοῦ Νείλου. Eur. Ion 592, νοθαγενῆς. The meaning is γνήσιος πολίτης, like κάρτα ἐγχώριος, 'a thorough native,' Theb. 408, said of the hero Melanippus. He was of the old Bactrian nobility, not a Mede by descent.

311. νῆσον τὴν πελειοθρέμμονα. The Schol. and Hesychius explain Σαλαμίνα, but it is not likely that the same island

should be meant which was just before called νῆσον Αἴαντος. Hermann supposes that one of the small adjacent islands is described by this epithet. Stanley argues from the Salamis in Cyprus that the birds were bred as sacred to Venus. Unfortunately the whole passage from 310 to 315 is of questionable genuineness. The three latter verses are however more evidently spurious. For, not to mention the unusual epithet, 'the Egyptian Nile,' nor the absurdity of making Arceus join the Persian forces from the wholly unknown sources of that river (an idea possibly derived from the Grecized name Πηγασαγῶν Αἰγυπτιαγενῆς in v. 35), the construction is a mere repetition of what has just preceded, namely, an enumeration of names with τρίτος and οἷδε. Dr. Oberdick evades one difficulty by reading ῥοαῖς for πηγαῖς. The epic form πέσσον is open to doubt. Porson read οἷδε ναὺς ἔπεσον ἐκ μῆας, which sounds even worse than the vulgate. Hermann has ναὺς ἐν μῆας πέσσον, *hi unius navis jactura fuerunt*. But how came an Egyptian leader of forces on board the same vessel as others, who at least bear Persian names? For the Schol. truly observes, ταῦτα οὐκ ἔχει τὸν Αἰγύπτιον χαρακτήρα, ἀλλὰ ποιητικῶς διαπέπλασται. Lastly, Arceus was mentioned in v. 44 as a leader of the Lydians. The ingenious correction of Halm, φερεσσακῆς (i. e. ἀσπιδιφόρος) for Φερεσσεύης, is adopted by Oberdick.

- Φαρνούχος, οἷδε ναὸς ἐκ μιᾶς πέσον.] 315  
 Χρυσεὺς Μάταλλος μυριόνταρχος θανὼν,  
 ἵππου μελαίνης ἡγεμὼν τρισμυρίας, (315)  
 πυρσὴν ζαπληθὴ δάσκιον γενειάδα  
 ἔτεγγ', ἀμείβων χρώτα πορφυρέα βαφῇ·  
 καὶ Μᾶγος Ἄραβος, Ἀρτάμης τε Βάκτριος, 320  
 σκληρᾶς μέτοικος γῆς ἐκεῖ κατέφθιτο.  
 [Ἀμιστρὶς, Ἀμφιστρεὺς τε πολύπονον δόρυ (320)  
 νωμῶν, ὃ τ' ἐσθλὸς Ἀριόμαρδος Σάρδεσι  
 πένθος παρασχὼν, Σεισάμης θ' ὁ Μύσιος,]  
 Θάρυβίς τε, πεντήκοντα πεντάκις νεῶν 325  
 ταγὸς, γένος Λυρναῖος, εὐειδὴς ἀνὴρ,  
 κείμεναι θανὼν δειλαιοὺς οὐ μάλ' εὐτυχῶς· (325)

316. Χρυσεὺς, of Chrysa, a town of the Troad. The word *μυριόνταρχος* is formed on the analogy of *ἐκατόνταρχος*, by assuming the termination *οντα*, as in *τριάκοντα*, &c. to a numeral, *κύριοι*, to which it does not properly belong. See inf. 975.

317. Oberdick, after Weil, transposes this verse to follow 320. By this arrangement the descriptions of the heroes are symmetrically given in triplets. See Suppl. 437—445.

318. *πυρσὴν*. So Porson for *πυρρὰν* or *πυρράν*. The word *πυρρὸς*, as an epithet of manhood, is usually applied to the *πρῶτον ὑπηγήταις*, as Theocr. vi. 3, viii. 3, xv. 130, and is said of the first down on the cheeks. So Eur. Phoen. 32, *πυρραῖς γένυσσιν ἐξανδρούμενος*. Here the addition of *δάσκιον* shows that it must be understood of the colour; and hence *ἀμείβων χρώτα* must be taken of the hairy face of yellow tint changed to purple by the blood-stains. So in Prom. 23, *χροῖᾶς ἀμείψεις ἄνθος*. Cf. Eur. Phoen. 1160, *ἄρτι δ' οἶνωπὸν γένυν καθημάτωσεν*. At the same time the poet doubtless had in mind the dye of the sea-purple. On the uncontracted *πορφυρέα* see on 83.

320. *Μᾶγος Ἄραβος*. Schol. *Μᾶγος ἔθνηκον, Ἄραβος κύριον*. The Magians were a race on the confines of Media, Herod. i. 101.

321. *ἐκεῖ*. Schol. *ὁ ἐκεῖ ἀπελθὼν μετοικήσει τὴν Σαλαμίνα*. Compare Cho. 671, *εἴτ' οὖν μέτοικον ἐς τὸ πᾶν ἀεὶ ξένον θάπτειν*. Oed. Col. 934, *εἰ μὴ μέτοικος τῆσδε τῆς χώρας θέλεις εἶναι βίᾳ τε*

*κοῦχ ἐκὼν*, i. e. 'unless you wish to die here.'

322—4. These verses have been enclosed within brackets as probably spurious. The metrical difficulty of 323 is well known, from the ingenious rather than satisfactory correction of Porson, who supposes a verse to have dropped out, Praef. ad Hec. p. xxxv. There is an equal difficulty in the fact that the Ariomardus who here affords grief to Sardis was before called *τὰς ἀγυγίους Θήβας ἐφέπων*, v. 38. Hermann disposes of the first objection by the plea that the licence is justified by the proper name; of the second, by an argument which he applies also to Arcteus in 314, viz. that the Persian generals did not always lead their own troops, but that the near relations or favourites of the King often had the command of foreign forces entrusted to them, as in this instance Ariomardus may have been born at Sardis and yet have led Egyptians.

324. *Σεισάμης*. Some copies give *Σησάμης*, but this is perhaps a different name, as the *α* is long inf. 964.

326. *Λυρναῖος*. Lyrna or Lyrnessus was a city to the south of the Troad.

327. *οὐ μάλ' εὐτυχῶς*, i. e. *μᾶλα δυστυχῶς*, 'unburied,' *δυσπότηως*, sup. 274. Compare Soph. Aj. 1126, *δίκαια γὰρ τόνδ' εὐτυχεῖν, κτείναντά με*; Oed. Col. 402, *κείνοισι δ' τύμβος δυστυχῶν ὁ σὸς βαρὺς*. Lucian, in *Λούκιος ἢ ὄνος*, vol. iii. p. 431, ed. Jacobitz. *ἐγὼ δὲ ἀνέστενον ἐαυτὸν ὥς ἀν' ἀποσφαρησόμενος καὶ μὴδὲ νεκρὸς εὐτυχῆς ἐσόμενος*. Similarly Troad. 1167,



Συέννεσίς τε πρῶτος εἰς εὐψυχίαν,  
Κιλικῶν ἑπαρχος, εἰς ἀνὴρ πλεῖστον πόνον  
ἐχθροῖς παρασχὼν, εὐκλεῶς ἀπώλετο. 330

[τοιῶνδ' ἀρχόντων νῦν ὑπεμνήσθην πέρι  
πολλῶν παρόντων δ' ὀλίγ' ἀπαγγέλλω κακά.] (330)

AT. αἰαῖ, κακῶν ὕψιστα δὴ κλύω τάδε,  
αἴσχη τε Πέρσαις καὶ λιγέα κωκύματα.  
ἀτὰρ φράσον μοι τοῦτ' ἀναστρέψας πάλιν, 335  
πόσον δὲ πλήθος ἦν νεῶν Ἑλληνίδων,  
ὥστ' ἀξιῶσαι Περσικῶ στρατεύματι (335)  
μάχην ξυνάψαι ναῦτοισιν ἐμβολαῖς ;

AT. πλήθους μὲν ἂν σάφ' ἴσθ' ἕκατι βάρβαρον  
ναυσὶν κρατῆσαι καὶ γὰρ Ἑλλησιν μὲν ἦν 340  
ὁ πᾶς ἀριθμὸς εἰς τριακάδας δέκα

ὃ φίλαθ', ὥς σοι θάνατος ἦλθε δυστυχῆς  
(where the mangled body of Astyanax is laid out on Hector's shield), and τοῦ  
δυσμόρου πεπτώτος Οἰδίου γόνου, i.e.,  
ἀθάπτου, Soph. Antig. 1018.

328. Συέννεσις. This seems to have been a Cilician title rather than a proper name, as Stanley remarked. See Mr. Blakesley on Herod. v. 118. Ibid. vii. 98, we have a Κίλιξ Συέννεσις. So the Parthian Kings were each called *Arsaces*, but in addition to their own proper name, Strabo, xv. p. 702.—Perhaps Συέννεσις δὲ, which would introduce an antithesis between οὐ μάλ' ἐδνυχῶς, δέιλαιος, εὐειδής, and εὐκλεῶς ἀπολέσθαι. So Δύσπαρι εἶδος ἄριστε, Π. iii. 39.—For ἑπαρχος the Med. and others give ἄπαρχος, by a very common error. Hermann suspects ἑπαρχος to be the true reading, a word which he observes is applied by the best prose writers to the Persian Satraps.

331—2. These verses appear to be an interpolation. The Med. has νῦν written above, whence Hermann with Canter and Blomf. edits τοιῶνδ' ἔ' ἀρχῶν νῦν, κ.τ.λ. Dindorf τοιῶνδε τῶνδε, Weil τοιῶνδε ταγῶν. Without pressing the argument, that τοιῶνδε ought to have been τοιούτων (see on Prom. 542), we may justly object to γ' as a mere metrical makeshift. See inf. 843.

334. λιγέα. Probably pronounced as a dissyllable, for a tribrach is rarely formed of a single word. See sup. 81, and on Eum. 764. So μέλεος infra 729. Theb.

871. But the verse is perhaps an interpolation.

336. πόσον δέ. "Pertinet hoc δὲ ad illam sermonis Graeci proprietatem, quae post eas formulas quibus dictum quid iri vel dici debere indicatur, particula, quae nectendae orationi inserviat, ita adsciscitur, tanquam si non praecessisset talis formula." Hermann. Dr. Peile on Cho. 78 well compares Xen. Mem. ii. 9, 2, εἰπέ μοι, ὦ Κρίτων, κύνας δὲ τρέφεις, ἵνα σοι τοὺς λύκους ἀπὸ τῶν προβάτων ἀπερύκωσι ; So also Od. x. 281, ἔπος τ' ἔφατ', ἔκ τ' ὀνόμαζεν, Πῆ δ' αὖτ', ὦ δύστηνη, δι' ἄκριας ἔρχεαι οἶος ; Il. x. 384, ἀλλ' ἄγε μοι τόδε εἰπέ καὶ ἀτρεκέως κατάλεξον, πῆ δ' οὕτως ἐπὶ νῆας ἀπὸ στρατοῦ ἔρχεαι οἶος ; Plat. Gorg. p. 514, D, φέρε πρὸς θεῶν, αὐτὸς δὲ ὁ Σωκράτης πῶς ἔχει τὸ σῶμα πρὸς ὕγιαν ;

339. βάρβαρον. So Blomf. and Herm. after Halm for βαρβάρων. The later Schol. explains the construction thus : χάριν μὲν τοῦ πλήθους ἦν ταῖς νηυσὶ τῶν βαρβάρων κρατῆσαι τῶν Ἀθηναίων, adding however, from Schol. Med., λείπει δὲ τὸ ἦν. Dind. gives βαρβάρους, Weil βαρβάρων στόλον. The construction ἴσθι κρατῆσαι ἂν is perfectly correct, though a prose writer might have preferred ἴσθι κρατήσαντα ἂν, the implied sense being as usual, ἀλλ' οὐκ ἐκράτησε. 'Know that as far as superior number was concerned, the Persians would have conquered.'



ναῶν, δεκάς δ' ἦν τῶνδε χωρὶς ἔκκριτος· (340)  
 Ξέρξῃ δέ, καὶ γὰρ οἶδα, χιλιάς μὲν ἦν  
 ὧν ἦγε πλήθος, αἱ δ' ὑπέρκομποι τάχει  
 ἑκατὸν δις ἦσαν ἑπτὰ θ'. ὧδ' ἔχει λόγος. 345  
 μή σοι δοκοῦμεν τῇδε λειφθῆναι μάχῃ;

342. τῶνδε χωρὶς. Does this mean inclusive or exclusive of the 300? Mr. Blakesley, in a careful note on Herod. vii. 89, answers, "It is quite certain that the ten select ships here are not exclusive of the 300, and it is almost so that the 207 of the Persian armament is intended to stand in the same relation to the whole as the ten of the allies to their fleet." He adds, "Both Plato, Legg. iii. 14, and Ctesias ap. Photium, p. 39, make the numbers of the Persian ships something above a thousand." And so also the later Schol. explains the statement in the text, ἐκ τούτων ἦσαν αἱ προηγούμεναι.—ἀπὸ τούτων δὲ αἱ ἄρισται καὶ ὑπέρκομποι καὶ ἐπαίρουμαι διὰ τὸ εἶναι ταχεῖαι, σ' ἦσαν ζ'. Herodotus however, who wrote late enough to admit some of the popular exaggerations into the account, says Xerxes had 1207 (vii. 89. 184), and it is remarkable enough that if the 207 swift ships be counted exclusively, the two statements exactly agree. Can it be that the historian had in view the very words of the poet? It is not, perhaps, too much to suggest, that by καὶ γὰρ οἶδα, put in the mouth of the messenger, Aeschylus alludes to some particular and certain information of his own, as opposed to exaggerated rumours current at the time. There is a discrepancy however in the reckoning of the Greek ships, which Herodotus, viii. 48, makes 378. See Cox, Hist. of Greece, i. p. 468.

344. ὑπέρκομποι. Hermann defends the MSS. reading against the correction ὑπέρκοποι, adopted by Blomf., Weil, Dind. See on Theb. 386.

345. λόγος, 'the reckoning.' More commonly the phrase means, 'I have said my say,' as Ag. 1639. Theb. 214.

346. μή σοι δοκοῦμεν. 'Do we seem to you to have been behind them (in forces) in this battle?' See on Prom. 980. Cho. 169. After λειφθῆναι understand ἐκείνων. There is little force in Hermann's argument, that if the two next verses (which he assigns to Atossa) are continued to the messenger, we must of

necessity read δοκῶμεν, with Heath and MS. Guelph., "*ita se habet ratio, ne nos hac ex parte putes in pugna inferiores fuisse.*" But this would rather require ἵνα μὴ δοκῶμεν, and it is very awkward to separate τῇδε from μάχῃ. Dr. Oberdick, while he gives 347—8 to Atossa and 349 to the messenger, reads μή σοι δοκοῦμεν κ.τ.λ. interrogatively. The sense seems to be this:—"With such a force we certainly ought to have proved superior, and so we should have been, as far as human means went; but such a discomfiture as this (or, under these circumstances) none but a god could have effected." And he goes on to remark, "As the gods are against *our* cause, so they preserve Athens." Now Athens had just before been captured and burnt by Xerxes, Herod. viii. 53; Atossa therefore, who is supposed to have heard of the news despatched by express to Persia (ibid. 54), naturally asks, "What! has Athens then after all escaped destruction?" "Yes," replies the messenger, "for a city consists not of mere walls, but of inhabitants also, and while the men remain there is a secure fortress." It seems unnecessary to interpret ἀνδρῶν ὄντων, *eorum qui viri sunt*; indeed, these words are opposed to an implied genitive πόλεως ἀρπασθείσης. The Athenians had abandoned the city to be ravaged by the enemy, and had retired to their ships, Herod. viii. 41. The present verse contains the only allusion the poet has ventured to make to so untoward an event; and he has ingeniously turned it rather to the credit of his countrymen than to their disgrace. In ἔρκος ἀσφαλές Müller (Diss. ad Eumen. p. 79) finds an allusion to the policy of Themistocles to fortify Athens and the Piræus, which Aeschylus, as his political opponent, desires to ridicule. See on Prom. 1089. Compare the answer of Themistocles to Adimantus, Herod. viii. 61, ἐδήλου λόγῳ ὡς εἴη καὶ πόλις καὶ γῆ μέζων ἤπερ κείνοισι, ἔστ' ἂν δικησίου νῆες σφι ἔωσι πεπληρωμέναι.

- ἀλλ' ὦδε δαίμων τις κατέφθειρε στρατὸν (345)  
 τάλαντα βρίσας οὐκ ἰσορρόπῳ τύχῃ.  
 θεοὶ πόλιν σώζουσι Παλλάδος θεᾶς.
- AT. ἔτ' ἄρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις; 350
- AG. ἀνδρῶν γὰρ ὄντων ἔρκος ἐστὶν ἀσφαλές.
- AT. ἀρχὴ δὲ ναυσὶ ξυμβολῆς τίς ἦν, φράσον (350)  
 [τίνες κατῆρξαν, πότερον Ἑλληνες, μάχης,  
 ἢ παῖς ἐμὸς πλήθει καταυχήσας νεῶν;]
- AG. ἦρξεν μὲν, ὦ δέσποινα, τοῦ παντὸς κακοῦ 355  
φανεῖς ἀλάστωρ ἢ κακὸς δαίμων ποθέν.  
 ἀνὴρ γὰρ Ἑλλήν ἐξ Ἀθηναίων στρατοῦ (355)  
 ἐλθὼν ἔλεξε παιδὶ σῶ Ἑέρξῃ τάδε,  
 ὥς, εἰ μελαίνης νυκτὸς ἵζεται κνέφας,  
 Ἑλληνες οὐ μενοῖεν, ἀλλὰ σέλμασι 360  
 ναῶν ἐπενθορόντες ἄλλος ἄλλοσε  
 δρασμῶ κρυφαῖῳ βίοτον ἐκσωσοῖατο. (360)  
 ὁ δ' εὐθὺς ὥς ἤκουσεν, οὐ ξυνεῖς δόλον  
 Ἑλληνος ἀνδρὸς, οὐδὲ τὸν θεῶν φθόγον,

350. ἔτ' ἄρ'. The Med. has ἔστ' ἄρ', but most MSS. ἔτ' ἄρ'. This and the next verse are assigned to the messenger in the MSS., and v. 349 to Atossa. Dindorf transposes 349 and 350, giving 350 to Atossa, 349 and 351 in a distich to the messenger. If any change is to be made in the persons of the dialogue, it would be better to distribute thus:—

AT. ἔτ' ἄρ' Ἀθηνῶν ἔστ' ἀπόρθητος πόλις;

AG. θεοὶ πόλιν σώζουσι Παλλάδος θεᾶς.

AT. ἀνδρῶν γὰρ ὄντων ἔρκος ἐστὶν ἀσφαλές.

ἀρχὴ δὲ ναυσὶ κ.τ.λ.

Weil edits AT. ἔτ' ἄρ' —. AG. ἀνδρῶν —. AT. θεοὶ —. Oberdick, AG. θεοὶ —. AT. ἔτ' ἄρ' —. AG. ἀνδρῶν. The usual boast of Athens, that she was ἀπόρθητος, is alluded to in Eur. Med. 827. Hee. 906.

351. ἀνδρῶν ὄντων, sc. ἐνόντων, while men remain in it. Cf. Thuc. vii. 77 fin. ἄνδρες γὰρ πόλις, καὶ οὐ τεῖχῃ οὐδὲ νῆες ἀνδρῶν κενά. Aristot. Pol. vii. 10, ὁμοίως δὲ καὶ ταῖς οἰκῇσεσι ταῖς ἰδίαις μὴ περιβάλλειν τοίχους, ὥς ἀνάνδρων ἐσομένων

τῶν κατοικούντων. Schol. Ἀλκαῖος, Ἄνδρες γὰρ πόλεως πύργος ἀρεῖος. (This word ἀρέφιος may be noticed as one of the few which have come down to us with the vestiges of the written digamma.)

354. καταυχήσας. Schol. 2, θαρρήσας. There are doubts about the genuineness of this and the preceding verse. There are indeed instances of the like metrical fault sup. 253. inf. 521. Cho. 143. 484. 869. Theb. 452. Suppl. 924. Eum. 26; but see inf. 467.

357. ἀνὴρ Ἑλλήν. This was Sicinnus, the slave of Themistocles. The anecdote is given in Herod. viii. 75—6. The γὰρ implies some ellipse: ('I say, an evil genius was the author, though man was the agent,) for, &c.

360. οὐ μενοῖεν. So Monk for μένοιεν, and ἐκσωσοῖατο for ἐκσωσαῖατο. The future optative is very generally corrupted in MSS., either in the accent or the termination. See Prom. 686. The MSS. reading would give the sense *servassent*, whereas the context clearly requires *servaturū essent*.

364. τὸν θεῶν φθόγον. Again and again this doctrine of fatalism is inculcated, to cover the disgrace of the defeat. See 95.



πᾶσιν προφωνεῖ τόνδε ναυάρχους λόγον· 365  
 Εὐτ' ἂν φλέγων ἀκτίσιν ἥλιος χθόνα  
 λήξῃ, κνέφας δὲ τέμενος αἰθέρος λάβῃ, (365)  
 τάξαι νεῶν στῖφος μὲν ἐν στοίχοις τρισὶν,  
 ἔκπλους φυλάσσειν καὶ πόρους ἀλιρρόθους·  
 ἄλλας δὲ κύκλῳ νῆσον Αἴαντος πέριξ, 370  
 ὥς, εἰ μόρον φευξοίαθ' Ἕλληνες κακὸν  
 ναυσὶν κρυφαίως δρασμὸν εὐρόντες τινὰ, (370)  
 πᾶσιν στéρεσθαι κρατὸς ἦν προκείμενον,  
 τοσαῦτ' ἔλεξε κάρθ' ὑπ' εὐθύμου φρενός·  
 οὐ γὰρ τὸ μέλλον ἐκ θεῶν ἠπίστατο. 375  
 οἱ δ' οὐκ ἀκόσμως, ἀλλὰ πειθάρχῳ φρενὶ  
 δειπνόν \*τ' ἐπορσύνοντο, ναυβάτης τ' ἀνὴρ (375)  
 τροποῦτο κώπην σκαλμὸν ἀμφ' εὐήρετμον,  
 ἐπεὶ δὲ φέγγος ἡλίου κατέφθιτο  
 καὶ νύξ ἐπῆει, πᾶς ἀνὴρ κώπης ἀναξ 380

355. 375. 720. Weil reads *δαιμόνων φθόνον*.

371. ὥς, εἰ φευξοίαθ'. There seems some confusion here between the *oratio recta* and *obliqua*. In continuation of εὐτ' ἂν λήξῃ, on which the Schol. rightly remarks ὥς ἀπὸ Ξέρξου ὁ λόγος, we might have expected ὥς, ἢν φύγῳσι, προκείμενόν ἐστι, or (on the part of the messenger) ὥς, εἰ ἔφυγον, προκείμενον ἦν. Hence Hermann suspects, but with little reason, that the true reading is ὃν προκείμενον. In fact, ὥς refers to something suppressed, ἐπιλέγων ὥς προκείμενον εἶη κρατὸς στéρεσθαι, εἰ Ἕλληνες φεύξοιντο. The observation of the Schol. Med. on this verse is correct, ἀπὸ τοῦ διηγηματικοῦ ἐπὶ τὸ μιμητικόν, 'a transition from narrative to imitation,' that is, from relating what Xerxes himself said, to the personal convictions of the actor.

373. στéρεσθαι. Some MSS. have *στερίσκεσθαι*, which indicates an ancient reading *πᾶσιν στερίσκεσθαι κράτους προκείμενον*, where ὥς προκείμενον was taken for the accusative absolute. This accounts for the seemingly absurd remark of Schol. Med. βέλτιον κράτος τῆς τιμῆς καὶ ἀρχῆς στερίσκεσθαι, ἢν ἡ κράτους ἀντὶ κράτους. He found the gloss *τιμῆς καὶ ἀρχῆς*, explanatory of *κράτους*, but could only reconcile it with the text by the unscholarly

comment at the end of his note. We find *κράτους* and *κρατὸς* confounded Suppl. 667. The idea of decapitation suggested to the Greek mind a notion of barbarism; hence the *καρναιστῆρες δίκαι* are included in the list of Persian torments Eum. 177. —For *προκείμενον*, *propositum*, cf. Soph. Antig. 36, φόνον προκείμενον δημόλειστον ἐν πόλει. Prom. v. 265.

374. εὐθύμου Weil and Oberdick, with MS. Med. Vulg. ἐκθύμου. He gave the order with full confidence in its success, and in a cheerful spirit.

376. οἱ δὲ, the Persians.—οὐκ ἀκόσμως, Schol. οὐ *ταραχθέντες* πρὸς τὸν λόγον ἐκείνου.

377. τ' is wanting in the MSS., and was added by Brunck. Blomfield suspects *δειπνον* to have been a gloss on the original reading, which the Schol. explains by *εὐωχίαν*. His conjecture *θολήν* is adopted by Oberdick.

378. τροποῦτο. Compare *πέσον* in v. 315, *κυκλοῦντο* in v. 460. The rhythm of the Aeschylean verse does not seem to admit *ἐτροποῦτο*.

379. ἐπεὶ δὲ, κ.τ.λ. See 359.

380. πᾶς ἀνὴρ κώπης ἀναξ, 'everyrower.' The preparation of the Persians to intercept the Greeks is described. Eurip. frag. Teleph. xx. κώπης ἀνάσσει. Cycl. 86, κώπης ἀνακτες. Androm. 447, ψευδῶν



ἐς ναῦν ἐχώρει, πᾶς θ' ὅπλων ἐπιστάτης.  
 τάξις δὲ τάξιν παρεκάλει νεὼς μακρᾶς, (380)  
 πλέουσι δ' ὡς ἕκαστος ἦν τεταγμένος·  
 καὶ πάννυχτοι δὴ διάπλοον καθίστασαν  
 ναῶν ἄνακτες πάντα ναυτικὸν λεῶν· 385  
 καὶ νύξ ἐχώρει, κοῦ μάλ' Ἑλλήνων στρατὸς  
 κρυφαῖον ἔκπλουν οὐδαμῇ καθίστατο. (385)  
 ἐπεὶ γε μέντοι λευκόπῳλος ἡμέρα  
 πᾶσαν κατέσχε γαῖαν εὐφεγγῆς ἰδεῖν,  
 πρῶτον μὲν ἡχῇ κέλαδος Ἑλλήνων πάρα 390  
 μολπηδὸν ἠυφήμησεν, ὄρθιον δ' ἅμα  
 ἀντηλάλαξε νησιώτιδος πέτρας (390)  
 ἡχώ· φόβος δὲ πᾶσι βαρβάροις παρῆν  
 γνώμης ἀποσφαλεῖσιν· οὐ γὰρ ὡς φυγῇ  
 παιᾶν' ἐφύμνουν σεμνὸν Ἑλλήνες τότε, 395  
 ἀλλ' εἰς μάχην ὀρμῶντες εὐψύχῳ θράσει.  
 σάλπιγξ δ' αὐτῇ πάντ' ἐκεῖν' ἐπέφλεγεν· (395)  
 εὐθύς δὲ κώπης ῥοθιάδος ξυνεμβολῇ  
 ἔπαισαν ἄλμην βρύχιον ἐκ κελεύσματος,  
 θοῶς δὲ πάντες ἦσαν ἐκφανεῖς ἰδεῖν. 400

ἄνακτες. Alcest. 498, πέλιτης ἄναξ. *Ibid.* 1040, οἵτινες τετραζύγων ὄχων ἀνάσσουσ'. Supra 98, πηδήματος ἀνάσσων.—ὅπλων ἐπιστάτης, i. e. ὑπλότης. Blomfield compares Eur. Hel. 1267, ναῦν δεῖ παρεῖναι, κἀρετμῶν ἐπιστάτας. The Schol. is clearly wrong in explaining ἐπιστήμων. But for its connexion with the similar expression just illustrated, the phrase ought rather to mean 'every captain of the heavy-armed marines.'

384. διάπλοον καθίστασαν. When the expected movement of the Greeks did not take place in the evening, the Persian fleet was kept rowing about all night to prevent the escape of the enemy; so that in the morning the Greeks were fresh for the attack, while the sailors of the Persian fleet were worn out by service.

386. οὐ μάλ' *omnino non*.

389. κατέσχε. So, in the sense of *πιμπλάναι*, Soph. Phil. 9, ἀγρίαις κατεῖχ' αἰεὶ πᾶν στρατόπεδον δυσφημίαις. See also inf. 429.

392. πέτρας. One MS. has πέρας, which Hermann formerly preferred (on Eur. Hel. 955), but afterwards rejected from its want of better MS. authority. See on Suppl. 258.

396. ὀρμῶντες. It is perhaps best to understand this actively for θαρσύνοντες ἀλλήλους.

397. πάντ' ἐκεῖν'. Cf. 232. Schol. τὰ τῶν Ἑλλήνων ἐξέκαιεν καὶ ἀνῆγειρεν. He uses ἐκεῖνος as indicating the opposite side to his own. So Il. xviii. 188, πῶς τ' ἄρ' ἴω μετὰ μῶλον; ἔχουσι δὲ τεύχε' ἐκεῖνοι. Hermann compares 262, ὡς πάντα γ' ἔστ' ἐκεῖνα διαπεπραγμένα, and Herod. vii. 34, ἐξευγμένον τοῦ πόρου ἐπιγενόμενος χειμῶν μέγας συνέκοψέ τε ἐκεῖνα πάντα καὶ διέλυσε. Cf. Theb. 40. Eur. Phoen. 1103. With ἐπέφλεγεν compare Virgil's 'Martem accendere cantu,' Aen. vi. 165.

399. ἄλμην βρύχιον. They struck the water just beneath the surface. See on Prom. 1103.

τὸ δεξιὸν μὲν πρῶτον εὐτακτον κέρας  
 ἡγάγειτο κόσμῳ, δεύτερον δ' ὁ πᾶς στόλος (400)  
 ἐπεξεχώρει, καὶ παρὴν ὁμοῦ κλύειν  
 πολλὴν βοήν, ὧ παῖδες Ἑλλήνων, ἴτε,  
 ἔλευθεροῦτε πατρίδ', ἔλευθεροῦτε δὲ 405  
 παῖδας, γυναῖκας, θεῶν τε πατρώων ἔδη,  
 θήκας τε προγόνων· νῦν ὑπὲρ πάντων ἀγών. (405)  
 καὶ μὴν παρ' ἡμῶν Περσίδος γλώσσης ρόθος  
 ὑπηγνίαζε· κοῦκέτ' ἦν μέλλειν ἀκμή·  
 εὐθύς δὲ ναῦς ἐν νηϊ χαλκήρη στόλον 410  
 ἔπαισεν. ἦρξε δ' ἐμβολῆς Ἑλληνικῇ  
 ναῦς, κάποθραύει πάντα Φοινίσσης νεὼς (410)  
 κόρυμβ'· ἐπ' ἄλλην δ' ἄλλος ἵθυνεν δόρυ.  
 τὰ πρῶτα μὲν δὴ ρεῦμα Περσικοῦ στρατοῦ  
 ἀντίχεν· ὥς δὲ πληθὸς ἐν στενῷ νεῶν 415

401. εὐτάκτως Herm., Blomf., Dind., with the Med. and several other MSS. This reading makes κόσμῳ little better than a tautology; and adjectives are sometimes confounded with their adverbs, as πρεμμενῇ with πρεμμενῶς in 222. On δεξιὸν κέρας the Schol. remarks τὸ Θεμιστοκλέους, which appears to be an error. Both Diodorus xi. 18 (quoted by Herm.) and Herod. viii. 85, make the Athenians to have occupied the *left* wing, opposed to the Phoenicians; but the former assigns the right to the Aeginetans and Megarians, the latter to the Lacedaemonians. That the Athenians were drawn up against the Phoenicians is clear from 412; indeed the latter, on the morning of the battle, bore the brunt of the attack along the whole Greek line; see the plan of the battle in Mr. Blakesley's Herodotus, vol. ii. p. 400. The Aeginetans, according to Herod. viii. 93, gained the first credit in the conflict, the Athenians being second; and it is probable that τὸ δεξιὸν κέρας refers to the former in the present passage. Strabo indeed, viii. p. 375, speaks of Aegina as ἡ καὶ θαλαττοκρατήσασά ποτε καὶ περὶ πρωτείων ἀμφισβητήσασά ποτε πρὸς Ἀθηναίους ἐν τῇ περὶ Σαλαμίνα ναυμαχίᾳ, probably because the first ship that grappled with the enemy was commanded by Ameinias of Pallene, Herod. viii. 84, whom some have called the brother of the poet, but erroneously, as both Hermann and

Mr. Blakesley are of opinion. Indeed, it would be strange that neither Herodotus nor Aeschylus made the slightest allusion to the circumstance: the former at least could have had no reason for suppressing it, and every motive for mentioning it, if only from the celebrity of the play. Moreover, as Blomfield observes, Aeschylus belonged to a different deme, viz. Eleusis. See the Medicean 'Life of Aeschylus,' where however the later tradition is given, that the poet himself μετέσχε τῆς ἐν Σαλαμῖνι ναυμαχίας σὺν τῷ νεωτάτῳ τῶν ἀδελφῶν Ἀμεινίᾳ. To this Ameinias, whoever he was, the poet may be supposed to allude in Ἑλληνικῇ ναῦς (411), for the dignity of tragic narrative would not allow the mention of the name. The later Schol. says ναῦς Ἀθηναϊκῇ, ἡγουν ὁ Δυκομήδης ὁ Αἰσχραίου παῖς. But his exploit referred to the battle of Artemisium; Herod. viii. 11.

403. ὁμοῦ, i. e. ἅμα προσιόντων. Weil renders it ἐγγύς, ex propinquo.

410. στόλον. The ἔμβολον, or beak, i. e. the projecting beam armed with pointed iron or copper, which must in these early ships have occupied nearly the place of our bowsprit, as it carried away πάντα κόρυμβα, the whole figure-head; cf. Il. i. 241; ix. 241. Hesych. χαλκήρη· χαλκῷ ἡρμοσμένα.—στόλος, ὁ τῆς νεὼς ἔμβολος, τὸ εἰς ὃν συνεστραμμένον.

415. ἐν στενῷ. Schol. μεταξὺ Σαλα-

ἤθροιστ', ἀρωγὴ δ' οὔτις ἀλλήλοις παρήν,  
 αὐτοὶ δ' ὑφ' αὐτῶν ἐμβόλοις χαλκοστόμοις (415)  
 παίοντ' ἔθραυον πάντα κωπήρη στόλον,  
 Ἑλληνικαὶ τε νῆες οὐκ ἀφρασμόνως  
 κύκλω πέριξ ἔθεινον· ὑπτιούτο δὲ 420  
 σκάφη νεῶν, θάλασσα δ' οὐκέτ' ἦν ἰδεῖν,  
 ναυαγίων πλήθουσα καὶ φόνον βροτῶν. (420)  
 ἀκταὶ δὲ νεκρῶν χοιράδες τ' ἐπλήθουν.  
 φυγῇ δ' ἀκόσμως πᾶσα ναῦς ἠρέσσετο,  
 ὅσαιπερ ἦσαν βαρβάρου στρατεύματος. 425  
 τοὶ δ', ὥστε θύνουσι ἢ τιν' ἰχθύων βόλον,  
 ἀγαῖσι κωπῶν θραύσμασιν τ' ἐρείπιων (425)  
 ἔπαιον, ἐρράχιζον· οἰμωγὴ δ' ὁμοῦ  
 κωκύμασιν κατέϊχε πελαγίαν ἅλα,

μῖνος καὶ Αἰγίνης, wrongly, as the strait between Salamis and the mainland was the scene of the fight. The meaning will be best understood by referring to Mr. Blakesley's plan of the battle. The position was due to the acuteness of Themistocles. Thuc. i. 74, ὅς αἰτιώτατος ἦν ἐν τῷ στενῷ ναυμαχεῖν, ὅπερ σαφέστατα ἔσωσε τὰ πράγματα. Herod. viii. 60, τὸ γὰρ ἐν στενῷ ναυμαχεῖν πρὸς ἡμέων ἐστὶ. The allied fleets of the Persians lined the shore on each side, but had no room to take a part with the Phoenicians in the conflict. To this he alludes in οὔτις ἀρωγὴ παρήν.

417. αὐτοὶ δ'. If the text be right, δὲ here marks the apodosis, like ἐπεὶ—δὲ, Cho. 613. Ag. 211—17. Thuc. i. 11. But Blomfield's αὐτοὶ θ' is very plausible; 'they both broke away their own banks of oars striking against the prows, and also the Greek ships kept on ramming them from all points of a circle.' Weil thinks a verse has dropped out after 418.—παίοντ' some take for παίοντο, others, perhaps more correctly, for παίοντα, agreeing with στόλον. The Schol. took it for παίοντε, which is defensible by βάλλοντε for βάλλοντες in Hes. Opp. 186. Blomf. gives παισθέντ' after Porson. But Hermann well compares Prom. 904, θολεροὶ δὲ λόγοι παίουσ' εἰκὴ στυγνῆς πρὸς κύμασιν ἄτης. Similarly θείοντας is used inf. 944. The construction seems to be, αὐτοὶ ὑφ' αὐτῶν ἔθραυον κωπήρη στόλον παίοντα ἐμβόλοις, i. e. ἐγκρουσθέντα,

'dashing against the brazen prows of their own vessels.' Thucyd. vii. 34, 5, ἐμβαλλόμεναι καὶ ἀναρραγεῖσαι τὰς παρεξείρεσας ὑπὸ τῶν Κορινθίων νεῶν, ἐπ' αὐτὸ τοῦτο παχυτέρας τὰς ἐπωτίδας ἔχουσῶν. See Ag. 1602.

419. οὐκ ἀφρασμόνως, promptly and actively. So Ag. 281, οὐδ' ἀφρασμόνως ὕπνῳ νικώμενος. For φράζεσθαι is to mark or notice anything, as Eum. 125. But the word here involves the notion of watching an opportunity and skilfully using it.

420. ἔθεινον, 'kept them warily enclosed and battered them on every side.' It seems needless to read ἔτεινον with Heimsoeth, or ἔθουνον with Oberdick.

423. ἐπλήθουν. Cf. Suppl. 598. Cho. 1046. It seems that πληθύνω is used both as active and neuter, on the analogy of ταχύνω, βραδύνω, &c., Ag. 842. 1341. The ὕ is shortened as in ἀπύω, sup. 126, according to both epic and comic usage; but the licence is rare in tragedy. On the word χοιράδες see Eum. 9.

426. ὥστε θύνουσι. The huge tunny is still captured in the Mediterranean by stabbing and beating it with poles or pikes when driven into a narrow space.—βόλον, a net full of fishes, or perhaps tunnies struck with a harpoon, ἰχθυβόλῳ μαχανᾷ, Theb. 122.—For ἀγαί, 'fragments,' a rare word, see Eur. Suppl. 693.

429. κωκύμασιν. Hermann reads κωχῆμασιν, but cf. στεναγμὸν οἰμωγῆν θ'



ἔως κελαινῆς νυκτὸς ὅμμ' ἀφείλετο. 430

κακῶν δὲ πλήθος, οὐδ' ἂν εἰ δέκ' ἤματα  
στιχηγοροίην, οὐκ ἂν ἐκπλήσαιμί σοι (430)  
εἷ γὰρ τόδ' ἴσθι, μηδὰμ' ἡμέρα μιᾷ  
πλήθος τοσουτάριβμον ἀνθρώπων θανεῖν.

ΑΤ. αἰαῖ, κακῶν δὴ πέλαγος ἔρρωγεν μέγα 435  
Πέρσαις τε καὶ πρόπαντι βαρβάρων γένει.

ΑΓ. εἷ νῦν τόδ' ἴσθι, μηδέπω μεσοῦν κακόν (435)  
τοιιάδ' ἐπ' αὐτοῖς ἦλθε συμφορὰ πάθους,  
ὥς τοῖσδε καὶ δις ἀντισηκῶσαι ῥοπή.

ΑΤ. καὶ τίς γένοιτ' ἂν τῇσδ' ἔτ' ἐχθίων τύχη; 440  
λέξον τίν' αὖ φῆς τήνδε συμφορὰν στρατῶ  
ἐλθεῖν κακῶν ῥέπουσαν εἰς τὰ μάσσονα. (440)

ΑΓ. Περσῶν ὅσοιπερ ἦσαν ἀκμαῖοι φύσιν,  
[ψυχὴν τ' ἄριστοι κεὺγένειαν ἐκπρεπεῖς,]

δοῦ in Eur. Heracl. 833; on the other hand Homer combines οἰμωγὴ τε καὶ εὐχολὴ πέλεν ἀνδρῶν. The Med. has οἰμωγῆς. Sauppe's correction εὐχολὴ is adopted by Oberdick. By πελαγίαν ἅλα the open sea is meant, as contrasted with the ἀκταὶ καὶ χοιράδες of v. 423. The Saronic gulf was sometimes called πέλαγος, Strabo, viii. p. 369.

430. ἀφείλετο. Schol. λείπει τὴν μάχην. Scholefield well compares Thucyd. iv. 134, ἀφελομένης νυκτὸς τὸ ἔργον, Weil Xen. Hellen. i. 2, 16, Ἀλκιβιάδης δὲ ἐδίωκεν—μέχρι σκότος ἀφείλετο.

431. οὐδ'—οὐκ. Compare Ag. 1612, ὃς οὐδ' (MSS. οὐκ) ἐπειδὴ τῶδ' ἐβούλευσας μόνον δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνος. Demosth. p. 907, οὐδ' ἂν νῦν—οὐκ ἂν ποτ' ἐλάχομεν τὴν δίκην αὐτῶ. Plat. Resp. x. § 9, οὐδ' ὑπὸ τῆς τῶν σιτίων πονηρίας—οὐκ οἰόμεθα δεῖν σῶμα ἀπόλυσθαι. The clauses, in fact, are inverted. The poet should have said οὐκ ἂν ἐκπλήσαιμι, οὐδ' ἂν εἰ, &c.—στιχηγορεῖν, ordine narrare, Blomf. Schol. Med. ἐφεξῆς λέγοιμι.

434. τοσοῦτ' ἀριθμὸν Med., Oberdick. The compound resembles δρακονθόμιλον in Suppl. 263. Pindar, writing two years after the battle, Isthm. iv. 50, calls it ἀνάρημος ἀνδρῶν φόνος.

435. κακῶν πέλαγος. This was a not uncommon proverb, and there seems little truth in the fanciful remark of Schol.

Med., εὐκαιρος ἡ τροπὴ ἀπὸ τῶν ἐν πελάγει ἀτυχησάντων. By the particle δὴ Atossa emphasizes κακῶν πλήθος in 431, with which compare Suppl. 463.

437. μεσοῦν. The infinitive rather than the participle; cf. 433. In both cases the infinitive without the article is exegetical, by a very common Attic usage, of τόδε. Translate, 'Has not yet reached even the middle.' Ran. 924, ἐπειδὴ τὸ δρᾶμ' ἤδη μεσοῖν. Med. 59, ἐν ἀρχῇ πῆμα κοῦδέπω μεσοῖ. One might suspect the word to be here properly used of the tongue in an equal balance, which tongue was said μηδέπω μεσοῦν till weights were added to turn the preponderating scale.

439. τοῖσδε, sc. κακοῖς in 435, which he speaks of as yet actually present.—δις ἀντισηκῶσαι, not only to be equivalent in weight, but to outweigh them by as much more. The greater calamity is the loss of the most noble and distinguished of the Persians, which he proceeds to describe, as contrasted with the mere ὄχλος or multitude which had perished.

440. καὶ τίς, 'surely none,' &c. See Ag. 271.

444. In all probability, this verse is an interpolation, not only because three lines should, by the ordinary law of antithetic correspondence, answer to the preceding three; but because κεὺγένειαν does not sound like an Aeschylean crasis.

αὐτῷ τ' ἀνακτι πίστιν ἐν πρώτοις ἀεὶ, 445  
τεθνᾶσιν αἰσχυρῶς δυσκλεεστάτῳ μόρῳ.

ΑΤ. οἱ γὰρ τάλαινα ξυμφορᾶς κακῆς, φίλοι 445)

ποιῶ μορῳ δὲ τούσδε φῆς ὀλωλέναι ;

ΑΓ. νῆσός τις ἐστὶ πρόσθε Σαλαμῖνος τόπων,  
βαιὰ, δύσορμος ναυσὶν, ἣν ὁ φιλόχορος 450

Πὰν ἐμβατεύει ποντίας ἀκτῆς ἔπι.

ἐνταῦθα πέμπει τούσδ', ὅπως ὅταν νεῶν 450)

φθαρέντες ἐχθροὶ νῆσον ἐκσωζοίαιτο,

448. μόρῳ δὲ ποιῶ Weil, who cites the same formula in Antig. 772.

449. νῆσός τις. Psytalea, now *Lipso-koutali*, between Salamis and the mainland. See Mr. Blakesley's Map of the battle (Herod. vol. ii. p. 400). The same event is described Herod. viii. 76, ἐς δὲ τὴν νησίδα τὴν Ψυτᾶλειαν καλουμένην ἀπεβίβαζον τῶν Περσέων, τῶνδε εἵκεν, ὥς ἐπεὰν γένηται ναυμαχίη, ἐνταῦθα μάλιστα ἐξοισμένον τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων, — ἵνα τοὺς μὲν περιποιῶσι τοὺς δὲ διαφθείρωσι. Pausan. i. 36, 2, νῆσος δὲ πρὸ Σαλαμῖνός ἐστι καλουμένη Ψυτᾶλεια· ἐς ταύτην τῶν βαρβάρων ὅσον τετρακοσίους ἀποβῆναι λέγουσιν, ἡττωμένου δὲ τοῦ Ξέρξου ναυτικοῦ, καὶ τούτους ἀπολέσθαι φασὶν ἐπιδιαβάντων ἐς τὴν Ψυτᾶλειαν τῶν Ἑλλήνων. ἄγαλμα δὲ ἐν τῇ νήσῳ σὺν τέχῃ μὲν ἐστὶν οὐδὲν, Πανὸς δὲ ὡς ἕκαστον ἔτυχε ξόανα πεποιημένα. It is clear from hence that Pan was worshipped in the island. It was, as it were, under the protection of that deity, who had assisted the Athenians on a former occasion, Herod. vi. 105. In Soph. Ajac. 695, he is invoked as Πὰν ἀλίπλαγκτος, perhaps in allusion to this very island, which was a kind of appendage to Salamis. The island itself, Pausanias observes, iv. 36, 4, was obscure, and known to history only for the destruction of the Persians in it. The meaning of the epithet δύσορμος ναυσὶ is pretty clear from Strabo, ix. p. 395, who calls it νησίον ἔρημον πετρῶδες, ὃ τινες εἶπον λιμένα τοῦ Πειραιῶς. It lay exactly c. 7 the entrance to the Piræus, and afforded no real shelter for ships. Casaubon proposed λήμνη τοῦ Πειραιῶς, 'the eye-sore of Piræus,' a conjecture which seems to have been generally accepted.

450. ἦν. For the accusative cf. Eur. El. 1250, οὐ γὰρ ἔστι σοι πόλιν τήνδ' ἐμ-

βατεύειν.

452. ὅταν. There can be no reasonable doubt that the text is right. Hermann and Weil retain ὅταν against Elmsley's δτ' ἐκ νεῶν, which Blomf., Dind., and Oberdick adopt. The very words of Xerxes are transferred as nearly as possible to the narrative, but the subjunctive passes into the optative because the action is past, though expressed by the *praesens historicum* πέμπει. Thus, πέμπω ὑμᾶς, ὅπως, ὅταν ἐχθροὶ νῆσον ἐκσώζωνται, κτείνετε αὐτούς. He uses the present ἐκσώζωνται, rather than ἐκσωθῶσιν, because the mere attempt to land there is anticipated. Hence the messenger says *cum se recipent*, not *recepissent*. There is a very similar construction in Trach. 164, χρόνον προτάξας ὡς τρίμηνον ἦνικ' ἂν χάρας ἀπείη κανιαύσιος βεβῶς, where the very words of Hercules were προτάσσω σοι χρόνον, ὡς ἦνικ' ἂν ἀπῶ, κ.τ.λ. So also *ib.* 687, ἕως ἂν—ἀρμόσαιμί που. Nor was the idiom unknown to the prose writers, as Antipho, p. 133—34, οὗτοι δὲ θάνατον τῷ μνητῇ τὴν δωρεὰν ἀπέδωσαν, ἀπαγορευόντων τῶν φίλων τῶν ἐμῶν μὴ ἀποκτείνειν τὸν ἄνδρα πρὶν ἂν ἐγὼ ἔλθοιμι. Dem. Mid. p. 518, § 11, οὐ γὰρ ὅπως τὸ σῶμα ὑβρίεσθαι τινος ἐν ταύταις ταῖς ἡμέραις, ἣ τὴν παρασκευὴν ἦν ἂν ἐκ τῶν ἰδίων πορίσαιτο τις εἰς λειτουργίαν, ᾤεσθε χρῆναι, ἀλλὰ καὶ κ.τ.λ.

453. φθαρέντες, shipwrecked, as the poets often use ναυτίλους φθαρμένους, e.g. Iph. Taur. 276. The genitive depends on the notion of going out, as διώκεσθαι πόλεως Cho. 281. Eur. Androm. 715, φθείρεσθε τῆσδε, δμῶες. Schol. μετὰ φθορὰς ἐξέλθοιεν. Like ἔρρειν, φθείρεσθαι often implies losing one's way, and thence arriving out of time and place, as in Dem. Mid. p. 560, φθείρεσθαι πρὸς τοὺς πλουσίους. Ar.



κτείνουεν εὐχείρωτον Ἑλλήνων στρατὸν,  
 φίλους δ' ὑπεκσώζουεν ἐναλίων πόρων 455  
 κακῶς τὸ μέλλον ἱστορῶν ὥς γὰρ θεὸς  
 ναῶν ἔδωκε κῦδος Ἑλλησιν μάχης, (455)  
 αὐθημερὸν φράξαντες εὐχάλκοις δέμας  
 ὅπλοισι ναῶν ἐξέθρωσκον· ἀμφὶ δὲ  
 κυκλοῦντο πᾶσαν νῆσον, ὥστ' ἀμυχανεῖν 460  
 ὅποι τράποιντο· πολλὰ μὲν γὰρ ἐκ χερῶν  
 πέτροισιν ἡράσσοντο, τοξικῆς τ' ἀπὸ (460)  
 θώμιγγος ἰοὶ προσπίτνοντες ὥλλυσαν.  
 τέλος δ' ἐφορμηθέντες ἐξ ἑνὸς ῥόθου  
 παίουσι, κρεοκοποῦσι δυστήνων μέλη, 465  
 ἕως ἀπάντων ἐξαπέφθειραν βίον.  
 [Ξέρξης δ' ἀνῶμωξεν κακῶν ὁρῶν βάθος· (465)

Eccl. 248, τί δ' ἦν Κεφαλός σοι λοιδορήται προσφθαρεῖς; Eur. Hel. 774, πόντου π' ἰνώτοις ἄλιον ἐφθεῖρου πλάνον.

454. κτείνουεν. Porson and Dindorf read κτείνειαν, several copies having κτείνειεν, which however is only the error of ε for ο. The present tense seems more appropriate to ἐκσώζοιαι, and indeed is more consistent with the usage of the Greeks; for the intention, not the result, is expressed. Besides, the following verse has ὑπεκσώζουεν.

456. ἱστορῶν. Schol. σκοπῶν. Similarly Eum. 433, πατέρα δ' ἱστορεῖς καλῶς, 'you are well-informed about,' &c.

460. ὥστ' ἀμυχανεῖν, scil. τοὺς Πέρσας. Herod. viii. 95, Ἀριστείδης δὲ ὁ Λυσιμάχου — παραλαβὼν πολλοὺς τῶν ὀπλιτέων, οἱ παρατετάχατο παρὰ τὴν ἄκτὴν τῆς Σαλαμίνης χώρας, γένος ἔοντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν νῆσον ἀπέβησε ἄγων, οἱ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτῃ κατεφόνευσαν πάντας. Müller observes that the poet dwells with delight on this feat of his friend Aristides.

463. θώμιγγος, the bow-string, Eum. 173. "Sane sagittarii in Graecorum exercitu ab Herodoto non memorantur. Sed quidni fuerint nonnulli?" Weil. Hermann on Eur. Herc. F. 1371 thus remarks on the tenses here employed:—"unumquodque telum προσπεσὼν ὤλεσε, continua προσπιτόντα ὥλλυσαν." But it is evident that προσπίτνοντα, 'as they kept falling,' suits the context still better.

464. ἐξ ἑνὸς ῥόθου. 'With one simultaneous shout.' Cf. 408. The word involves the notion of loud and stormy or confused speaking, generally in abuse (Theb. 7), sometimes in assent or encouragement, as in ὁμορροθεῖν, ἐπιρροθεῖν.

465. κρεοκοποῦσι. The MSS. give κρεωκοποῦσι, as κερωτυπούμεναι in Ag. 638, except that the Med. here has the true reading by a correction, which Porson had restored by an obvious conjecture.

467—473. These verses seem an addition by another hand. In the first place, the flight of Xerxes has nothing to do with the direct object of the βῆσις, which was to describe the slaughter of the bravest Persians, sup. 448, and which is alluded to by Atossa in 476, without reference to the flight of her son. Secondly, the account seems in itself apocryphal, differing as it does from that of Herodotus, who makes Xerxes only to have contemplated flight after the battle (δρησμὸν ἐβούλετο, viii. 97), and even states that he remained ὀλίγας ἡμέρας μετὰ τὴν ναυμαχίην, *ibid.* 113. Thirdly, the metre of 467 and 471 is faulty, and it is remarkable that three others, equally violating the law of caesura, viz. 503. 505. 511, occur in a passage which internal evidence renders not less suspicious than the present. There are undoubtedly some such verses elsewhere to be found in the plays of Aeschylus (see sup. 354); but those few are exceptional, occurring only



ἔδραν γὰρ εἶχε παντὸς εὐαγῇ στρατοῦ,  
 ὑψηλὸν ὄχθον ἄγχι πελαγίας ἀλός·  
 ῥήξας δὲ πέπλους κἀνακωκύσας λιγύ, 470  
 πεζῷ παραγγείλας ἄφαρ στρατεύματι,  
 †ἦσ' ἀκόσμῳ ξὺν φυγῇ. τοιάνδε σοι (470)  
 πρὸς τῇ πάροιθε ξυμφορὰν πάρα στένειν.]  
 AT. ὦ στυγνὲ δαῖμον, ὥς ἄρ' ἔψευσας φρενῶν  
 Πέρσας· πικρὰν δὲ παῖς ἐμὸς τιμωρίαν 475  
 κλεινῶν Ἀθηνῶν ἡὔρε, κοῦκ ἀπήρκεσαν  
 οὖς πρόσθε Μαραθῶν βαρβάρων ἀπώλεσεν, (475)  
 ὦν ἀντίποινα παῖς ἐμὸς πράξειν δοκῶν  
 τοσόνδε πλήθος πημάτων ἐπέσπασεν.  
 σὺ δ' εἰπὲ ναῶν αἰ πεφεύγασιν μόρον, 480  
 ποῦ τάσδ' ἔλειπες; οἶσθα σημῆναι τορῶς;

at wide intervals. Fourthly, *πελαγίας* ἄλδς seems borrowed from 429, where it has a meaning, while here it is a tame and otiose epithet. For whether the height occupied by Xerxes was Mount Aegaleos or the Heracleum (see Mr. Blakesley on Herod. viii. 90), both these points, so far from commanding the open sea, are in the very narrowest parts of the channel. Lastly, ἦσ', with the variant *ἦξ'*, in 472, is open to suspicion. For though the active *ἰέναι* may have been used intransitively, as in Phoen. 1312 (where δὲ Ἀχέρωντος *ἰέναι* is the same as δὲ Ἀ. ἐλθεῖν), and like *ρίπτειν* Hel. 1325, and *ἰάπτειν* Suppl. 541, still the elision of the *i* is very unusual (see on Prom. 1037), and the use of the present tense is not satisfactory in this place. Hermann indeed, perhaps on these grounds, has tacitly adopted *ἦξ'*, referring only to Porson on Hec. 31, and Elmsl. on Bacch. 147, for the trisyllabic form of the more Attic *ἦσσω*.

468. *εὐαγῇ*. On this somewhat rare and obscure word Hermann has introduced into his notes a long philological monograph. We have *πύργον εὐαγῇ λαβὼν* in Eur. Suppl. 654, and *λευκῆς χιόνος εὐαγεῖς βοῶναι* Bacch. 662, apparently in much the same sense as the present passage, i.e. as synonymous with *εὐανγῇ*, the genitive here being like *Σαρωνικοῦ πορθμοῦ κάτοπτον* in Ag. 298. So *τηλαργεῖ παρ' ὄχθῃ* Soph. Trach. 525. As Par-

menides is said to have written *καθαρᾶς εὐαγέος ἡελίοιο Λαμπάδος ἔργ' αἰδέηλα*, and Empedocles *ἔθρει μὲν γὰρ ἄνακτος ἐναντίον ἁγέα κύκλον*, one can hardly resist the conclusion that *αὐγῇ* is a digamated form of the obsolete *αγῇ*, like *αὔατα* for *ἄφατα*, i.e. *ἄτα*, Pind. Pyth. ii. 28. iii. 24. Indeed, we have *αγῇ*, from *ἄγνυμι*, sup. 427, and the ideas of *light* and *breaking* have several common relations. There appears to have been a distinct adjective (in sense at least) *εὐαγῆς*, 'easily broken,' with the *a* long, as it seems to be in the text; also *εὐᾶγῆς* from *ἄγος*, 'pious,' and possibly yet another *εὐᾶγῆς* meant *εὐκαμπῆς* (cf. *περιαγῆς* or *περιηγῆς*), not from *ἄγω*, *duco*, but because there is a connexion between *bending* and *breaking*, as in trying to make a hoop out of a thin piece of wood. Nor can it be denied that Empedocles and Parmenides may have alluded to the *circular* orb of the sun. The grammarians, as usual, confound all these senses. Hermann's conclusion is that *εὐαγῆς* (*ᾶ*) means here and elsewhere *serene* (Schol. *καθαρὰν*), from the purity of bright air; but few will assent to his interpretation of this verse, 'ex toto exercitu loco propter altitudinem sereno sedem habuit Xerxes.'

475. *πικρὰν δέ*. The sense would be improved by reading *πικρὰν γε*, especially as *καί* follows in the next verse. See Prom. 758.

- ΑΓ. ναῶν δὲ ταγοὶ τῶν λελειμμένων σύδην (480)  
κατ' οὔρον οὐκ εὐκοσμον αἶρονται φυγῇν.  
στρατὸς δ' ὁ λοιπὸς ἔν τε Βοιωτῶν χθονὶ  
διώλλυθ', οἱ μὲν ἀμφὶ κρηναῖον γάνος 485  
δίψῃ πονοῦντες, οἱ δ' ὑπ' ἄσθματος κενοὶ  
\* \* \* \* \*  
[διεκπερῶμεν ἔς τε Φωκέων χθόνα, (485)  
καὶ Δωρίδ' αἶαν, Μηλιά τε κόλπον, οὗ  
Σπερχειὸς ἄρδει πεδίον εὐμενεί ποτῶ·  
κάντεῦθεν ἡμᾶς γῆς Ἀχαιίδος πέδον 490  
καὶ Θεσσαλῶν πόλεις ὑπεσπανισμένους  
βορᾶς ἐδέξαντ'. ἔνθα δὴ πλείστοι θάνουν (490)  
δίψῃ τε λιμῶ τ', ἀμφότερα γὰρ ἦν τάδε.  
Μαγνητικὴν δὲ γαίαν ἔς τε Μακεδόνων  
χώραν ἀφικόμεσθ', ἐπ' Ἀξιοῦ πόρον, 495

482. ναῶν δέ. Dindorf and Hermann are probably right in retaining δέ, the reading of all the MSS., to the rejection of γε, which later editors had introduced from ed. Rob.—Hesych. σύδην· ταχέως καὶ ὀρηκτικῶς.—The narrative, as Schol. 2 observes, is continued from 473 (or rather, from v. 466), without regard to Atossa's interruption.

483. αἶρονται. The MSS. by a usual error give αἰροῦνται, corrected by Elmsley on Heracl. 505.—κατ' οὔρον, cf. Theb. 687. Schol. ὅπου ὁ ἄνεμος αὐτοὺς φέρει.

484. ἔν τε Βοιωτῶν χθονί. See inf. 801, whence it appears that part of the army remained there, and therefore that the imperfect διώλλυτο must be taken in its strict sense, like ἀπολλόμενοι Ar. Ach. 71, 'remained perishing while the rest retreated.' There is nothing which directly answers to τε, the poet having attended rather to οἱ μὲν and οἱ δέ. Weil reads οἱ δ' ἐκπερῶμεν, with Hartung. Hermann's view of the construction seems correct: 'Quum duplex divisio sit, una locorum in quibus afflictus est exercitus, altera mortuorum et servatorum, ambas complicit, ita dicens, reliquus exercitus et in Boeotia perit [peribat], alii prae siti ad fontes haerentes, alii autem anhelitu exhausti et in Phocidem ac Doridem et ad sinum Maliacum pervenimus.' The opinion has long forced itself upon the mind of the present editor, that the

whole passage from v. 487 to v. 516 is not genuine. See the reasons specified on v. 499. Elmsley on Heraclid. 194 observes, but without any suspicion of the passage, "Graeciae regiones a Xerxe peragratas hoc ordine recenset poeta: Boeotiam, Phocidem, Doridem, agrum Maliacum, Achaïam, Thessaliam, Magnesiam, Macedoniam."

490. Ἀχαιίδος. Most MSS. have Ἀχαΐδος, but see on Theb. 28. A district of Thessaly next to the Melian gulf was known as Achaia. Strab. ix. p. 433, ἡ χώρα δὲ Φθιώτις καλεῖται καὶ Ἀχαιική, συνάπτουσα τοῖς Μαλιεῦσιν. Thucydides, viii. 3, mentions the Ἀχαιοὺς τοὺς Φθιώτας καὶ τοὺς ταύτη Θεσσαλῶν.

492. θάνουν. The augment is perhaps rather absorbed than omitted, as in 312. 460. Hermann suspects the verse, and thinks that ἐθνησκον would be more appropriate to the sense. He suggests that the poet may have written ἔνθα δὴ πλείστον σίνος. Herod. viii. 115, ὅκου δὲ πορευόμενοι γινώσκοντο, καὶ κατ' οὐστίας ἀνθρώπους, τὸν τοῦτων καρπὸν ἀρπάζοντες ἐσιτέοντο· εἰ δὲ καρπὸν μηδὲνα εὗροιεν, οἱ δὲ τὴν ποίην τὴν ἐκ τῆς γῆς ἀναφυσμένην καὶ τῶν δένδρεων τὸν φλοῖον περιλέποντες, καὶ τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν· ταῦτα δ' ἐποίηεν ὑπὸ λιμοῦ· ἐπιλαβὼν δὲ λοιμὸς τε τὴν στρατιὰν καὶ δυσεντερήν κατ' ὄδον ἐφθειρε.



Βόλβης θ' ἔλειον δόνακα, Παγγαίῳ τ' ὄρος,  
 'Ηδωνίδ' αἶαν. νυκτὶ δ' ἐν ταύτῃ θεὸς (495)  
 χεიმῶν' ἄωρον ὤρσε, πῆγνυσιν δὲ πᾶν  
 ῥέεθρον ἄγνοῦ Στρυμόνος. θεοὺς δέ τις  
 τὸ πρὶν νομίζων οὐδαμοῦ, τότ' ἠΰχετο 500

496. Βόλβης. A lake near the Strymon, now *Beshek*. See Thueyd. i. 58. iv. 103.

498. ἄωρον, παρὰ καιρὸν Schol. 'Frigus ab hac anni tempestate alienum, sc. non expectandum,' Schütz. Stanley shows from Her. viii. 109, that the battle took place late in the autumn.

499. ἄγνοῦ Στρυμόνος. See Suppl. 250. Herodotus says nothing about crossing the Strymon on the ice, but merely states (viii. 118) that Xerxes arrived at Eion on the Strymon, where there was a bridge by which they had formerly crossed, and he does not say it had been destroyed. Mr. Blakesley remarks how entirely uncertain all the details of the retreat of Xerxes appear to have been. It seems indeed strange that Herodotus should not have noticed important facts of this kind, if they had already been recorded by Aeschylus. That he has not done so adds great weight to the suspicion, resting on other grounds, that a part if not the whole of this βῆσις from v. 487, is not from the hand of the poet. We should have expected, from 566 and 730 inf., that something was added in the original play about the escape of Xerxes through Thrace, instead of a general and vague statement about the movements of the defeated army. It seems altogether improbable that the messenger, who has hitherto only described the result of the day's conflict, and whom we might have supposed to have set off instantly after the event with express speed, should have lingered long enough in Greece to be a witness of the slow march and protracted sufferings of the army, and even to have accompanied the survivors into Persia! This is to destroy the very notion of a special messenger; for rumour must long ago have anticipated him. Yet the sense of v. 512 is explicit, that the remainder of the army *have returned* to the land of their hearths. It is impossible to reconcile this with the known practice of the Persian ἄγγαροι, and with the arrangements for a speedy announcement distinctly implied in v. 14, and what is more,

distinctly related as a fact by Herod. viii. 98. We can only explain away this difficulty, by assuming that *unity of time* was, as in the Agamemnon, wholly disregarded, and not only this, but all consistency and probability was sacrificed, even in a real history, to scenic necessity. Turn we now to the metre, and we shall find the gravest grounds for doubt. There are two principal points here to attend to; violated caesura, and omitted augment. We find not less than four verses, 491. 503. 505, and 511, which fall under the objection raised on the former head against 467 and 471. As for the second, *πίπτον* in 508 can only be compared with the spurious *πέσον* in 315; and when these two instances are set aside, no other *really similar* examples of omitted augment can be adduced from Aeschylus, the choral odes being of course excepted (cf. Suppl. 561. 575. Ag. 223. Cho. 411. 599). For, not to discuss at present a few only apparent instances, as Cho. 188. 725. 916, it is clear that *supra* 312. 460. 492, may be regarded as cases of augment absorbed by the preceding vowel; and *τροπούτο* in 378 as rather slurred by the rapidity of pronunciation than actually omitted, though in truth, as far as the metre is concerned, *ἐτροπούτο* might have been written. But *πίπτον* (or rather, *πίπτον*) is a form in itself highly improbable in a genuine tragic senarius. Attempts have been made by Porson and others to get rid of at least some of these irregularities; thus, the former would transpose 503, *κρυσταλλοπήγα διὰ πόρον στρατὸς περᾶ* (Weil, with Heimsoeth, *διαπερᾶ πόρον στρατὸς*), and Blomfield reads in 508, *ἐπιτνον δ' ἐπ' ἀλλήλοισιν*. In this last and some other cases, the remedy is worse than the disease, as in 315, *ναὺς ἔπσον ἐκ μῆας*, and in 460, *πᾶσαν ἐκυκλόντο νῆσον*. The practice of the other tragic writers who do appear occasionally to omit the augment in narratives, cannot be accepted as a testimony of much weight against the uniform usage of Aeschylus as exhibited in his extant plays.



- λιταῖσι γαῖαν οὐρανόν τε προσκυνῶν.  
 ἐπεὶ δὲ πολλὰ θεοκλυτῶν ἐπαύσατο (500)  
 στρατὸς, περᾶ κρυσταλλοπήγα διὰ πόρον·  
 χῶστις μὲν ἡμῶν πρὶν σκεδασθῆναι θεοῦ  
 ἀκτῖνας ὠρμήθη, σεσσωσμένος κυρεῖ· 505  
 φλέγων γὰρ αὐγαῖς λαμπρὸς ἡλίου κύκλος  
 μέσον πόρον διῆκε θερμαίνων φλογί· (505)  
 πίπτον δ' ἐπ' ἀλλήλοισιν· ἡτύχει δέ τοι,  
 ὅστις τάχιστα πνεῦμ' ἀπέρρηξεν βίου.  
 ὅσοι δὲ λοιποὶ καύχον σωτηρίας, 510  
 Θρήκην περάσαντες μόγισ πολλῷ πόνῳ,  
 ἤκουσιν ἐκφυγόντες, οὐ πολλοὶ τινες, (510)  
 ἐφ' ἐστιοῦχον γαῖαν· ὡς στένειν πόλιν  
 Περσῶν ποθοῦσαν φιλτάτην ἥβην χθονός.  
 ταῦτ' ἔστ' ἀληθῆ· πολλὰ δ' ἐκλείπω λέγων 515  
 κακῶν, ἃ Πέρσαις ἐγκατέσκηψεν θεός.]  
 XO. ὦ δυσπρόνυγε δαίμον, ὡς ἄγαν βαρὺς (515)  
 ποδοῖν ἐνήλω παντὶ Περσικῷ γένει.  
 AT. οἶ γὰρ τάλαινα διαπεπραγμένου στρατοῦ.  
 ὦ νυκτὸς ὄψις ἐμφανῆς ἐνυπνίων, 520  
 [ὡς κάρτα μοι σαφῶς ἐδήλωσας κακὰ,]  
 ὑμεῖς δὲ φαύλως αὐτ' ἄγαν ἐκρίνατε. (520)

501. γαῖαν οὐρανόν τε. The Persians worshipped those elements.—προσκυνῶν, viz. in thanksgiving for the opportune passage across the river.

502. θεοκλυτῶν. Photius: θεοκλυτήσαντες· θεὸν ἀκούσαντες· θεὸν ἐπικαλούμενοι. See Eur. Med. 207. The adjective θεόκλυτος occurs in Theb. 130. 507. διῆκε. From διέναι, used intransitively. See 472. The accusative is less usual than the genitive: but it is defended by Eur. Phoen. 1397, ὁ πρόσθε πρῶθις στέρινα Πολυνείκους βία διῆκε λόγῃην.

508. ἡτύχει. The common reading is εὐτυχῆς. The Med. and some others have εὐτυχεῖ, which Hermann retains. The objection to the present is that it seems to imply a state of happiness consequent on death, contrary to the sense of the passage, which evidently refers to the very time of the event; 'happy was he

who met the quickest death.' Dr. Oberdick has adopted this correction.

512. Some of the difficulty of this passage would be removed by reading ἤξουσιν.

515. Hermann on Eur. Hec. 574 remarks that ταῦτ' ἔστ' ἀληθῆ should rather have been τάλῃθῃ, and he suspects the passage has been interpolated. Perhaps, ταῦτ' ἔστι τὰνθάδ'· ἄλλα δ' κ.τ.λ.

518. ἐνήλω. The Med. and others have ἐνήλου, and the aorist ἀλομένα is found Eum. 345, where see the note. The metaphor or image of a demon leaping down on the devoted head of a victim is a favourite one with Aeschylus, as in the passage last quoted; inf. 895. Ag. 1146. 1638.

521. This verse, which has no caesura, is probably the addition of some grammarian, who did not see that ἐμφανῆς is virtually a predicate.

522. φαύλως ἄγαν. Schol. οὐκ ἀλθῶς.

ὁμως δ', ἐπειδὴ τῇδ' ἐκύρωσεν φάτις  
 ὑμῶν, θεοῖς μὲν πρῶτον εὖξασθαι θέλω  
 ἔπειτα Γῇ τε καὶ Φθιτοῖς δωρήματα 525  
 ἧξω λαβούσα πέλανον ἐξ οἴκων ἐμῶν  
 ἐπίσταμαι μὲν ὥς ἐπ' ἐξειργασμένοις, (525)  
 ἀλλ' ἐς τὸ λοιπὸν εἴ τι δὴ λῶον πέλοι.  
 ὑμᾶς δὲ χρὴ 'πὶ τοῖσδε τοῖς πεπραγμένοις  
 πιστοῖσι πιστὰ ξυμφέρειν βουλευματα 530  
 καὶ παῖδ', ἐάν περ δεῦρ' ἐμοῦ πρόσθεν μόλῃ,  
 παρηγορεῖτε, καὶ προπέμπετ' εἰς δόμους, (530)  
 μὴ καὶ τι πρὸς κακοῖσι πρόσθῃται κακόν.  
 ΧΟ. ὦ Ζεῦ βασιλεῦ, νῦν \*Περσῶν  
 τῶν μεγαλαύχων καὶ πολυνάνδρων 535  
 στρατιὰν ὀλέσας  
 ἄστυ τὸ Σούσων [ἧδ' Ἐκβατάνων] (535)  
 πένθει δνοφερῶ κατέκρυψας.

The meaning is rather, 'too lightly,' or carelessly, as of but little import. Cf. 217 seqq.

523. φάτις ὑμῶν. Schol. ἡ ὑμῶν κρίσις (*interpretation*) ἣ λέγουσά μοι εὖξασθαι θεοῖς καὶ Δαρείῳ. On ἐκύρωσεν see 229.

526. ἧξω, κ.τ.λ. The order is, λαβούσα πέλανον (ὥς) δωρήματα.—πέλανον ἐξ οἴκων, as πελάνῳ μυχόθεν βασιλείῳν (βασιλείῳ), Ag. 96.

527. ἐπ' ἐξειργασμένοις. So Ag. 1350, ἔστηκα δ' ἐνθ' ἔπαισ' ἐπ' ἐξειργασμένοις. Cho. 725, κεύθουσ' ἐπ' ἔργοις διαπεπραγμένοις καλῶς. See also Dem. Mid. p.

524. In this expression ἐπὶ does not so much signify *after* or *consequent upon* as *on* or *with*, i. e. it refers to the state of affairs at the time of the action. Cf. Antig. 556, ἀλλ' οὐκ ἐπ' ἀρρήτοις γε τοῖς ἐμοῖς λόγοις, 'with my words unsaid.' Eur. Ion 228, ἐπ' ἀσφάκτοις μήλοις. Hom. Il. iv. 175, ἀτελευτήτω ἐπὶ ἔργῳ.

528. The Schol. Med. took ἐς τὸ λοιπὸν to mean 'in respect of the survivors.'

529. ὑμᾶς δὲ, κ.τ.λ. 'But 'tis your part, now that the matter has ended thus, to engage in faithful consultations with the royal councillors.' Cf. 2 and 677. If this be the sense, which is not quite clear, the chorus, who are themselves πιστοί, sup. 2, are exhorted to take counsel with others bearing the same title.

And this view furnishes an easy interpretation of ὦ πιστὰ πιστῶν inf. 677, i. e. 'faithful out of the whole number of the faithful.' Cf. πίστιν ἐν πρώτοις v. 445, which implies there were ranks and gradations among the Πιστοί.

533. πρόσθῃται κακόν, i. e. commit suicide; a euphemism. The MSS. give πρόσθῃτε, by a very common error, especially of the Med. See Suppl. 927.—Here Atossa leaves the stage to prepare the libations for the invocation of Darius.

534 seqq. The chorus raise a lamentation over the defeat, which they attribute to Zeus as the prime cause, and the Nemesis which attends pride, but to Xerxes as the unhappy agent. They contrast his reign with that of Darius (556). The king himself has barely escaped paying the penalty of his folly (566), and the slain hosts are left unburied, the food of fishes. There is an end of kingly authority now that the prestige of infallibility and divinity has passed away from royalty through the recent disaster (586—596). Salamis is now the sepulchre of the Persian empire.—The Commos commences with v. 550.—νῦν Περσῶν. A syllable is wanting, as δὴ, μὲν, or γὰρ, unless we should read νῦν μεγαλαύχων καὶ πολυνάνδρων κ.τ.λ., Περσῶν being ejected as a gloss, and perhaps also ἧδ' Ἐκβατάνων below.

- πολλαὶ δ' ἀταλαῖς χερσὶ καλύπτρας  
κατερικόμεναι 540  
διαμυδαλέοις δάκρυσι κόλπους  
τέγγουσ' ἄλγους μετέχουσαι. (540)  
αἱ δ' ἄβρόγοι Περσίδες, ἀνδρῶν  
ποθέουσαι ἰδεῖν ἀρτιζυγίαν,  
λέκτρων εὐνὰς ἄβροχίτωνας, 545  
χλιδανῆς ἥβης τέρψιν, ἀφείσαι,  
πενθοῦσι γόοις ἀκορέστοις. (545)  
[κἀγὼ δὲ μόρον τῶν οἰχομένων  
αἶρω δοκίμως πολυπενθῇ.] 549  
νῦν γὰρ πρόπασα μὲν στένει στρ. α.  
γαῖ' Ἀσίς ἐκκενουμένα·  
Ξέρξης μὲν ἄγαγεν, ποποῖ, (550)

539. ἀταλαῖς. The Med. and all but one copy, with ed. Rob., give ἀπαλαῖς. Weil and Dind. prefer ἀμαλαῖς. In the next verse Hermann has inserted μαῖαι γονάδες, from the reading of one MS., which has μαγνάδ κατερικόμεναι, and he compares, what does not seem very much to the purpose, supra 63—4. This seems however only to be a variant διαμαγδαλέοις, i. e. διαμυδαλέοις.—On καλύπτρας see Suppl. 112. Schol. τὰ τῆς κεφαλῆς σκεπάσματα, i. e. the cloth which muffles the face of oriental women.

543. ἄβρόγοι. The MSS. place the accent on the penult, and so Herm. and Blomf. ἄβρόγοι Dindorf and Linwood on Eum. 177. For the epithet 'with dainty sighs,' see 139. Schol. αἱ ἐντροφῶσαι τοῖς δάκρυσιν. With the uncontracted ποθέουσαι compare τρομέονται sup. 64. ἀρτιζυγίαν, 'their young husbands,' νεόγυνας ἄνδρας.

547. ἀκορέστοις. So Hermann for the vulg. ἀκορεστοτάτοις. Though he has omitted to quote ἀτεκμαρτοτάτης in 894, he is certainly right in saying that the superlative is here tame and unpoetical, whatever force may be attributed to his observation, "omnis sermo ita institutus est, ut vix dubites quin singulae ejus partes, commemoratio Jovis, matrum, uxorum, chori ipsius, paroemiaco terminatae fuerint." The reading of the MSS. ἀκορεστάτοις, is of the same nature as the vulgate in Suppl. 8, namely, an attempt to make up the full complement of

syllables of an ordinary anapaestic verse. Only one MS. has ἀκορεστοτάτοις, with γρ. ἀκορεστοτάτοις. Another has ἀκορεστοτήτοις, which Hermann attributes to a confusion of two readings, ἀκορέστοις and ἀκορήτοις.

549. αἶρω μόρον. Schol. βαστάζω. The real object of αἶρω is rather perhaps πένθος ἐνεκα μόρου, implied in πολυπενθῇ. The two verses however read very like an interpolation. It is clear that γὰρ in 550 refers to πενθοῦσι in 547. Perhaps we should read νόμον, 'I take up the mournful strain (threnos) for the dead,'—δοκίμως, 'in the approved manner,' alludes to the Persian custom of professional or hired mourners, as exhibited at the end of the play. Cf. Cho. 415. Theb. 859. 867. Sup. 87.

550. νῦν γὰρ. Most MSS. add δὲ, and so Hermann; but Blomf. and Weil give νῦν δὲ. Oberdick reads περὶ γὰρ τε in 560, with Prien. He also, with Westphal, distributes the two following strophes and antistrophes between ἡμιχόρια, giving all the exclamations in στρ. and ἀντ. β', to ἡμ. B.

551. γαῖ' Ἀσίς. The MSS. give Ἀσίς or Ἀσιὰς, by an error similarly corrected in Prom. 754.

552 seqq. Ξέρξης μὲν, κ.τ.λ. These words are the burden of the lamentations implied in στένει preceding. See inf. 912. They contrast the ill success of Xerxes with the general good fortune of Darius, conveniently forgetting the disaster the



Ξέρξης δ' ἀπώλεσεν, τοτοῖ,  
 Ξέρξης δὲ πάντ' ἐπέσπε δυσφρόνως  
 βαρίδεσσι ποντίαις. 555  
 τίπτε Δαρείος μὲν οὕτω τότ' ἀβλαβῆς ἐπῆν (555)  
 τόξαρχος πολιῆταις,  
 Σουσιδαῖς φίλος ἄκτωρ· 559  
 πεζοὺς δὲ καὶ θαλασσίους ἀντ. ἀ.  
 † αἶδ' ὁμόπτεροι κυανώπιδες  
 νᾶες μὲν ἄγαγον, ποποῖ, (560)  
 νᾶες δ' ἀπώλεσαν, τοτοῖ,  
 νᾶες πανωλέθροισιν ἐμβολαῖς,  
 διὰ δ' Ἰαόνων χέρας ; 565  
 τυτθὰ δ' ἐκφυγεῖν ἄνακτ' αὐτὸν ὡς ἀκούομεν (565)  
 Θράκης ἄμ πεδιήρεις  
 δυσχίμους τε κελεύθους. 569

latter had met with on the plains of Marathon. The exact correspondence between Ξέρξης and νᾶες inf., each thrice repeated, will be noticed by the student of antistrophic laws. See inf. 651—2. 656—7. 690—1. 696—7. Each sentence seems to be recited by a single choreutes in turn.

554. πάντ' ἐπέσπε (ἐφέπειν, sup. 39) δυσφρόνως. 'Managed imprudently.' Compare εὐφρων, 'prudent,' in 768. Blomfield denies this sense to the word, which he renders *aegre*, *calamitose*. The later Schol. rightly explains *κακοφρόνως*.

559. Schol. Med. ἄκτωρ, βασιλεύς.

560. The δὲ (for which the MSS. give *τε* or *τε γάρ*) seems necessary on account of the preceding μὲν. The sense is, 'Why was Darius ever a successful commander; while the present expedition, which conveyed the Persian troops, also destroyed them?' The αἶδ' (Med. αἰ δ') suits the sense, but not the metre. Schütz suggested *λινόπτεροι*. Hermann has given *ἐκκεκνωμένα* in 551, and here *ὁμόπτεροι κυανώπιδες*. This is plausible; compare *κεχειρωμένας* in Theb. 315. But *ἐκκενωμένα* seems of itself more likely to be right (cf. Theb. 319), and it is possible that *κυανώπιδες* was pronounced *kwan*—rather than *kyan*—just as *pueri* is a spondee in Lucrētius, iv. 1023. Perhaps, αἶδ' εὐπτεροι *κυανώπιδες* κ.τ.λ. Oberdick reads *αἰνόπτεροι*. The meaning of

*ὁμόπτεροι* is very uncertain. Like *ἀκόπτεροι* in Suppl. 714, it may refer to the equal oars (εὐηρέ' ἐρετμά, τὰ τε πτερὰ νηυσὶ πέλονται, Od. xi. 125), as Homer speaks of νῆες ἕισαι. Or if said of the sails, it may signify 'uniform,' i. e. all of eastern character, as contrasted with Greek, though collected from various tributary nations. Hermann's idea, that the poet meant *πεζοὺς καὶ θαλασσίους ὁμοίως*, is too refined and subtle for the straightforward style of Aeschylus.

565. διὰ δ'. Hermann corrects διὰ γ', adding "naves dicuntur Persarum, quarum ἐμβολαὶ fuerint propter Iones πανώλεθροι." Rather μὲν is to be supplied with ἐμβολαῖς, by a usage not uncommon with Aeschylus, e. g. Suppl. 15. The genitive *χερῶν* or *χερὸς* would seem better than *χέρας*. Weil also has ἐξ Ἰαόνων *χερὸς*, but διὰ may have been a monosyllable. Oberdick, with Dindorf, reads ἡδ' Ἰαόνων *χέρες*. By 'Ionians' we must not understand those of Asia Minor, but the Athenians, as in 180, Ἰαόνων γῆν οἴχεται *πέρσαι θέλων*.

566. ἐκφυγεῖν ὡς ἀκούομεν. On the mixed construction see 190. Dind. reads *αὐτόπουν ἀκούομεν*, "egregie," as Weil thinks.—*τυτθὰ*, Schol. δ' ἡμεῖς λέγομεν *παρ' ὀλίγον*. Oberdick, on his own conjecture, substitutes the strange word *ἀσταλῶς*, 'without attendants,' for αὐτὸν ὡς.

τοὶ δ' ἄρα πρωτόμοιροι, φεῦ, στρ. β'.  
 λειφθέντες πρὸς ἀνάγκαν, ἐῆ,  
 ἀκτὰς ἀμφὶ Κυχρείας, δά, (570)

\* ἔρρανται· στένε καὶ δακνάζου, βαρὺ δ' ἀμβόασον  
 οὐράνι ἄχῃ, δά, 575

τεῖνε δὲ δυσβάυκτον *ill. - βοῦς*  
 βοᾶτιν τάλαιναν αὐδάν. (575)

γναπτόμενοι δὲ δίνα, φεῦ, ἀντ. β'.  
 σκύλλονται πρὸς ἀναύδων, ἐῆ,  
 παίδων τὰς ἀμιάντου, δά. 580

πενθεὶ δ' ἄνδρα δόμος στερηθεὶς, τοκέες δ' ἄπαιδες, (580)

570. πρωτόμοιροι. So one Paris MS. for the vulg. πρωτόμοροι, two others giving πρωτόμορφοι. Blomfield and Dindorf, to suit the antistrophe, in which the common reading is redundant by a syllable, rather clumsily insert δὴ after πρωτόμοροι, from Heath. Oberdick adopts an emendation of Blomfield's, πρωτομόροιο—ἀνάγκας. Hermann, who has restored the antistrophic verse by an admirable conjecture, well observes that the exclamations accurately correspond throughout, and therefore that φεῦ is wrongly omitted by Brunck and others in 578. Those killed at first in the naval engagement are contrasted with those who subsequently died by starvation in the retreat. Translate: 'And those who perished at first, left unburied of necessity, are dabbled in the brine on the shores of Salamis. Lament for them and be stung with grief, and raise a deep cry of woe to the very heaven, and strain your mournful voices in loud and cheerless tones of sorrow.'

572. Κυχρείας. Schol. τῆς Σαλαμῖνος. Strabo, ix. p. 393, ἐκαλεῖτο δ' [ἡ Σαλαμῖς] ἐτέροις ὀνόμασι τὸ παλαιόν· καὶ γὰρ Σκιρὰς καὶ Κυχρεῖα ἀπὸ τινων ἡρώων, — καὶ Κυχρείδης ὕφης, ὃν φησιν Ἡσίοδος τραφέντα ὑπὸ Κυχρείως ἐξελαθῆναι ὑπὸ Εὐρυλόχου λυμαινόμενον τὴν νῆσον.

574. ἔρρανται. This word occurs in all the MSS. after ἄπαιδες in 581. Hermann long ago transferred it to this place; and it certainly satisfies at once metre and sense, though it is not easy to account for such a mistake of the copyists. For the sense compare 277. From βαίνω a rare form of the third person plural is inflected after the analogy of κέκρανται (συμφοραὶ)

Hippol. 1255. We have ἐξέφθινται inf. 911, δέδμονται Theocr. xv. 131. πέφανται in Ag. 365 is rather uncertain in sense; but πέφανται, occisi sunt, from φένω, occurs II. v. 531. Weil and Dindorf read ἔρρουσι.

575. οὐράνι ἄχῃ. Cf. Suppl. 788, ἔνζε δ' ὁμφάν οὐρανίαν. Blomfield inclines to the sense 'heaven-sent,' like δαμόνι ἄχῃ inf. 582.

578. δίνα. So Hermann for ἀλ δεινὰ or δεινᾶ. See sup. 570. When δίνα had wrongly been written δεινᾶ, it was not unnatural for a transcriber to supply a substantive, guided by a false reading πρωτόμοροι in 570. But δεινῇ is an epithet of the sea which, although it might be defended by δεινὸς κόλπους ἄλδς, Od. v. 52, is scarcely justified by the context. On the other hand, δίνα is perfectly appropriate. The bodies were both lacerated by the current dashing them against the rocks, and gnawed by the fishes. Dindorf has ἄλδς αἰνά.

580. ἀναύδων παίδων τὰς ἀμιάντου. This remarkable expression, which Hermann thinks intentionally oriental, 'the voiceless children of the pure,' is like Hesiod's descriptive nomenclature, ἀνόστεος for a cuttle-fish, φερέοικος for a snail; and so δασόπους for a hare, λιμνοχαρὴς for a frog, Hom. Batr. 12. Compare ἡ ἀνθεμουργὸς inf. 614, for μέλισσα. The epithet 'voiceless' applied to fish was a favourite one with the poets. So Horace has 'mutis piscibus,' Sophocles ἑλλοῖς ἰχθύσιν Ajax. 1295. Aristot. Hist. An. iv. 9, οἱ δ' ἰχθύες ἄφωνοι μὲν εἰσιν, — ψόφους δὲ τινὰς ἀφίσι καὶ τριγμοὺς οὖς λέγουσι φωνεῖν.

δαιμόνι' ἄχῃ, δὲ,  
 δυσρόμενοι γέροντες,  
 τὸ πᾶν δὴ κλύουσιν ἄλγος. 585  
 τοὶ δ' ἀνὰ γᾶν Ἀσίαν θῆν  
 στρ. γ'.  
 οὐκ ἔτι Περσονομοῦνται, (585)  
 οὐδ' ἔτι δασμοφοροῦσιν  
 δεσποσύνοισιν ἀνάγκαις,  
 οὐδ' ἐς γᾶν προπίτνοντες 590  
 ἄρξονται βασιλείᾳ  
 γὰρ διόλωλεν ἰσχὺς. (590)  
 οὐδ' ἔτι γλώσσα βροτοῖσιν ἀντ. γ'.  
 ἐν φυλακαῖς λέλυται γὰρ  
 λαὸς ἐλεύθερα βάζειν, 595  
 ὥς ἐλύθη ζυγὸν ἀλκᾶς.  
 αἵμαχθεῖσα δ' ἄρουραν (595)  
 Αἴαντος περικλύστα  
 νᾶσος ἔχει τὰ Περσῶν.

AT. φίλοι, κακῶν μὲν ὅστις ἔμπειρος κυρεῖ, 600

584. γέροντες. In apposition with *τοκέες*. 'Bereaved parents, elders bewailing their heaven-sent sorrows, now hear all their woe.' Cf. Ag. 416.

586. θῆν. So Dind. for *δῆν*, though in his latest edition he retains the vulgate, with Hermann. *But δῆν is δῖν*, a word scarcely used in tragedy, and not very intelligible except on the supposition that the poet meant 'having long been subject to the Persian yoke, they are now no longer so.' Whereas *θῆν*, 'doubtless' (Prom. 949), has an appropriate irony. Weil gives γᾶν Ἀσίαν, with Meineke. By γᾶν Ἀσίαν the Greek colonies of Asia Minor and their frequent struggles for independence are clearly meant. The sentiment sounds rather ambiguously in the mouth of a Persian. It is not like the language of a sincere monarchist, but rather that of one who sympathizes with liberals. We have before seen that the poet writes as if forgetful that he ought not to put Athenian sentiments in the mouths of Persians. One can hardly doubt that the extravagance of Oriental king-worship is here depicted in a popular light, as viewed by the Greeks. He speaks of it as a tyranny by which men

are tongue-tied and coerced. No one will suppose that any Persian could unfeignedly regret the dissolution of such an iron rule. There is a clever irony in the utterance of such slavish lamentations.

590. ἐς γᾶν προπίτνοντες. This act was detested by the Greeks. See sup. 154, and on Ag. 892.

593. γλώσσα ἐν φυλακαῖς. The Athenian *παρηγορία*, which generally meant the right to abuse those in power with impunity, is here pointedly alluded to.

596. ὥς ἐλύθη. 'Now that the yoke of power has been removed.' The same use of ὥς seems to occur Ag. 327.—*ἀλκᾶς*, Schol. recent. *τῆς βασιλικῆς δυνάμεως*.

597. ἄρουραν. So Porson for *ἀρουρα*, one MS. having *ἀρουραι* (without accent). With the feminine *περικλύστα* compare *δυσοίστα* Eum. 758, *παναρκέτη* Cho. 61, *εὐφιλήτη* Theb. 104, *πολυτιμήτη* Ar. Pac. 978.—*τὰ Περσῶν*, sc. *πράγματα*, 'all that belonged to the Persians.' Compare 999, *οὐκ ὄλωλεν μεγάλως τὰ Περσῶν*; The Schol. M. supplies *σώματα*. Blomf. and Dind. write *Περσῶν* against the MSS.

600. κακῶν μὲν, κ.τ.λ. The general



ἐπίσταται βροτοῖσιν ὡς ὅταν κλύδων  
 κακῶν ἐπέλθῃ, πάντα δειμαίνειν φιλεῖ· (600)  
 ὅταν δ' ὁ δαίμων εὐροῇ, πεποιθέναί  
 τὸν αὐτὸν αἰεὶ δαίμον' οὐριεῖν τύχης.  
 ἔμοι γὰρ ἤδη πάντα μὲν φόβου πλέα 605  
 ἐν ὄμμασιν τὰνταῖα φαίνεται θεῶν,  
 βοᾷ δ' ἐν ὥσὶ κέλαδος οὐ παιώνιος· (605)  
 τοῖα κακῶν ἔκπληξις ἐκφοβεῖ φρένας.  
 τοιγὰρ κέλευθον τήνδ' ἄνευ τ' ὀχημάτων  
 χλιδῆς τε τῆς πάροιθεν ἐκ δόμων πάλιν 610  
 ἔστειλα, παιδὸς πατρὶ πρευμανεῖς χοὰς  
 φέρουσ', ἅπερ νεκροῖσι μελικτήρια, (610)  
 βοός τ' ἀφ' ἀγνῆς λευκὸν εὖποτον γάλα,

sense is this: 'Every one who is well versed in misfortune is aware that when evils come suddenly upon a man, he is full of fear and anxiety about the future; while on the other hand, when he is in prosperity, he is too ready to believe that adversity can never reach him. Now I, who once imagined the Persians to be invincible, am full of the gravest apprehensions now that they have experienced a reverse.' The Schol. Med. gives a good summary of the sense: ἔθος ἔχουσιν οἱ δυστυχοῦντες δυστυχίαν φαντάζεσθαι, οἱ δὲ εὐτυχοῦντες εὐτυχίαν.

604. The order is, φιλεῖ πεποιθέναί τὸν αὐτὸν δαίμονα τύχης αἰεὶ οὐριεῖν. It is by no means self-evident whether οὐριεῖν is here intransitive, like εὐροεῖν (Schol. οὐριοδρομεῖν), or whether αὐτὸν is to be supplied, as κατοῦρισας is active Prom. 986. See also on Cho. 309. Photius has οὐρίσαι· ἀποκαταστήσαι εἰς οὐρίον. It is not unlikely that the poet wrote either τύχην or τύχας. For the metaphor compare Iph. Taur. 1317, πνεῦμα ξυμφορᾶς. Theb. 702, δαίμων—ἴσως ἂν ἔλθοι θελε-  
 μωτέρω πνεύματι.

605. ἔμοι γὰρ, '(I am led to make these remarks,) for,' &c.

606. τὰ ἀνταῖα θεῶν, 'adversa deorum,' Hermann; or, as I formerly rendered it, 'a diis missa adversa.' Schol. Med. ἀνταῖα· ἐναντία φαίνεται τὰ θεῶν· οἶον, ἀντικειμένους ἡμῖν ὄρω τοὺς θεούς. And so one of the later Scholiasts, ἐναντία καὶ δυστυχῇ & τοῖς ἀνθρώποις θεὸς ἐπιφέρειουσιν. They seem to have read ἐν ἡμασίν τ' ἀνταῖα, and to have construed πάντα θεῶν,

for τὰ θεῶν. There are other interpretations of the verse, which seem less suited to the context. Hesych. ἀνταῖας· πολεμίας, ἐχθρᾶς. Id. ἀνταῖαν· ἔκτοπον, χαλεπὴν, and ἀνταῖα· ἐναντία, ἰκέσιος· Αἰσχύλος Σεμέλη. Weil places a colon at the end of 605, and supposes a verse lost after this, so that the sense was 'both (the omens or prodigies) of the gods seem against us, and a dismal boding cry yet rings in my ears.'

607. οὐ παιώνιος. 'Non medicabilis,' Blomf., and so Schol. ἀλλὰ φαρμακός. Elsewhere παιώνιος is clearly used in this sense, as Suppl. 1051. Ag. 495 and 821; but as both παιωνίζω and παιανίζω were in use (cf. Theb. 257. frag. 156), we cannot reasonably doubt that the poet meant 'a sound not like that of a paean,' παιὰν Ἐρινύων, Ag. 628. 1087. That παιῶν and παιὰν were identical, appears from the fact that the god of healing is called by either name indiscriminately, as Ag. 99. 144. 1219. Eur. Ion 125. See also Ar. Pac. 454.

610. πάλιν ἔστειλα. Her first appearance, in royal estate, was at v. 152. She had retired at v. 533, and now returns, divested of external splendour.

613. The highly poetical passage which follows, and in which, though coloured with eastern imagery, the queen appears to describe Grecian rather than Persian rites, was perhaps had in view by Euripides, Iph. Taur. 165 seqq. Schol. σημειώσαι τὸ εἶδος τῶν χοῶν ('remark the kind of libations' enjoined). These consist of (1) milk, (2) honey, (3) water, (4) wine,

- τῆς τ' ἀνθεμουργοῦ στάγμα, παμφαῆς μέλι,  
 λιβάσιν ὑδρηλαῖς παρθένου πηγῆς μέτα, 615  
 ἀκήρατόν τε μητρὸς ἀγρίας ἄπο  
 ποτὸν, παλαιᾶς ἀμπέλου γάνος τόδε· (615)  
 τῆς τ' αἰὲν ἐν φύλλοισι θαλλούσης βίον  
 ξανθῆς ἐλαίας καρπὸς εὐώδης πάρα,  
 ἄνθη τε πλεκτὰ, παμφόρου γαίας τέκνα. 620  
 ἀλλ', ὦ φίλοι, χοαῖσι ταῖσδε νερτέρων  
 ὕμνους ἐπευφημεῖτε, τόν τε δαίμονα (620)  
 Δαρεῖον ἀνακαλεῖσθε· γαπότους δ' ἐγὼ  
 τιμὰς προπέμψω τάσδε νερτέροις θεοῖς.  
 ΧΟ. Βασιλεία γύναι, πρέσβος Πέρσαις, 625  
 σύ τε πέμπε χοὰς θαλάμους ὑπὸ γῆς,  
 ἡμεῖς θ' ὕμνοις αἰτησόμεθα (625)  
 φθιμένων πομποῦς  
 εὐφρονας εἶναι κατὰ γαίας.  
 ἀλλὰ χθόνιοι δαίμονες ἄγνοι, 630

(5) oil. These were the common ingredients offered to earth, as being produced from it, and were supposed to have a soothing effect on the spirits of the dead. Compare Cho. 120.—*μετὰ λιβάσιν*, cf. Eur. Hec. 355. The use of *μετὰ* with a dative is very rare in Attic Greek. The *μελίκρητον* is meant, Od. xi. 27.

618. *θαλλούσης βίον*. Though *βίον* may be taken as an accusative of duration, it is probable that *θάλλειν* has the same active sense as in Theocr. xxv. 16, *μελι-ῆδέα πόλιν λειμῶνες θαλέθουσι*. Pind. Ol. iii. 40, *οὐ καλὰ δένδρε' ἔθαλλε χῶρος*. The expression for an evergreen tree is a very pretty one. To write *ἵσον* with Dindorf or *χεροῖν* with Blomfield, instead of *βίον*, or *εὐφύλλοισι τροφαῖς* with Weil, is surely unnecessary. Dr. Oberdick thinks *χεροῖν* supported by Schol. A., *πάρεστι γούν ταῖς ἐμαῖς χερσὶ καὶ καρπὸς ἐλαίας ξανθῆς τῆς αἰὲν θαλλούσης τοῖς φύλλοις*. And the Schol. Med. ignores *βίον*. But *χεροῖ* was probably only added as a supplement to *πάρρα*. In fact, *χεροῖν* could not possibly stand in this place. Compare Iph. Taur. 633 seqq., where the same epithet occurs in *ξανθῶ ἐλαίῳ*, of the greenish-yellow berry and its oil.

622. *δαίμονα Δαρεῖον*. See on 222. For the custom of singing a paean with a libation (Xen. Anab. vi. 1 init.), even a funeral one, see Cho. 143, compared with Ag. 236—7. The hymn which follows, 630 seqq., is corrupt and difficult. It is sung by the chorus responding to the queen's command. Its general resemblance to a *Commos* or *Lamentation* has been remarked by K. O. Müller, Hist. Gr. Lit. p. 320, but it is in fact a *ψυχαγωγία*. The powers below are entreated to give the imprisoned soul leave to return to earth, and Darius himself is implored in terms of abject reverence and humility to appear as the sole remedy of present troubles.

624. *προπέμψω*. Compare *χοὰς προπομπῆς* Cho. 21. From v. 680 compared with 682, it seems as if Atossa here proceeds to the thymele in the orchestra.

625. *πρέσβος*. Schol. *τιμὰ παρὰ Πέρσαις*. Cf. Agam. 828, *ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε*.

629. *κατὰ γαίας*. So Dind., Herm., with the Med. for the vulg. *κατὰ γαίαν*. 'And we with hymns will entreat the conductors of the dead below the earth to favour us,' i.e. to send up the soul of Darius.



Γῇ τε καὶ Ἑρμῇ, βασιλεῦ τ' ἐνέρων,  
πέμψατ' ἔνερθε ψυχὴν ἐς φῶς (630)

εἰ γάρ τι κακῶν ἄκος οἶδε πλέον,  
μόνος ἂν θνητῶν πέρας εἴποι. (634) ✓

ἦ ῥ' αἶτις μου μακαρίτας ἰσοδαίμων βασιλεὺς στρ. α.  
βάρβαρα σαφηνῇ

ιέντος τὰ παναίολ' αἰανῇ δύσθροα βάγματα, (636)

παντάλαν' ἄχη

διαβοᾶσαι; 640

νέρθεν ἄρα κλύει μου;

ἀλλὰ σύ μοι, Γᾶ τε καὶ ἄλλοι χθονίων ἀγεμόνες, ἀντ. α.

δαίμονα μεγαυχῇ (641)

ιόντ' αἰνέσατ' ἐκ δόμων, Περσῶν Σουσιγενῇ θεόν' 645

πέμπετε δ' ἄνω,

οἶον οὐπω (645)

Περσὶς αἶ' ἐκάλυπεν.

ἦ φίλος ἀνὴρ, φίλος ὄχθος στρ. β'.

633. ἄκος οἶδε πλέον. 'For if he knows any further remedy (i. e. besides our prayers to the gods) for our woes, he alone of mortals can tell us the end of them.' If there is any remedy for our woes which he knows of, he alone can tell us how to carry it into effect. With this use of πλέον, referring to previous efforts not directly mentioned, compare χείματος ἄλλο μῆχαρ Ag. 192. Oberdick reads, εἰ γάρ τι κακῶν πέρας οἶδε πλέον, μόνος ἂν θνητῶν ἄκος εἴποι.

637—8. The force of the article appears to be this, that it distinguishes the epithets to βάγματα from the predicate βάρβαρα σαφηνῇ, like δέξαισθ' ἱκέτην τὸν θηλυγενῆ στόλον, Suppl. v. 27. 'Does the king hear me uttering these varied dismal appeals (so as to be) clear to him though expressed in barbaric voice?' More fully, ιέντος τὰ παναίολα βάγματα ὥστε σαφηνῇ αὐτῷ εἶναι καίπερ βάρβαρα ὄντα. To Darius, Greek words were βάρβαρα. Cf. Suppl. 110.

640. The old reading was διαβοᾶσαι, which could only be explained as the deliberative conjunctive, like Cho. 885, μητέρ' αἰδεσθῶ κτανεῖν; Eum. 785, στενάξω; τί ῥέξω; γένομαι δυσλόστα πολιταῖς; Ar. Ran. 1, εἶπω τι τῶν εἰωθότων; The future of βοᾶν appears always to

be βοήσομαι. Hermann gives διαβοᾶσαι, which he refers to Darius; 'Does he hear our request for him to declare through the earth the cause of our woes?' But the more simple meaning is, 'Does he hear me uttering sounds of woe, to declare our griefs to him even in Hades below?' Oberdick, who distributes the rest of this chorus between ἡμιχόρια, here reads παντάλαν' ἄχη δὲ συμβοᾶσω; 'Should I join in bewailing these most wretched griefs?' (1)

645. ιόντ' αἰνέσατ'. Schol. αἰνέσατε ἐλθεῖν ἐξ Ἀίδου. (2)

647. οἶον οὐπω, κ.τ.λ. It was both a Spartan and a Persian custom, according to Herod. vi. 58, to say of their departed kings, τὸν ὕστατον αἰεὶ ἀπογενόμενον τῶν βασιλείων τοῦτον δὴ γενέσθαι ἄριστον.

649. The MSS. give ἦ φίλος ἀνὴρ ἦ φίλος ὄχθος, where ἦ is evidently interpolated. Hermann remarks here, 'Tumulus in scena conspicitur, editus locus, fortasse aliqua columna ornatus, ante quam deinde apparet umbra Darii. Non est enim veri simile eam ex sacello prodire, sed per ἀναπίεσμα ex tumulo summo emergere.' (Cf. 660.) The ghost of Darius doubtless appeared on the stage (Schol. Med. on 677, ὑποκρίνεται Δα-



φίλα γὰρ κέκευθεν ἦθη. 650  
 Ἀἰδωνεύς δ' ἀναπομπὸς ἀνείης,  
 Ἀἰδωνεύς, (650)  
 † Δαρεῖον, οἶον ἀνακτα Δαρειάν, ἐή.  
 οὔτε γὰρ ἄνδρας ποτ' ἀπώλλυ ἀντ. β'.  
 πολεμοφθόροισιν αἵταις, 655  
 θεομήστωρ δ' ἐκικλήσκειτο Πέρσαις,  
 θεομήστωρ δ' (655)  
 ἔσκειν, ἐπεὶ στρατὸν εὖ διώκει.  
 βαλὴν, ἀρχαῖος βαλὴν, ἴθι, ἰκοῦ, στρ. γ'.

ρεῖος) ; but there are difficulties in supposing the tomb itself to have been there, unless the chorus also stood on the stage, or close to it (ἐγγύς, v. 682). All the requirements of the play are sufficiently met by assuming that the *thymele* in the orchestra represented the tomb. The chorus, stationed there, entreated the ghost to appear on that very spot (v. 660), but the laws of the tragic stage required that he should speak from the *logeion*. In the *Choephoroe*, v. 4, the tomb of Agamemnon would seem to have been on the stage, as Orestes speaks of it as close to him, *τόμβον ἐπ' ὄχθῃ τῷδε*. And indeed it must have been so, unless we conceive Electra to have walked into the orchestra with the libations at v. 142. But the lock she exhibits at 160 seems to have been picked up out of sight of the chorus, and therefore not on the *thymele*.

653. Both this and the antistrophic verse are corrupt. Dindorf has *δῖον ἀνάκτορα Δαρῖα*, Weil *θεῖον ἀνάκτορα Δαρῖαν*, Hermann *δαῖον οἶον ἀνακτα Δαρεῖον*, *solum hostibus terribilem*. Oberdick, δ' αἶρε τὸν οἶον ἀνακτα Δαρειάν. If *οἶον* be retained, we must understand *emitte qualem regem for emitte regem, qualis fuit!* i.e. *οἶον* is attracted to *ἀνακτα*, instead of *οἶος ἦν*. The Schol. however has *τὸν μόνον γενόμενον βασιλέα διὰ τὸ κηδεμονικόν*, and a Paris MS. also gives *οἶον*. It is likely that *Δαρεῖον* was a marginal gloss to explain *ἀνακτα*. The Schol. found *Δαρειάν* or *Δαρειάν*, but was evidently perplexed to explain it. See on v. 663. Prof. F. F. Newman proposes *δαίμονα θεῖον ἀνακτα Περσῶν*.

656. *θεομήστωρ*, 'divine councillor,' *θεόφιιν μήστωρ ἀτάλαντος*, Il. vii. 366.

See sup. 556.—*οὔτε* is followed by δὲ as in Il. xxiv. 368, *οὐτ' αὐτὸς νέος ἐσσι, γέρων δὲ τοι οὗτος ὀηδεῖ*. Dindorf needlessly reads *οὐδὲ γὰρ κ.τ.λ.*

658. *εὖ διώκει*. So I have ventured to correct the *vulgate* *εὖ ἐποδώκει*, guided not only by the natural run of the metre (which is *logaoedic*), but by the evident requirement of the context. Like *πόλιν διοικεῖν*, Thucyd. viii. 21, Oed. Col. 1535, *στρατὸν διώκει* means 'he used to govern the people.' The original reading of the *Med.* was *ὑποδώκει*, which I think may be traced to a corruption of *ὑποδιώκει* for *εὖ διώκει*. It is remarkable that two MSS. have the gloss *διώκει*. The Schol. explains *ὑπὸ τὴν ἑαυτοῦ πόδα ἡνιόχευ*, apparently from a notion that the word was formed from *ὑπὸ πόδα* and *ὄχος*. He seems therefore to have read *ὑποποδώχει*. Hence Dindorf, whom Weil follows, read *εὖ ποδούχει*,—a *vox nihili*, though *ποδοχεῖν* or *ποδοκεῖν* is cited from late grammarians. In referring *ἐποδώκει* to *ἐφάδα* (for *ἐφωδώκει*) there is the double licence to defend of an Ionicism (π for φ) and an omitted augment, though the latter need not give much concern. Hermann edits *εὖ τὸθ' ὠδώκει*, Oberdick *εὖ ποθ' ὠδώκει*. But the pluperfect is by no means well suited to the context.

659. *βαλὴν*. This is said to be a Phoenician word for *βασιλεὺς*, akin to *Bel* or *Baal*, 'Lord.' Hesych. *βαλὴν* βασιλεὺς *φρυγιστί*. The Schol. tells us Euphorion attributed it to the dialect of Thuri in Magna Graecia. The verse is twice quoted by Eustathius, who preserves the true reading, most of the MSS. having *βαλλὴν*.

ἔλθ' ἐπ' ἄκρον κόρυμβον ὄχθον, 660  
 κροκόβαπτον ποδὸς εὐμαριν αἰείρων, (660)  
 βασιλείου τιάρας φάλαρον πιφαύσκων.  
 βάσκει πάτερ ἄκακε Δαρειάν, οἶ.  
 ὅπως καινά τε κλύης νέα τ' ἄχῃ, ἀντ. γ'. (665)  
 δέσποτα, δεσπότην, φάνηθι. 665  
 Στυγία γάρ τις ἐπ' ἀχλὺς πεπότηται·  
 νεολαία γὰρ ἦδη κατὰ πᾶσ' ὄλωλε. (670)  
 βάσκει πάτερ ἄκακε Δαρειάν, οἶ.  
 αἰαῖ, αἰαῖ· ἐπφδός.  
 ὦ πολύκλαυτε φίλοισι θανὼν, 670  
 † τί τάδε, δυναστᾶν δυνάστα, † περὶ τὰ (677)

660. ἐπ' ἄκρον κόρυμβον. This seems to have been the regular position for ghosts in a tragedy. Cf. *Hecub.* 94, ἦλθ' ὑπὲρ ἄκρας τύμβου κορυφὰς φάντασµ' Ἀχιλλεύς.

661. εὐμαριν. Schol. εἶδος ὑποδήματος. See *Orest.* 1370. Blomf. conjectures εὐβαριν, as *Arist. Lysistr.* 47, has περιβαρίδες, and *Hezych.* explains βηρίδες by ὑποδήματα. The confusion of  $\mu$  and  $\beta$  is very frequent.

662. τιάρας. Hermann adopts the reading of the Med. *τήρας*, as a less common form. What is meant by φάλαρον is not very clear: perhaps the small peak or point projecting from the top of the royal cap, as seen in the Assyrian sculptures. Schol. φαίνων, δεικνύων τῆς περικεφαλαίας τὸν λόφον. It was worn erect by the king only, *Xen. Anab.* ii. 5, 23. *Ar. Av.* 487, βασιλεὺς δ' μέγας διαβάσκει ἐπὶ τῆς κεφαλῆς τὴν κυρβάσιαν τῶν ὀρνίθων μόνος ὀρθήν. *Photius*, κυρβάσια, τιάρα· ἥ οἱ μὲν βασιλεῖς ὀρθῇ ἐχρῶντο· οἱ δὲ στρατηγοὶ ἐπικεκλιμένη.

663. πάτερ ἄκακε. Cf. 654. Δαρειάν is a very questionable form; yet Hermann, after Lobeck, and Dindorf admit it, while Weil edits *Δαριανεύ*. Blomfield, from the well-known passage in *Ran.* 1028, ἐχάρην γοῦν ἥνικ' ἀπηγγέλθη περὶ Δαρείου τεθνεώτος, 'Ὁ χορὸς δ' εὐθὺς τῷ χεῖρ' ὥδ' συγκρούσας εἶπεν ἱανοῖ, reads Δαρεῖ ἱανοῖ, and this is an ingenious restoration of the passage. But there is so much difficulty in reconciling the verses of *Aristophanes* with any part of the play as we now have it, that it is to be feared the words he alluded to must have

perished in the alterations which appear, on grounds already stated, to have been made at a somewhat later time. It is possible that we should read Δαρεῖ, ἰαὶ οἶ, for ἰαὶ, according to *Hesychius*, was βάρβαρον θρήνημα. See *Soph. frag.* 54. Professor Newman proposes βάσκει, πατήρ ἀκάκας ὁ Περσᾶν.

664. καινά τε νέα τε. If the verse is right (as the metre indicates), the two words must have suggested a very different sense to the mind of the Greek, e.g. 'not only strange, but also disastrous.'

665. δεσπότην. Schol. recent. τοῦ Ξέρξου. And there seems no reason why the genitive should not depend on ἄχῃ. Hermann takes δέσποτα δεσπότην, like πιστὰ πιστῶν in 677, κακὰ κακῶν *Oed. Col.* 1238, as an oriental formula, *o qui maxime et verissime dominus es*. But this use of the genitive singular is essentially different, and remains to be proved by examples. Dindorf and Weil read δέσποτα δεσποτῶν.

666. ἀχλὺς πεπότηται. *Eum.* 356, τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπότηται, καὶ δοφεράν τιν' ἀχλὺν κατὰ δώματος αὐδᾶται πολύστονος φάτις.

667. νεολαία. Schol. ἡ νεότης. The compound κατόλλυμι (assuming *imesis*) is not elsewhere found in good Greek; whence Blomf. and Herm. give κατὰ γᾶς ὄλωλε from two MSS.

671. τί τάδε κ.τ.λ. This seems one of the passages which cannot be restored with anything like certainty, and therefore it may as well be left to itself. The only corrections admitted are δυναστᾶν δυνάστα, 'King of Kings,' proposed in



σὰ διδύμα δι' ἄνοιαν ἁμαρτία  
 πάσα γὰ τᾷδ'  
 ἐξέφθινται τρίσκαλμοι  
 νᾶες ἄναες ἄναες ;

675

(680)

## ΔΑΡΕΙΟΥ ΕΙΔΩΛΟΝ.

ὦ πιστὰ πιστῶν ἡλικές θ' ἥβης ἐμῆς  
 Πέρσαι γεραιοὶ, τίνα πόλις πονεῖ πόνον ;  
 στένει, κέκοπται, καὶ χαράσσεται πέδον·  
 λεύσσω δ' ἄκοιτιν τὴν ἐμὴν τάφου πέλας 680  
 ταρβῶ, χοὰς δὲ πρενμενῆς ἐδεξάμην.  
 ὑμεῖς δὲ θρηνηῖτ' ἐγγὺς ἐστῶτες τάφου,  
 καὶ ψυχαγωγοῖς ὀρθιάζοντες γόοις

(685)

former editions of this play for δύνата δύνата (Schol. Med. ἀντὶ τοῦ δυνάστα), and δι' ἄνοιαν (so Blomf., Herm.) for διάγειον or διαγόν. Hermann, reading τί τᾷδε &c., first placed the question at the end of the sentence, which gives this sense, such as it is :—‘Why, O Ruler of Rulers, have the ill-fated triremes been lost to all this land by this double mistake about your affairs resulting from infatuation?’ Double, i. e. inasmuch as it was the error of Darius repeated, or in reference to the περὶ καὶ θαλάσσιοι, v. 560. There can be little doubt however that περὶ τὰ σὰ is corrupt. Perhaps περισσᾷ σᾷ διδύμα κ.τ.λ., ‘this second needless (or extravagant) folly.’ The bacchiac metre also suggests τί ταῦτα for τί τᾷδε. The MSS. give τί τᾷδε—τᾷ σᾷ (one only τὰ σὰ)—δίδυμα ἁμαρτία or δ' ἁμαρτία. The Schol. Med. has ἁμαρτία· ὁμοῦ ἡρμοσμένα. γρ. δὲ τὰ ἁμαρτήματα. Oberdick, supposing the double loss of ships and men was alluded to, reads τί τᾷδε, δυνάστα, δυνάστα, δίδυμα δίδωμεν ἀνάστια ;

675. ἐξέφθινται. So Blomf., Herm. for ἐξέφθινθ' αἱ. Cf. 911. The corruption arose from the rarity of this form of the perfect (see on 574), and the more familiar epic aorist in—ντο.—νᾶες ἄναες is like γᾶμος ἄγαμος &c., where a has rather the sense of *vus*. Hermann with several copies reads νᾶες, ἄναες νᾶες. Dindorf ἄναες, οἰοί. Weil ἄναες ἄνανδροι. One is rather tempted to change the order, νᾶες, νᾶες ἄναες.—τρίσκαλμοι, Schol. τριήρεις.

677. The ghost of Darius rises through

a trap-door, and appears on the stage (Schol. Med. ὑποκρίνεται ὁ Δαρεῖος).

*Ibid.* πιστὰ πιστῶν may stand for πιστότατοι, like διε Πελασγῶν Suppl. 944 ; but see on 529. Schol. recent. ὥσπερ φαμέν κάλλιστοι καλλίστων, βουλόμενοι μεγίστην ὑπεροχὴν δηλώσαι, τοιοῦτόν ἐστι καὶ τὸ νῦν τὸ πιστὰ πιστῶν. Other Scholia wrongly explain, ‘O faithful sons of faithful fathers.’

679. στένει κ.τ.λ. What is meant by the plain being ‘cut up and ploughed,’ i. e. whether by the violent gestures, impatient stamping, &c., of those who evoke Darius, or by the noise and turmoil of the army and war chariots, or riven by an earthquake to give the ghost a passage to the upper world, is not clear. The later Scholiasts understand the θρηνοὶ and ὄδυρμοι, but the Greek words are as inapplicable to the mere sounds of grief as they seem peculiarly appropriate to the tramp of armies. If we suppose Darius to have been roused by the latter, the question τίνα πόλις πονεῖ πόνον may mean simply, ‘What expedition is the state engaged in?’ ‘What work is going on?’ He then proceeds to say that the χοαί, θρήνοι, and οἰκτισμοὶ made him fear something was wrong, and that the presence of his queen at the tomb induced him to appear. Hermann is so dissatisfied with the Scholiast’s explanation, that he suspects the passage is in some way corrupt. Probably the effects of sorcery are described. Dr. Oberdick reads καταχαράσσεται, and in 682 στέγους for τάφου.



οἰκτρῶς καλεῖσθέ μ'. ἔστι δ' οὐκ εὐέξοδον,  
 ἄλλως τε πάντως χοὶ κατὰ χθονὸς θεοὶ 685  
 λαβεῖν ἀμείνους εἰσὶν ἢ μεθιέναι. (690)  
 ὁμως δ' ἐκείνους ἐνδυναστεύσας ἐγὼ  
 ἦκω· τάχυνε δ', ὥς ἄμεμπτος ᾧ χρόνον.  
 τί ἔστι Πέρσαις νεοχμὸν ἐμβριθὲς κακόν ;

ΧΟ. σέβομαι μὲν προσιδέσθαι, 690  
 σέβομαι δ' ἀντία λέξαι (695)  
 σέθεν ἀρχαίῳ περὶ τάρβει.

ΔΑ. ἀλλ' ἐπεὶ κάτωθεν ἦλθον σοῖς γόοις πεπεισμένος,  
 μή τι μακιστῆρα μῦθον ἀλλὰ σύντομον λέγων  
 εἶπε καὶ πέραινε πάντα, τὴν ἐμὴν αἰδῶ μεθεῖς. 695

ΧΟ. δέμαι μὲν χαρίσασθαι,

684. οὐκ εὐέξοδον. Schol. ἀπολογεῖται ὡς βραδύνας.

685. Compare Eum. 451, ἄλλως τε πάντως ᾧτε δέομενος τύχοι.

687. ἐνδυναστεύσας. See on Cho. 348, κατὰ χθονὸς ἐμπρέπον σεμνότιμος ἀνάκτωρ. Hermann renders it *potitus loco primario*. Oberdick reads *συνδυναστεύσας*, which seems no improvement.

688. τάχυνε δ'. So the Med. by the first hand, corrected to *τάχυνα*, the reading of the other MSS. With *ἄμεμπτος χρόνου* compare the anxiety of the ghost in Hamlet to return to his prison-house before the crowing of the cock. Propert. v. 7, 91, 'Luce jubent leges Lethaea ad stagna reverti,' scil. Manes emissos.

689. τί ἔστι. See on Suppl. 301.

691. ἀντία σέθεν λέξαι. Cf. Od. xv. 377, ἀντία δεσποίνης φάσθαι, 'to speak in presence of the mistress.' Yet inf. 697 it seems opposed to *χαρίσασθαι* (Schol. τὰ πρὸς χάριν εἰπεῖν), 'I fear to give a favourable account, and yet I fear to say what is unwelcome.' The Schol. on that verse has ἀληθεύσαι λυπηθεῖν γάρ. Did he not read *ἔρτια φάσθαι*? This use of *σέβομαι*, *vereor*, with the infinitive, is rare.

692. ἀρχαίῳ περὶ τάρβει. Cf. *δέος παλαιὸν* inf. 699. *περὶ* here has the sense of *prae* in *prae metu*. Similarly *ἀμφὶ* is found in *ἀμφὶ τάρβει* Cho. 538, *ἀμφὶ θυμῷ*, *prae ira*, Soph. frag. 147, Eur. Orest. 825 *ἀμφὶ φόβῳ*. We have also *περὶ φόβῳ* Cho. 32.

694. *μακιστῆρα*. Schol. *μήκους ἐχό-*

*μενον*. The same word occurs in the MSS. Suppl. 460, but there *μαστικτῆρα* is probably the true reading. Hesych. *μακιστῆρ' βέλος*. Used as an epithet (like *ἐνδυτῆρ πέπλος* Trach. 674, *καρ- νιστῆρ δίκη* Eum. 177, *ποδιστῆρ πέπλος* Cho. 987) to a missile weapon, the meaning was *far-flying*, whence it naturally took place as a substantive, 'a far-flyer,' on the principle noticed sup. 580. Applied to a discourse, it meant 'prolix;' in both cases from *μήκος*. Some copies give *μακεστῆρα*, to which Hermann rather inclines, on the analogy of *μακεδνός* (for *μηκεδανός*).

695. τὴν ἐμὴν αἰδῶ. 'Your awe of me.' Cf. Prom. 396.

696. *δέμαι*. The MSS. have *δέομαι* or *δίομαι*. The latter is approved by Buttmann (Irreg. verbs, p. 61, Fishlake); but the epic poets use *δίω* intransitively, 'I am afraid,' and *δίωμα* in the true middle sense, 'to have a person afraid of you,' i. e. to make him fly before you and to pursue him. So *μεταδιόμενοι* Suppl. 798, *ἐπιδιόμεναι* Eum. 337; and hence it seems hardly likely that *δίωμα* should have been so differently employed in this place. But *δέμαι* certainly meant 'to fly,' as *ἵπποι πεδίῳ διένται* Il. xxiii. 475, and *σταθμοῖο διέσθαι* Il. xii. 304. Hermann therefore appears right in restoring the latter form. Blomfield edits *δέομαι* with Pauw. Were there authority for *δέομαι* in the sense of 'to fear,' it would far better suit *δέος*, which follows in evident reference to the present verse.

δίεμαι δ' ἄρτια φάσθαι (700)

λέξας δύσλεκτα φίλοισιν.

44. ἀλλ' ἐπεὶ δέος παλαιὸν σοὶ φρενῶν ἀνθίσταται,  
τῶν ἐμῶν λέκτρων γεραιὰ ξύννομ', εὐγενὲς γύναι, 700  
κλαυμάτων λήξασα τῶνδε καὶ γόων σαφές τι μοι (705)  
λέξον. ἀνθρώπεια δ' ἄν τοι πῆματ' ἂν τύχοι βροτοῖς.  
πολλὰ μὲν γὰρ ἐκ θαλάσσης, πολλὰ δ' ἐκ χέρσου  
κακὰ

γίγνεται θνητοῖς, ὃ μάσσων βίोटός ἦν ταθῇ πρόσω.

- AT. ὦ βροτῶν πάντων ὑπερσχῶν ὄλβον εὐτυχεῖ πότμω,  
ὅς θ' ἕως ἔλευσσεσ ἀυγὰς ἡλίου ζηλωτὸς ὦν 706 (710)  
βίοτον εὐαίωνα, Πέρσαις ὡς θεὸς, διήγαγε,  
νῦν τέ σε ζηλῶ θανόντα πρὶν κακῶν ἰδεῖν βάθος.  
πάντα γὰρ, Δαρεῖ', ἀκούσει μῦθον ἐν βραχεῖ χρόνῳ·  
διαπεπόρθηται τὰ Περσῶν πράγμαθ', ὡς εἰπεῖν ἔπος.

44. τίνι τρόπῳ; λοιμοῦ τις ἦλθε σκηπτὸς, ἣ στάσις  
πόλει; 711 (715)

- AT. οὐδαμῶς, ἀλλ' ἀμφ' Ἀθήνας πᾶς κατέφθαρται στρα-  
τός.

44. τίς δ' ἐμῶν ἐκέισε παίδων ἐστρατηλάται; φράσον.

697. MSS. and vulg. ἀντία φάσθαι. As above suggested (from the explanation of the Schol. Med. ἀληθεῦσαι), ἄρτια φάσθαι is probably right. For we have ἀντία λέξαι in 691, to which ἀντία φάσθαι is a tautology. The poet seems to have had in mind the Homeric ἄρτια βάζειν, i. e. καίρια. Cf. ἀρτιεπής, II. xxii. 281.

698. λέξας. We have here an instance of a verse corresponding to another in kind, yet not in the exact measure of the syllables. Hermann, who assumes this to be invariably necessary, corrects *προλέγων*. Weil adopts *ἐρέων* from Heimsoeth; but a future participle is clearly inadmissible.

699. δέος παλαιὸν φρενῶν. The former reverence for the speaker while alive. Cf. 692. This is addressed to the chorus. In the next verse he turns to his wife:— 'Well then, since the awe of your mind which you used to feel for me prevents you from replying, do you, aged partner of my bed, cease from these tears and groans, and give me a clear account.'

702. Perhaps ἀνθρώπεια γὰρ τοι κ.τ.λ.

706. ὅς θ' ἕως. One Paris MS. gives this reading; the Med. ὅς ἕωστ', others ὡς ἕως. The sense is, ὡς ζῶν τε ζηλωτὸς ἦσθα, καὶ νῦν ζηλωτὸς εἰ θανόν. Or perhaps, ὡς πάντων ὑπερσχῶν ὄλβον, ὡς τε ζηλωτὸς διήγαγε, νῦν γέ σε ζηλῶ κ.τ.λ. But cf. Soph. Phil. 456, ὅπου θ' ὁ χείρων —κάποφθίνει τὰ χρηστά. To show the syntax more clearly, Πέρσαις ὡς θεὸς has been marked off by commas: cf. 159. 654. The epithet *εὐαίων* was peculiarly applied to the life of gods, as Trach. 81, βίοτον εὐαίων' ἔχειν, said of Hercules after his apotheosis. Compare Eur. Ion 125. Bacch. 424.

709. ἐν βραχεῖ χρόνῳ. Cf. 688. Hermann has *λόγῳ* with two or three MSS.

710. διαπεπόρθηται. See on Theb. 1050.

711. πόλει. Darius is thinking only of sedition and pestilence at home, not of the loss of the army abroad.—*σκηπτὸς*, *κερανὸς ἄνωθεν διάπυρος*, Photius. Eur. Andr. 1046, διέβα—*σκηπτὸς σταλάσσω* τὸν Ἀἶδα φόνον.

713. τίς δ' ἐμῶν. Schol. Ἡρόδοτος (vii.



- ΑΤ. θούριος Ξέρξης, κενώσας πᾶσαν ἡπίερον πλάκα.  
 ΔΑ. πεζὸς ἢ ναύτης δὲ πείραν τήνδ' ἐμώρανεν τάλας ; 715  
 ΑΤ. ἀμφότερα διπλοῦν μέτωπον ἦν δυοῖν στρατευ-  
 μάτοι. (720)  
 ΔΑ. πῶς δὲ καὶ στρατὸς τοσόσδε πεζὸς ἦνυσεν περᾶν ;  
 ΑΤ. μηχαναῖς ἔξευξεν Ἑλλης πορθμὸν, ὥστ' ἔχειν πόρον.  
 ΔΑ. καὶ τόδ' ἐξέπραξεν, ὥστε Βόσπορον κλῆσαι μέγαν ;  
 ΑΤ. ᾧδ' ἔχει γνώμης δέ που τις δαιμόνων ξυνήψατο. 720  
 ΔΑ. φεῦ· μέγας τις ἦλθε δαίμων, ὥστε μὴ φρονεῖν  
 καλῶς. (725)  
 ΑΤ. ὡς ἰδεῖν τέλος πάρεστιν, οἶον ἦνυσεν κακόν.  
 ΔΑ. καὶ τί δὴ πράξασιν αὐτοῖς ᾧδ' ἐπιστενάζετε ;  
 ΑΤ. ναυτικὸς στρατὸς κακωθεὶς πεζὸν ὥλεσε στρατόν.  
 ΔΑ. ᾧδε παμπήδην δὲ λαὸς πᾶς κατέφθαρται δορί ; 725  
 ΑΤ. πρὸς τὰδ' ὡς Σούσων μὲν ἄστυ πᾶν κενανδρίαν  
 στένει. (730)  
 ΔΑ. ᾧ πόποι κεδνῆς ἀρωγῆς κάπικουρίας στρατοῦ. |

2) ζ' φησὶ Δαρείου παῖδας εἶναι, Ἑλλάνι-  
 kos δὲ ἰά. According to Herodotus also  
 (see Mr. Blakesley's Excursus on lib.  
 vii. 225) Darius had eleven children  
 in all, of whom five were by Atossa,  
 his Sultana subsequent to his accession  
 to the throne.

714. κενώσας. Sup. 12, πᾶσα γὰρ  
 ἰσχυρὴ Ἀσιατογενὴς ἔχῃκε.

715. πείραν τήνδ' ἐμώρανεν. Eur. frag.  
 inc., οὐδὲς σιδήρῳ ταῦτα μαρναίνει πέλας.  
 The construction may be compared with  
 Agae. 42, τήνδ' ἐπεμπίπτει βάσιν. Ibid.  
 290, τήνδ' ἀφορμὰς πείραν. Suppl. 183,  
 τόνδ' ἐπύρννται στόλον.

717. τοσόσδε, viz. greater than any  
 fleet could convey.—ἦνυσεν περᾶν, 'ma-  
 naged to cross,' 'succeeded in crossing.'  
 But the Greek use is not by any means  
 common. Eur. Hipp. 400, οὐκ ἐξήνυτον  
 Κύπριν κρατῆσαι.

718. ὥστ' ἔχειν πόρον, 'so as to have  
 a road.' The Schol. took this to mean  
 'so as to stop the current,' ἐπέχειν τὸ  
 ὕδωρ.—Ἑλλης πορθμὸν, i.e. the Bosporus.

720. γνώμης που ξυνήψατο. [Schol.  
 ἴσως καὶ συνήργησεν αὐτῷ. Perhaps  
 ἴσως ἐβούλευσεν καὶ &c. See on 364. inf.

738. Says Atossa, 'it certainly must  
 have been some god who aided him in his  
 design.' 'Alas,' replies Darius, 'he was  
 surely a god of power, to divert him  
 thus far from the path of sense.'—(He  
 was so diverted,) as one may see by the  
 result in the harm he has effected.—  
 'How then have they fared, that you are  
 thus lamenting over them?'

724. ναυτικὸς στρατὸς κ.τ.λ. So Ar-  
 temisia says, Herod. viii. 68, δειμαίνω  
 μὴ ὁ ναυτικὸς στρατὸς κακωθεὶς τὸν πεζὸν  
 προσδηλήσῃται.

726. πρὸς τὰδ' ὥς. *Ita ut propterea*,  
 Hermann. Of course this is not to be  
 confounded with ἐς τοσοῦτον ὥστε. For  
 στένει it seems probable we should read  
 στένειν.

727. κεδνῆς ἀρωγῆς. There is no  
 irony; the Schol. rightly adds τῆς ἀπολο-  
 μένης, 'alas for the loss of so noble an  
 army.' Ἀρωγὴ and ἐπικουρία are military  
 terms for the sailors or soldiers of an  
 expedition (Ag. 47. Suppl. 701), regarded  
 as subordinate to the design of the com-  
 mander. Blomf. reads κενῆς with several  
 MSS. in reference to κενανδρία, but this  
 would be a pointless rejoinder. Cf. 912,  
 αἰαὶ κεδνὰς ἀλκὰς.



- ΑΤ. Βακτρίων δ' ἔρρει πανώλης δῆμος, οὐδέ τις γέρων.  
 ΔΑ. ὦ μέλεος, οἶαν ἄρ' ἤβην ξυμμαχῶν ἀπώλεσεν. 729  
 ΑΤ. μονάδα δὲ Ξέρξην ἔρημον φασὶν οὐ πολλῶν μέτα—  
 ΔΑ. πῶς τε δὴ καὶ ποῖ τελευτᾷ; ἔστι τις σωτηρία; (735)  
 ΑΤ. ἄσμενον μολεῖν γέφυραν γαῖν δυοῖν ζευκτηρίαν.  
 ΔΑ. καὶ πρὸς ἡπειρον σεσῶσθαι τήνδε; τοῦτ' ἐτήτυμον;  
 ΑΤ. ναί· λόγος κρατεῖ σαφηνής· τῷδ' γ' οὐκ ἔνι στάσις.  
 ΔΑ. φεῦ· ταχεῖά γ' ἦλθε χρησμῶν πρᾶξις· ἐς δὲ παῖδ'  
 ἔμουν 735

Ζεὺς ἀπέσκηψεν τελευτὴν θεσφάτων. ἐγὼ δέ που (740)  
 διὰ μακροῦ χρόνου τάδ' ἠὔχουν ἐκτελευτήσειν θεοὺς.  
 ἀλλ' ὅταν σπεύδῃ τις αὐτὸς, χῶ θεὸς ξυνάπτεται.  
 νῦν κακῶν ἔοικε πηγὴ πᾶσιν ἠϋρῆσθαι φίλοις.  
 παῖς δ' ἐμὸς τάδ' οὐ κατειδὼς ἤνυσεν νέφ' θράσει, 740  
 ὅστις Ἑλλήσποντον ἱρὸν, δοῦλον ὧς, δεσμώμασιν  
 ἥλπισε σχήσειν ῥέοντα, Βόσπορον, ῥόον θεοῦ,  
 καὶ πόρον μετερρύθμιζε, καὶ πέδαις σφυρηλατοῖς

728. οὐδέ τις γέρων. 'And that no mere reserve force of old men, but the flower of the land.' Schol. ὅ ἐστι, πάντες νέοι. To this military ἡλικία the next verse alludes. See on Theb. 11. Ag. 74.

731. ποῖ τελευτᾷ. Compare Suppl. 597. Cho. 519. We do not ask 'where,' much less 'whither does a man end,' but 'what is the end of a man.' Oberdick adopts the bold conjecture of Heimsoeth, πῶς τε δὴ καὶ ποῖ περαινέιν;

732. For μολεῖν the Schol. Med. records a variant φυγεῖν.—γαῖν δυοῖν is the correction of Askew for ἐν δυοῖν. There can be little doubt that the Schol. found the same reading, τὸν Ἑλλήσποντον ὡς ζεύγνυσιν Ἀσίαν καὶ Εὐρώπην.

734. τῷδ' γ' οὐκ. The Med. has τοῦτό γ' οὐκ, others τοῦτο γ' οὐκ, δ' οὐκ. Schol. Med. τοῦτο οὐκ ἔδηλον. Dind. and Herm. read τοῦτο κοῖκ, &c. Blomfield seems more likely to be right in reading τῷδ' as οὗτος and ὅδε are constantly confused in the oblique cases. Κρατεῖ is used absolutely, as in Ag. 10, ὅδε γὰρ κρατεῖ—κέαρ. Suppl. 289, φάτις πολλὴ κρατεῖ. Strabo, xvi. p. 760, ἡ κρατοῦσα μάλιστα φήμη.

738. ὅταν σπεύδῃ τις. Schol. ὅταν σπουδάζῃ τις εἰς κακὰ ἢ εἰς καλὰ, ὁ θεὸς

συνεπιλαμβάνεται. Cf. frag. 291, φιλεῖ δὲ τῷ κάμνοντι συσπεύδειν θεός. Eur. Hel. 1443, ἔλκουσι δ' ἡμῖν πρὸς λέπας τὰς συμφορὰς σπουδῇ σὺναψαι. Iph. T. 910, ἣν δὲ τις πρόθυμος ἢ στένειν τὸ θεῖον μάλλον εἰκότως ἔχει.

740. τάδε, viz. that the expedition would end in κακὰ. There seems no need to transpose this before the preceding line, and to read κακῶν δ' ἔοικε πηγὴν—εὐρέσθαι, with Heimsoeth and Weil. The sense is, ἤνυσεν τάδε, οὐκ εἰδὼς ὅποια ἀποβήσεσθαι ἤμελλε.

741. ὅστις, quippe qui. See on Prom. 38. On the merely metaphorical sense of this passage see sup. 71. The Hellespont is called ἱρὸς on the same principle as the poet adds ῥόον θεοῦ to enhance the presumption of a mortal in meddling with the elements which do not own his control. Schol. Med. διὰ τὸ ἰδρῦσθαι αὐτόθι Διὸς ἱερὸν, ὡς Μνασέας· ἢ τὸν ἀναιμένον, ὡς ἱερὸν ἰχθύν.—σχήσειν ῥέοντα is, 'to stop it from flowing.'

743. μετερρύθμιζε, 'attempted to change,' i. e. to convert from a watery way to a dry one; or perhaps, 'was for teaching it a lesson of obedience.' See Prom. 249.—πέδαις. Cho. 567, ποδώκει περιβαλὼν χαλκεύματι. Of course no other chains are meant than those which

περιβαλὼν πολλὴν κέλευθον ἤνυσεν πολλῷ στρατῷ·  
 θνητὸς ὢν θεῶν δὲ πάντων ᾧετ', οὐκ εὐβουλίᾳ, 745  
 καὶ Ποσειδῶνος κρατήσιν· πῶς τὰδ' οὐ νόσος  
 φρενῶν (750)

εἶχε παῖδ' ἐμόν ; δέδοικα μὴ πολὺς πλούτου πόνος  
 οὐμὸς ἀνθρώποις γένηται τοῦ φθάσαντος ἄρπαγῇ.

AT. ταῦτα τοῖς κακοῖς ὁμιλῶν ἀνδράσιν διδάσκεται  
 θούριος Ξέρξης· λέγουσι δ', ὡς σὺ μὲν μέγαν  
 τέκνοις 750

πλούτον ἐκτήσῃ ξὺν αἰχμῇ, τὸν δ' ἀνανδρίας ὑπο (755)  
 ἔνδον αἰχμάζειν, πατρῶον δ' ὄλβον οὐδὲν αὐξάνειν.  
 τοιάδ' ἐξ ἀνδρῶν ὀνειδῇ πολλάκις κλύων κακῶν  
 τήνδ' ἐβούλευσεν κέλευθον καὶ στρατεύμ' ἐφ' Ἑλ-  
 λάδα.

44. τοιγάρ σφιν ἔργον ἐστὶν ἐξεργασμένον 755  
 μέγιστον, αἰμίνηστον, οἶον οὐδέπω (760)  
 τόδ' ἄστν Σούσων ἐξεκείνωσεν πεσόν,  
 ἐξ οὔτε τιμὴν Ζεὺς ἀναξ τήνδ' ὥπασεν,  
 ἐν' ἀνδρα πάσης Ἀσίδος μηλοτρόφου

fastened the bridge of boats. See Herod. vii. 35.

746. πῶς τὰδ' οὐ, κ.τ.λ. 'Duæ locutiones in unum confusae sunt, πῶς τὰδ' οὐκ ἦν νόσος φρενῶν, ἐπὶ πῶς οὐκ εἶχε νόσος φρενῶν παῖδ' ἐμόν;' Hermann.

747. πολὺς πλούτου πόνος. Cf. Cho. 130, ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα. Eur. Ion 1088, ἄλλων πόνον εἰσπεσόν. Blomf. and Dind. give πόρος.

749. τοῖς κακοῖς. Dindorf and Weil read τοι for τοῖς, which is perhaps right. The force of the article may however be well expressed, 'with those bad men,' not, of course, demonstratively, but in reproach and contempt. On the evil counsellors of the youthful Xerxes see Herod. vii. 5, 6, where however the arguments adduced by them are wholly different.

752. ἔνδον αἰχμάζειν. Hermann after Blomfield thinks the allusion is to a fighting cock, which Pindar, Ol. xii. 14, calls ἐνδομάχας ἀλέκτωρ. See on Eum. 828, ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην. The Schol. has οἰκουρεῖν, i. e. he does all his fighting at home, or fights not at all.

755. σφιν. This may possibly be used for ἐκείνῳ, as σφε is for νιν in Prom. 9. Theb. 1022. Supra 200; and this is Hermann's opinion on Oed. Col. 1487 (1490). Nevertheless, Xerxes and his advisers may equally well be understood. And so Schol. Med. τοῖς προτρεψαμένοις, with the later Scholiasts. Similarly in Herod. vii. 10 fin., Artabanus says to Mardonius, in deprecating the expedition, ἀκούσασθαι τινὰ φημι τῶν αὐτοῦ τήδε ὑπολειπομένων, Μαρδόνιον μέγα τι κακὸν ἐξεργασμένον Πέρσας, ὅπδ' κυνῶν τε καὶ ὀρνίθων διαφορεύμενον. On the syntax of the dative see Suppl. 960.

757. ἐξεκείνωσεν πεσόν. Hermann has edited ἐξερήμωσεν πέσος, objecting both to the Ionicism and to πεσόν referring to ἔργον. He explains a various reading πεσσόν by supposing σ was superscribed to correct the final ν. We need not however press the construction too closely; the sense clearly is, 'such an event as has never befallen Susa,' &c. The metaphor is perhaps from a thunderbolt, as in 711.



ταγείν ἔχοντα σκῆπτρον εὐθυντήριον. 760  
 Μῆδος γὰρ ἦν ὁ πρῶτος ἡγεμὼν στρατοῦ· (765)  
 ἄλλος δ' ἐκείνου παῖς τόδ' ἔργον ἦνυσεν,  
 φρένες γὰρ αὐτοῦ θυμὸν ὠακοστροφόν.  
 τρίτος δ' ἀπ' αὐτοῦ Κῦρος, εὐδαίμων ἀνὴρ,  
 ἄρξας ἔθηκε πᾶσιν εἰρήνην φίλοις· 765  
 Λυδῶν δὲ λαὸν καὶ Φρυγῶν ἐκτήσατο, (770)  
 Ἰωνίαν τε πᾶσαν ἤλασεν βία·  
 θεὸς γὰρ οὐκ ἤχθηρεν, ὥς εὐφρων ἔφν.  
 Κύρου δὲ παῖς τέταρτος ἔθνε στρατόν·  
 πέμπτος δὲ Μάρδος ἦρξεν, αἰσχύνῃ πάτρα 770  
 θρόνοισιν τ' ἀρχαίοισιν· τὸν δὲ σὺν δόλῳ (775)  
 Ἀρταφρένης ἔκτεινεν ἐσθλὸς ἐν δόμοις

761. Μῆδος. Schol. Κύρος πρῶτος προσ-  
 ἐκτήσατο Πέρσαις τὴν ἀρχὴν Μῆδων  
 ἀφελόμενος. Κύρου υἱὸς Καμβύσης, ἀδελ-  
 φοὶ δὲ κατὰ Ἑλληνικὸν Μάραφιν, Μέρφιν.  
 He appears rather to mean Astyages, the  
 father of Cyaxares II., and grandfather  
 of Cyrus the elder; though Hermann  
 thinks Cyaxares I., the father of Astyages,  
 may be meant, and thus ἐκείνου παῖς τόδ'  
 ἔργον ἦνυσεν would mean that Astyages  
 was the next king who carried out the  
 designs of his father, and his grandson  
 Cyrus the third, which is the account of  
 Herodotus. Xenophon, however, makes  
 Cyaxares II. intervene between his father  
 Astyages and Cyrus.

763. Hesych. οἰακοστροφῶν· κυβερνῶν.  
 See on Theb. 3.

766—7. There is a marked distinction  
 between ἐκτήσατο, 'gained them,' and  
 ἤλασεν βία, 'drove them against their  
 will.' Schol. συνήγαγεν τῇ ἰδίᾳ δυνάμει.  
 For the subjection of Asiatic Ionia  
 was by no means palatable to the  
 Athenians, who fined Phrynichus 1000  
 drachms for his tragedy called Μιλήτου  
 ἔλλασις (Strabo xiv. p. 635). See on 41.  
 The poet means to say, that Ionia at least  
 fought for its independence, and did not  
 ignobly succumb.

768. ὥς εὐφρων ἔφν, i. e. διότι οὕτως  
 εὐφρων ἔφν (Κύρος). Compare οἶος for ὅτι  
 τοῖος, Prom. 929, and the note there. Iph.  
 Taur. 1180, σοφὴν σ' ἔθρεψεν Ἑλλὰς, ὥς  
 ᾗσθου καλῶς. This idiom has a close  
 analogy in the Latin *qua fuit prudentia*.  
 We have δυσφρόνως in the contrary sense  
 supra 544.

769. Κύρου παῖς, Cambyses.

770. Μάρδος. Otherwise called Μέρδης  
 or Σμέρδης, the brother of a Magian, who  
 succeeded to the throne by assuming the  
 name of and personating the real Smerdis,  
 who had been murdered by his brother  
 Cambyses. See Herod. iii. 65, 67. Darius  
 speaks of him as αἰσχύνῃ πάτρα because  
 he had again subjected the Persian throne  
 to the Median dynasty, to which the Magi  
 belonged. Herod. iii. 73. The Schol.  
 Med. suggests that the true reading is  
 Μάρδης, not Μάρδος, and so Weil. Dindorf  
 gives Μέρδης.

772. Ἀρταφρένης. One of the seven  
 conspirators against Smerdis and the  
 Magi, though not mentioned in the list by  
 Herod. iii. 70, unless he is to be identified  
 with Intaphernes. The Schol. tells us that  
 Hellanicus called him Δαφέρνης, which  
 closely resembles the latter name. Her-  
 mann, who transposes 763 after this verse,  
 from the remark of the Schol. on φρένες  
 ὠακοστροφόν, "δ' Ἀρταφρένης, ὃν ἐτυ-  
 μολογεῖ ὁ ἀρτίας ἔχων φρένας," here ob-  
 serves, "Ceterum ex eo quod Artaphernes  
 prae reliquis conjuratis hic laudatur, (est  
 autem hoc nomen in septem illis apud  
 Ctesiam p. 815, non etiam apud Herodotum  
 iii. 70,) colligi posse puto, similia,  
 ut ab Herodoto de Otane, ab aliis de  
 Artapherne tradita fuisse; isque est ille  
 dolus, qui hanc prudentiae et calliditatis  
 laudem Artapherni conciliavit." The  
 transposition of the verses, though plau-  
 sible, is not manifestly right. For first,  
 if the Schol. had found v. 763 as Her-  
 mann places it, he would hardly have re-



ξὺν ἀνδράσιν φίλοισιν, οἷς τόδ' ἦν χρέος.  
 [ἔκτος δὲ Μάραφισ, ἑβδομος δ' Ἀρταφρένης.]  
 καὶ γὰρ πάλου τ' ἔκυρσα, τοῦπερ ἤθελον, 775  
 κάπεστράτευσα πολλὰ σὺν πολλῷ στρατῷ· (780)  
 ἀλλ' οὐ κακὸν τοσόνδε προσέβαλον πόλει.  
 Ξέρξης δ' ἐμὸς παῖς ὦν νέος νέα φρονεῖ,  
 κοῦ μνημονεύει τὰς ἐμὰς ἐπιστολάς·  
 εὖ γὰρ σαφῶς τόδ' ἴστ', ἐμοὶ ξυνήλικες, 780  
 ἅπαντες ἡμεῖς, οἱ κράτη τάδ' ἔσχομεν, (785)  
 οὐκ ἂν φανείμεν πῆματ' ἔρξαντες τόσα.  
 ΧΟ. τί οὖν, ἄναξ Δαρεῖε; ποῖ καταστρέφεις  
 λόγων τελευτήν; πῶς ἂν ἐκ τούτων ἔτι

peated the name as if to inform us who was the person meant, when it had occurred in his text; and, secondly, it is clear enough that he did actually find it just where our MSS. place it, because he supplies the name that was wanting in ἄλλος ἐκείνου παῖς, though wrongly, from the obscurity of the history of Cyaxares II. Mr. Blakesley on Herod. v. 25 seems to agree with Hermann's view; but he surely errs in making this Artaphernes the son of Darius' half-brother, also called Artaphernes.

773. οἷς τόδ' ἦν χρέος. Schol. recent. τὸ φρονεῖσθαι αὐτὸν, ὥφειλον γὰρ τῷ Ἀρταφρένῃ, ὡς φίλοι, πρὸς πάνθ' ὑπηρετεῖν αὐτῷ.

774. ἔκτος δὲ Μάραφισ. This Maraphis was the brother of Cyrus, according to Hellanicus cited by the Schol. But the verse seems either spurious, or the passage has been patched up by the interpolator to whom allusion has often been made, by inserting two names from a list which the poet had given of the seven conspirators, in order to suit ἔκτος with πέμπτος in 770, and so absurdly placing them in the succession of the Persian kings. Blomfield and Hermann think there is here a lacuna; but it is to be feared that more wrong has been done to the poet than by the carelessness of a scribe.

775. πάλου τ' ἔκυρσα, i. e. ἐκυρσά τε καὶ ἐπεστράτευσα. The Med. has πάλου δ', which is quite defensible: cf. 548. Schol. δ' δὲ ἀντὶ τοῦ δὴ νῦν (i. e. in the present passage the sense is καὶ ἐγὼ δὴ

κ.τ.λ.). On this passage the Schol. remarks: κακῶς μετὰ γὰρ τὴν τῶν Μάγων καθαίρεσιν Δαρεῖος ὁ μέγας ἤρξεν. Ought we not to correct καλῶς?

777. κακὸν τοσόνδε. This is a tacit admission that the Persian cause suffered some harm under Darius at Marathon. See on 552.

778. ὦν νέος νέα φρονεῖ. The Med. has νέος ἐὼν, κ.τ.λ. Hermann has admitted Meineke's improbable emendation, ἐνεὸς ὦν ἐνεὰ φρονεῖ. Oberdick reads νεαρὰ φρονεῖ. Monk transposes φρονεῖ νέα, and so Dindorf. The vulgate is however defended by frag. 295, τὸ γὰρ βρότειον σπέρμ' ἐφήμερα φρονεῖ, which the editors alter to ἐφ' ἡμέραν or ἐφ' ἡμέρᾳ. Antig. 1104, συντέμνονσι γὰρ θεῶν ποδάκις τοὺς κακόφρονας βλάβαι. Eur. Suppl. 744, Κάδμου κακόφρων λαός. Iph. A. 391, ὥμοσαν τὸν Τυνδάρειον ὕρκον οἱ κακόφρονες.

780. εὖ σαφῶς ἴστε. This seems a combination of two phrases, εὖ ἴστε and σαφῶς ἴστε. The conjecture of Heimsoeth, adopted by Weil, is plausible: οὐ γὰρ, σαφῶς κ.τ.λ. Oberdick adopts this, marking a lacuna after 779. We may easily supply some ellipse; ('And thus my son has done more harm than any before him;) for' &c.—ἐμοὶ ξυνήλικες, cf. supra 4.

783. ποῖ καταστρέφεις; 'To what point and purport do you bring your words to an end?' i. e. how do you sum up these remarks for our benefit? Cf. Suppl. 597, ἐνισπε δ' ἡμῖν ποῖ κεικύρωται τέλος. Ibid. 436, ἄνευ δὲ λύπης οὐδαμοῦ καταστροφή.

- πράσσοιμεν ὡς ἄριστα Περσικὸς λεώς ; 785  
 44. εἰ μὴ στρατεύοισθ' ἐς τὸν Ἑλλήνων τόπον, (790)  
 μῆδ' εἰ στράτευμα πλείον ᾗ τὸ Μηδικόν  
 αὐτὴ γὰρ ἢ γῆ ξύμμαχος κείνοις πέλει.  
 ΧΟ. πῶς τοῦτ' ἔλεξας ; τίνι τρόπῳ δὲ συμμαχεῖ ;  
 44. κτείνουσα λιμῶ τοὺς ὑπερπόλλους ἄγαν. 790  
 ΧΟ. ἀλλ' εὐσταλῇ τοι λεκτὸν ἀρουῦμεν στόλον. (795)  
 44. ἀλλ' οὐδ' ὁ μείνας νῦν ἐν Ἑλλάδος τόποις  
 στρατὸς κυρήσει νοστήμον σωτηρίας.  
 ΧΟ. πῶς εἶπας ; οὐ γὰρ πᾶν στράτευμα βαρβάρων  
 περᾶ τὸν Ἑλλης πορθμὸν Εὐρώπης ἄπο ; 795  
 44. παῦροί γε πολλῶν, εἴ τι πιστεῦσαι θεῶν (800)  
 χρὴ θεσφάτοισιν, ἐς τὰ νῦν πεπραγμένα  
 βλέψαντα· συμβαίνει γὰρ οὐ τὰ μὲν, τὰ δ' οὐ.  
 κείπερ τάδ' ἐστὶ, πλήθος ἔκκριτον στρατοῦ  
 λείπει κενάϊσιν ἐλπίσιν πεπεισμένος. 800  
 μίμνουσι δ' ἔνθα πεδίον Ἀσωπὸς ῥοαῖς (805)

787. μῆδ' εἰ — ᾗ. This may be regarded as one of the clearest instances of εἰ used with the subjunctive. See Suppl.

394. The construction is, *πράσσοιτε ἂν ὡς ἄριστα, εἰ μὴ στρατεύοισθε μῆδ' εἰ πλείον ᾗ, κ.τ.λ.* He might indeed have said *μῆδ' εἰ πλείον εἴη*, or *πράξετε ὡς ἄριστα ἢν μὴ στρατεύοισθε μῆδ' ἢν πλείον ᾗ*. But he preferred the optative because of *πράσσοιμεν ἂν* preceding, and the epic use *εἰ ᾗ* because it was more convenient for the metre than the Attic *εἴη*, and not as conveying any refined difference of meaning between *εἰ μὴ ᾗ* and *ἢν μὴ ᾗ*. Compare *εἰ προῶ* Eum. 228. *εἰ πύθη* Eur. Rhes. 830. For the general sense it may be remarked that no particular expedition is here alluded to. It was enough for the poet to flatter his countrymen by making the Persian King warn his people of the hopelessness of attempting to subjugate Greece, however numerous their forces should be.

790. *ὑπερπόλλους*. So Hermann for the reading of the Med. *ὑπερπάλλους*. The others have *ὑπερκόμπους*. The context requires the mention of *numbers*, i. e. of more than the land could furnish food for. Cf. Herod. vii. 49, where Artabanus reminds Xerxes *τὴν χώραν πλεῖνα ἐν πλεῖνι*

*χρόνῳ γινομένην λιμὸν τέξεσθαι*. The τὸ λεπτόγειον of Attica is well known from Thucyd. i. 2.

791. *εὐσταλῇ λεκτὸν στόλον*. One less numerous because more select, and more easily provided for on an expedition.

795. *περᾶ*, viz. as the messenger had said, sup. 510 seqq.

798. *οὐ τὰ μὲν, τὰ δ' οὐ*. Compare Eur. Hel. 647, *δυοῖν γὰρ ὄντοιν οὐχ ὁ μὲν τλήμων, ὁ δ' οὐ*. Phoen. 1641, *οὐ γὰρ τὸ μὲν σοι βαρὺ κακῶν, τὸ δ' οὐ βαρὺ*. He means that all the predictions of the oracles are evidently coming to pass, and therefore, to judge by the result so far, the entire and speedy fulfilment of them may be looked for.

799. *εἰπερ τάδ' ἐστὶ*. 'If this is really the case' (viz. that the oracles are coming to pass), 'it is with a vain hope of retrieving his fortunes that Xerxes is now about to leave select forces in Greece.' Schol. *λείπει δ' ἑέρξης*. Hermann needlessly marks a lacuna. The 300,000 men left under the command of Mardonius are alluded to. See Herod. viii. 113, where however they are said to have been drafted from the main body in Thessaly, not in Boeotia.



ἄρδει, φίλον πιάσμα Βοιωτῶν χθονί·  
 οὐ σφιν κακῶν ὑψιστ' ἐπαμμένει παθεῖν,  
 ὕβρεως ἄποινα κἀθέων φρονημάτων·  
 οἱ γὴν μολόντες Ἑλλάδ' οὐ θεῶν βρέτη 805  
 ῥῖδουντο σὺλᾶν οὐδὲ πιμπράναι νεῶς· (810)  
 βωμοὶ δ' αἵστοι, δαιμόνων θ' ἰδρύματα  
 πρόρριζα φύρδην ἐξανέστραπται βάθρων.  
 τοιγὰρ κακῶς δράσαντες οὐκ ἐλάσσονα  
 πάσχουσι, τὰ δὲ μέλλουσι, κοῦδέπω κακῶν 810  
 κρηπὶς ὕπεστιν, ἀλλ' ἔτ' † ἐκπαιδεύεται. (815)  
 τόσος γὰρ ἔσται πέλανος αἵματοςφαγῆς  
 πρὸς γῇ Πλαταιῶν Δωρίδος λόγχης ὑπο·  
 θῖνες νεκρῶν δὲ καὶ τριτοσπόρῳ γονῇ

803. κακῶν ὕψιστα, i. e. μέγιστα. Cf. Suppl. 473.—ἐπαμμένει παθεῖν, Prom. 623. Schol. τὴν ἐν Πλαταιαῖς περσομαχίαν φησί.

806. ῥῖδουντο σὺλᾶν. The Greek doctrine was that a calamitous return always awaited a sacrilegious army. See Ag. 336. The impiety of the Persians in this respect is often mentioned by Herodotus, as viii. 33, τὸ ἐν Ἀβαίσι ἱρὸν σὺλήσαντες ἐνέκρησαν. Ibid. 109, ἐμπιπράς τε καὶ καταβάλλων τῶν θεῶν τὰ ἀγάλματα. But the allusion is principally to the burning of the Athenian acropolis, viii. 53, τὸ ἱρὸν σὺλήσαντες ἐνέκρησαν πᾶσαν τὴν ἀκρόπολιν. Cf. ix. 42, ἔστι λόγιον ὡς χρεὼν ἔστι Πέρσας ἀπικομένους ἐς τὴν Ἑλλάδα, διαρπάσαι τὸ ἱρὸν τὸ ἐν Δελφοῖσι, μετὰ δὲ τὴν διαρπαγὴν ἀπολέσθαι πάντας.

809. κακῶς δράσαντες. On δράσαντι παθεῖν see Ag. 516. Cho. 305.

811. ἐκπαιδεύεται. Schütz, followed by Blomf., Weil, Dind., reads ἐκπιδεύεται, 'wells forth.' Oberdieck has ἐξαδρύνεται, a compound of no authority. The Schol. Med. explains αἰζεται, which seems to refer to the vulgate in the sense of 'grows up from infancy.' The confusion of metaphor throws grave doubts on the truth of Schütz's emendation. For κρηπὶς is properly the low platform or basement upon which a temple or other structure was erected. Hence when the poet says, 'Not yet is the foundation underneath,' he should mean, 'not yet have the evils commenced;' how then can he with propriety add, 'but they yet well (or spring) forth' ? Even if κρηπὶς

could signify the bottom of a cistern, it would be incorrect to say 'not yet is the bottom underneath,' for 'not yet is it reached.' On the whole it is not certain that the vulgate is wrong:—'The foundations for the superstructure of woe are hardly yet laid, but it is still only in its infancy,'—a confusion of metaphor not without example. So αἶρειν and ἐξαίρειν, and extollere, are used both of rearing children and building houses, &c. Hermann gives ἐκμαίεσθαι, 'they are yet in process of being produced,' i. e. yet forthcoming; a correction of which few will approve. One might rather hazard ἐκπληθύνεται, which gives a good and natural sense. The passive πληθύνεται occurs Suppl. 598.

812. αἵματοςφαγῆς. Cf. Ag. 1360, ἐκφυσιῶν δξεῖαν αἵματος σφαγῆν. The meaning is simply πέλανος αἵματος ἀπὸ σφαγῆς. Hermann has this sensible remark against those who prefer the various reading of two MSS. αἵματοςσφαγῆς, 'Multa sibi in hoc genere poetæ permittunt, quæ ad amussim exacta aliquid vitii habere videntur.'

813. Δωρίδος λόγχης. Blomfield thinks it strange that the poet should have paid so much honour to the Peloponnesians, and suspects that this was said "in gratiam Syracusanorum." But 'the Dorians' may here mean the Peloponnesians generally: see on 183. Still, there is evident reference to the historical fact, that the Spartans bore the chief part in that renowned conflict, the battle of Plataeæ.



ἄφωνα σημανοῦσιν ὄμμασιν βροτῶν 815  
 ὥς οὐχ ὑπέρφεν θνητὸν ὄντα χρὴ φρονεῖν. (820)  
 ὕβρις γὰρ ἐξανθοῦς' ἐκάρπωσε στάχυν  
 αἴτης, ὅθεν πάγκλαυτον ἐξαμᾶ θέρος.  
 τοιαυτ' ὀρῶντες τῶνδε τὰπιτίμια  
 μέμνησθ' Ἀθηνῶν Ἑλλάδος τε, μηδέ τις 820  
 ὑπερφρονήσας τὸν παρόντα δαίμονα (825)  
 ἄλλων ἐρασθεὶς ὄλβον ἐκχέη μέγαν.  
 Ζεὺς τοι κολαστὴς τῶν ὑπερκόμπων ἄγαν  
 φρονημάτων ἔπεστιν εὐθυνοσ βαρύς.  
 πρὸς ταῦτ' ἐκείνον, σωφρονεῖν κεχρημένον, 825  
 πινύσκει' εὐλόγοισι νουθετήμασι (830)  
 λῆξαι θεοβλαβοῦνθ' ὑπερκόμπῳ θράσει.  
 σὺ δ', ὦ γεραιὰ μήτηρ ἡ Ξέρξου φίλη,  
 ἐλθοῦς' ἐς οἴκους κόσμον ὅστις εὐπρεπὴς  
 λαβοῦς' ὑπαντίαζε παιδί· πάντα γὰρ 830  
 κακῶν ὑπ' ἄλγους λακίδες ἀμφὶ σώματι (835)  
 στημορραγοῦσι ποικίλων ἐσθημάτων.  
 ἀλλ' αὐτὸν εὐφρόνως σὺ πράυνον λόγοις·

817. ἐκάρπωσε στάχυν. A fine metaphor from corn: 'Pride after coming into blossom has filled with grain the ear of delusion, whence it reaps a crop of tears.' Cf. Theb. 597, αἴτης ἄρουρα θάνατον ἐκκαρπίζεται, where see the note. So in Ag. 745, αἴτη is a child of ὕβρις.

820. μέμνησθ' Ἀθηνῶν Ἑλλάδος τε. With what feelings these glowing words would be heard in the Attic theatre can easily be imagined. This speech of Darius is altogether one of the finest in Aeschylus from its highly poetical language and noble piety. It stands in striking contrast with the feeble passages which seem to have been interpolated in the play.—On the subjunctive μή τις ἐκχέη see Suppl. 351. Soph. Phil. 13, μή καὶ μάθῃ μ' ἦκοντα κἀκχέω τὸ πᾶν σόφισμα.

824. Hesych. εὐθυνοσ· εὐθυντήρ, δικαστικός, χρεώστης, κυβερνήτης, διορθωτής.

825. σωφρονεῖν κεχρημένον. The MSS. have κεχρημένοι, which has been variously but not satisfactorily explained. The later Schol. mentions another reading, ἢ κεχρημένον, ἀντὶ τοῦ χρεῖαν ἔχοντα

καὶ ἄξιον ὄντα σωφρονεῖν, and this seems very admissible. But it is perhaps better construed absolutely like σωφρονεῖν εἰρημένον Ag. 1598, 'it having been told him by the oracle to be discreet,' i. e. warn him to beware, as you have the authority of the oracles on your side. So ἐκέχρητο, praedictum erat, Herod. vii. 220. These oracles are the same as those alluded to in 735 and 797.

830. πάντα. Weil reads κάρτα. The construction is harsh, πάντα λακίδες στημορραγοῦσι. Like λακίδες ἐφλαδον πρόστερνοι στολμοὶ πέπλων Cho. 29, i. e. ὥστε λακίδας γίνεσθαι. The Schol. explains the construction, πάντα ἀμφὶ σώματι στημορραγοῦσι λακίδες, οἷον διαρρέουσιν. Thus πάντα ἐσθημάτων στημορραγοῦσι λακίδες is for πάντες στήμονες ἐσθημάτων ῥήγνυνται ἐς λακίδας, 'all the threads are torn so as to produce tatters.' Hermann says, "πάντα ita intelligendum est, ac si dixisset poeta πάντα γὰρ λακίδες ὄντα στημορραγεῖ." Dind. gives παντὶ with Canter, but it is out of the natural order of the words.

833. σὺ is emphatic, as invariable tragic

μόνης γὰρ, οἶδα, σοῦ κλύων ἀνέξεται.  
 ἐγὼ δ' ἄπειμι γῆς ὑπὸ ζόφον κάτω 835  
 ὑμεῖς δὲ, πρέσβεις, χαίρετ' ἐν κακοῖς ὅμως (840)  
 ψυχῇ διδόντες ἡδονὴν καθ' ἡμέραν,  
 ὥς τοῖς θανούσι πλοῦτος οὐδὲν ὠφελεῖ.

ΧΟ. ἦ πολλὰ καὶ παρόντα καὶ μέλλοντ' ἔτι  
 ἡλγησ' ἀκούσας βαρβάροισι πῆματα. 840

[ΑΤ. ὦ δαῖμον, ὥς με πόλλ' ἐσέρχεται κακὰ (845)  
 ἄλγη, μάλιστα δ' ἥδε συμφορὰ δάκνει,  
 ἀτιμίαν γε παιδὸς ἀμφὶ σώματι  
 ἐσθημάτων κλύουσας, ἣ νῦν ἀμπέχει.  
 ἀλλ' εἰμι, καὶ λαβοῦσα κόσμον ἐκ δόμων 845  
 ὑπαντιάζειν παῖδ' ἐμῷ πειράσομαι (850)  
 οὐ γὰρ τὰ φίλτατ' ἐν κακοῖς προδώσομεν.]

ΧΟ. ὦ πόποι, ἦ μεγάλας ἀγαθὰς τε πολιτισσόνου

usage, as well as the next verse, sufficiently proves.

836. χαίρετ' ἐν κακοῖς ὅμως. 'Go and be happy though in the midst of troubles, indulging yourselves while you can, since wealth is of no avail to the dead.' The moral of the remark is contained in the last line, that riches and glory are but transient possessions; cf. 816. Hermann thus rightly renders καθ' ἡμέραν, which properly means 'during the day,' 'while the day lasts.' Dindorf reads ψυχὴν διδόντες ἡδονῇ with Pauw; Aldus and Robortello having ψυχὴν. He is followed by Weil, rightly, perhaps.

838. οὐδὲν ὠφελεῖ, i. e. οὐδὲν ὄφελός ἐστι. Cf. Prom. 850. With these words the ghost of Darius disappears, descending through the ἀναπίεσμα or trap-door.

841—7. It is much to be feared that the short speech of Atossa, as we now have it, is spurious. The Schol. Med. seems to ignore it. And, first, the sentiment is little short of ridiculous, 'Many griefs crowd upon me, but especially I am hurt at hearing of the ragged clothes of my son; but I will go and bring him new ones.' (Or is this a satire on Persian splendour? See on 892.) Secondly, the γέ in 843 is intolerable, and the phrase ἀτιμία ἐσθημάτων ἀμφὶ σώματι at least questionable, since this is not a classical usage of ἀτιμία. Thirdly, παῖδ' ἐμῷ in

846 is a violation of a well-known Attic law, and Lobeck's παῖδ' ἐμὸν is as improbable as Hermann's παιδὶ πειρασώμεθα, while Weil's μὸν τέκνω is hardly Greek. Fourthly, the tame and feeble words, 'I will try to meet my son,' seem patched up from 830. It is likely from the address in 828 that Aeschylus made Atossa speak in this place; but the genuine ῥῆσις has been superseded. Something was doubtless said about the words of consolation alluded to in 833.

841. Oberdick, with Heimsoeth, reads κέαρ for κακὰ. Corrections of this kind are mere guesses, and have no critical value. Cf. Theb. 830.

848. During the absence of Atossa (who, if she returns again on the stage, is a mute person henceforth), the chorus gives a sketch of the Persian dominions in Asia Minor, contrasting as before the former prosperity with the recent reverses. Schol. Med. θαυμαστικῶς σύγκρισιν ποιεῖται τῶν ἐπὶ Δαρείου εὐτυχημάτων πρὸς τὰ νῦν κακὰ. Whether the whole of the following stasimon is from the hand of Aeschylus, appears to be doubtful; the enumeration of Asiatic cities seems dull and pedantic; we can only excuse it as meant to glorify the Greeks by magnifying the Persian influence. Perhaps too the poet wished to display his knowledge of geography.



βιοτᾶς ἐπεκύρσαμεν,  
 εὖθ' ὁ γηραιὸς [στρ. α.  
 850  
 πανταρκῆς ἀκάκας ἄμαχος βασιλεὺς (855)  
 ἰσόθεος Δαρεῖος ἄρχε χώρας.  
 πρῶτα μὲν εὐδοκίμους στρατιάς ἀπεφαινόμεθ', ἡδὲ νομί-  
 σματα πύργινα [ἀντ. α.  
 πάντ' ἐπεύθυνον. 856 (860)  
 νόστοι δ' ἐκ πολέμων ἀπόνους ἀπαθεῖς  
 \* \* εὖ πρᾶσσοντας ἄγον οἴκους. 859  
 ὅσας δ' εἶλε πόλεις πόρον οὐ διαβάς Ἄλνυς ποτα-  
 μοῖο, [στρ. β'.  
 οὐδ' ἄφ' ἐστίας συθεῖς, (865)  
 οἶαι Στρυμονίου πελάγους Ἀχελωῖδες εἰσὶ πάροικοι

851. ἀκάκης. Cf. πάτερ ἔκακε 663. ἀβλαβὴς 556. Homer uses the form ἀκακήτης. Schol. πρᾶος, εἰρηνικός.

853. εὐδοκίμους στρατιάς. This simple emendation of Wellauer and Hermann, for εὐδοκίμον στρατιάς, removes all the difficulty (which was not inconsiderable) of the construction. By taking ἀποφαινεσθαι passively, it was necessary to explain the genitive by ἀπὸ, or ἐνεκα, or ὅντες εὐδοκίμον στρατιάς. Hesychius, ἀποφανθεῖς, ἐν τῷ φανερῷ καταστάς. The middle however is used in Eum. 298, μοῦσαν στρυγεράν ἀποφαινεσθαι δεδόκηκεν. Eur. Suppl. 336, κάπεφνήμην γνῶμην. Translate, 'in the first place, we used to show the world that we had armies worthy of our reputation.'

854. νομίσματα. So Hermann for νόμιμα τά. He further corrects οἱ δὲ for ἡδέ. The explanation of the Schol. suggests suspicions as to the integrity of the passage:—οἱ δὲ δηωφελεῖς δῆμοι (qu. νόμοι?) πάντα ἐπολιτεύοντο. The meaning seems to be, 'We used to be famous, first for our army, secondly for our civil institutions,' νομίσματα referring to πολιτισσόνον βιοτᾶς. They are called πύργινα, 'strong,' by the same metaphor as Suppl. 186, κρείσσων δὲ πύργον βωμός. There are several distinct scholia, variously combined and confused in the Med., on this passage. Some grammarians understood the words thus: 'In the first place we had a good repute in war, and the customs of nations regulated all our acts:—καὶ ὁρμῶμεν (leg. ὠρμῶμεν) κατὰ νενομισμένα ἔθη ταῖς πόλεσι ταῖς πορθου-

μέναις, οὐ τεμένη θεῶν πορθοῦντες, οὐ τάφους ἀνασπῶντες, ὡς Ξέρξης πολμήσας ἐποίησεν. Another gloss explains νόμιμα τὰ πύργινα by τὰ νόμιμα πάντα τῶν τετειχισμένων πόλεων, whence in the preceding it seems we should read πυργοιμένας for πορθοιμένας. Objections have been raised to the plural ἐπεύθυνον (see Porson on Hec. 1141), for which Dindorf edits ἐπεύθυνεν with Bothe. The construction however is epic, as Od. xxiv. 357, θάρσει, μή τοι ταῦτα μετὰ φρεσὶ σῇσι μελόντων.

859. A dactyl has been lost, perhaps πῆματος, like ἀπαθὴς κακῶν Herod. i. 32. v. 19. Xen. Anab. vii. 7, 33. Weil inserts πάλιν, after Meineke, who scans ἰσόθεος in 852 as an anapaest. Oberdick, with Schweneke, gives εὐφρονas εὖ κ.τ.λ.

860. πόρον οὐ διαβάς. Like Croesus, of whom the oracle had said Κροῖσος Ἄλυν διαβάς μεγάλην ἀρχὴν καταλύσει. The allusion seems likely to have been borrowed by a later writer than Aeschylus from Herodotus.—οὐδ' ἄφ' ἐστίας συθεῖς, i. e. not invading another country, as the Persians pretended to claim the Aegean sea for their own, Herod. iii. 96. The Schol. Med. found ποταμουδὲ ἄφ' ἐστίας, and remarks on the 'awkward crasis,' σκληροτέρα συναλιφή. Hermann considers ὅσας εἶλε πόλεις not used as an exclamation (Schol. τὸ ὅσας θαυμαστικῶς), but referring to ἔξιν in 867, "quoiquot expugnavit urbes adjecit imperio."

864. Ἀχελωῖδες. We may supply πόλεις, as περιρρύτας πόλεις Eum. 77.



Θρηκίων ἐπαύλων, 865  
λίμνας τ' ἔκτοθεν αἱ κατὰ χέρσον ἐληλαμένοι πέρι πύ-  
ργον ἀντ. β'. (870)

τοῦδ' ἀνακτος αἶον,  
Ἔλλας τ' ἀμφὶ πόρον πλατὺν εὐχόμεναι, μυχία τε Προ-  
ποντίς, 870

καὶ στόμωμα Πόντου· (878)  
νᾶσοί θ' αἱ κατὰ πρῶν' ἄλιον περὶ κλυστοί, στρ. γ'.  
τᾷδε γὰρ προσήμεναι,  
οἷα Λέσβος, ἐλαιόφυτός τε Σάμος, Χίος,  
ἦδὲ Πάρος, Νάξος, Μύκονος, Τήνω τε συνάπτουσ' 875 (885)  
Ἄνδρος ἀγχιγείτων.

καὶ τὰς ἀγχιάλους ἐκράτυνε μεσάκτους, ἀντ. γ'.

He appears to mean Imbros, Thasos, and Samothrace. There are no alluvial islands at the mouth of the Strymon, corresponding to the Echinades at the mouth of the Achelous. The Schol. observes Ἀχελῷον γὰρ πᾶν ὕδωρ λέγουσιν. 'The water-cities of the Strymonian sea, neighbours of Thracian settlements,' may therefore be taken as a poetical phrase for 'the islands off Thrace.' Weil thinks the 'Lake-habitations' are meant, described in Herod. v. 16. the efflux of the Strymon into the lake Prasias being the 'Strymonian sea.' With these he contrasts αἱ λίμνας ἔκτοθεν κ.τ.λ., and his explanation of the passage is ingenious. If correct, it supplies us with the earliest hint of a once widely prevalent form of human habitations.

866. λίμνας ἔκτοθεν. The fortified cities on the mainland, as it were outside of the Aegean. With πύργον περι-εληλαμένοι compare αἰμαχθεῖσα ἥρουραν in 597. Schol. τοῖς τέλεσσι κεκυκλωμένοι. If αἱ (not αἱ) be read, εἰσὶ must be supplied, as in 872.

870. εὐχόμεναι. If the reading is right, εἶναι is understood, as in Suppl. 18, γένος ἡμέτερον Βοδὺς ἐξ ἐπαφῆς εὐχόμενον, i. e. 'boasting of their site near the wide Hellespont.' Schol. αἱ παρὰ τὸν Ἑλλήσποντον τὴν οἰκισιν ἀνχοῦσαι. There are other readings ἀνχόμεναι, ἀνχόμεναι, ἐρχόμεναι. Dindorf and Hermann read ἀνχοῦσαι, after Blomfield.

871. στόμωμα Πόντου. Schol. ὁ Βόσπορος (i. e. the Thracian).

872. κατὰ πρῶν' ἄλιον. Schol. αἱ κατὰ τὸν Ἑλλήσποντον. See sup. 131. In this case, πρῶν means a projecting arm of the sea. But we might also translate, 'Off the headland of the Aegean sea,' i. e. opposite to (in a southerly direction) the promontory of the Troad which juts out below the Hellespont and above these islands. See on Suppl. 848. Again, προσήμεναι clearly refers to local position, not metaphorically to political attachment, as the Schol. seems to have meant by the gloss ὑποτασσόμεναι.

877. ἀγχιάλους μεσάκτους. Neither of these epithets is easily explained. The first is applied to Salamis, Ajac. 135, where Linwood interprets it of any island which being of small circuit cannot have any part far distant from the sea. And it is likely that the adjective came to assume the place of a substantive (see on 580), for νῆσος. Thus μεσάκτους may either be a common-place term for any island, 'lying in the midst of shores,' or it will signify 'lying between the shores of Asia Minor and Greece.' The word occurs frag. 208, where however the derivation from ἀκτὴ is obviously inapplicable, and perhaps μεσάτια should be restored, like ὑστάτιος.—Ἰκάρον ἔδος, the islands of the Icarian sea. Compare ἐποικον ἔδος Ἀσίας Prom. 420, 'the settlement of ἐποικοί, or sojourners in Asia Minor.' The Schol. explains Ἰκάρον τὸν κλύδωνα, which Hermann thinks points to the reading of ed. Vict. ἕλος. But he seems rather to have loosely paraphrased 'the

Ἀῆμνον, Ἰκάρου θ' ἔδος, (890)  
 καὶ Ῥόδον, ἥδ' ἐκ Κνίδου, Κυπρίας τε πόλεις, Πάφον,  
 ἥδ' ἐκ Σόλους Σαλαμῖνά τε, τὰς νῦν ματρόπολιν τῶνδ'  
 αἰτία στεναγμῶν. 881 (896)  
 καὶ τὰς εὐκτεάνους κατὰ κλῆρον Ἰαόνιον πολυάνδρους ἐπ' αὖθις.  
 Ἑλλάνων ἐκράτει σφετέραις φρεσίν, 885 (900)  
 ἀκάματον δὲ παρὴν σθένης ἀνδρῶν τευχηστήρων  
 παμμίκτων τ' ἐπικούρων.  
 νῦν δ' οὐκ ἀμφιβόλως θεότρεπτα τὰδ' αὖ φέρομεν πολέ-  
 μοισι 890 (905)  
 δμαθέντες μεγάλως πλαγαῖσι ποντίαισιν.

## ΞΕΡΞΗΣ.

Ἴδ',  
 δύστηνος ἐγὼ στυγεράς μοίρας  
 τῆσδε κυρήσας ἀτεκμαρτοτάτης, (910)  
 ὡς ὠμοφρόνως δαίμων ἐνέβη 895  
 Περσῶν γενεᾷ· τί πάθω τλήμων;  
 λέλυται γὰρ ἐμῶν γυνίων ῥώμη  
 τῆνδ' ἡλικίαν ἐσιδόντ' ἀστῶν.

settlement of Icarus' by 'the Icarian sea.' The poet probably followed a tradition that the islands were first colonized by Icarus.

880. τὰς νῦν ματρόπολιν. Schol. ἄποι-  
 κοι γὰρ εἰσιν οἱ ἐν Κύπρῳ Σαλαμῖνιοι τῶν  
 ἐν τῇ Ἀττικῇ.

882. κατὰ κλῆρον Ἰαόνιον. 'In the  
 district of Ionia.' Schol. Ἰωνίδας πόλεις.  
 Hermann long ago corrected the vulg.  
 Ἰόνιον. Cf. Ἰαονίοισι νόμοισι Suppl.  
 66.

885. ἐκράτει. So Hermann for ἐκρά-  
 τυνε, which violates the dactylic metre,  
 and had occurred just before in 877. Cf.  
 Suppl. 366. Weil reads ἔλασε, compar-  
 ing 767. If Ἑλλάνων be right, we must  
 join it with πολυάνδρους. Hermann reads  
 ἐλαύνων with several MSS., which he calls  
 aperte verum, and so also Dindorf. But  
 the Med. has Ἑλλάνων, which perfectly  
 satisfies both sense and metre.

886. ἀκάματον. With the long ἀ com-  
 pare ἀθάνατον frag. 192, ἀπαράμυθον  
 Prom. 193.

890. τὰδ' αὖ φέρομεν. 'Formerly we

were prosperous, now on the other hand  
 we have received a fatal blow.' The  
 Med. has θεότρεπτα, which the Schol.  
 explains by ὑπὸ θεῶν ἐνεχθέντα καὶ θεοῖς  
 δόξαντα. There is a common confusion  
 between τρέπειν and πρέπειν, as in Suppl.  
 296. Ag. 1299. But θεότρεπτα is a deo  
 conversa. Compare Theb. 703, and with  
 οὐν ἀμφιβόλως ibid. 857.—For πολέμοισι  
 Weil reads πολέμοιο.

892. Prodit Xerxes, regio ornatu, cum  
 satellitibus, quorum unus vestem, quam  
 in bello gestaverat, et arma tenet. Non  
 enim squalidum et lacerum producere  
 Aeschyleum est. Ideo monuerat Darius  
 Atossam (830), ut filio dignum ornatum  
 ferens obviam iret: quod factum esse  
 extra scenam apparet. Aliter ista de  
 veste Xerxis lacerata inepte dicta essent.  
 Hermann.

895. δαίμων ἐνέβη. See on 518.

898. ἐσιδόντ'. The commentators ge-  
 nerally take this for ἐσιδόντα, compar-  
 ing Cho. 403, πέπαλται δ' αὐτὲ μοι φίλον  
 κέαρ τόνδε κλύουσιν (χέουσιν) οἶκτον,  
 and referring to Elmsley's note on



εἴθ' ὄφελε, Ζεῦ, καὶ μετ' ἀνδρῶν (915)

τῶν οἰχομένων 900

θανάτου κατὰ μοῖρα καλύψαι.

ΧΟ. ὁτοτοῖ, βασιλεῦ, στρατιᾶς ἀγαθῆς

καὶ Περσονόμου τιμῆς μεγάλης,

κόσμου τ' ἀνδρῶν, (920)

οὓς νῦν δαίμων ἐπέκειρεν. 905

γὰ δ' αἰάζει τὰν ἐγγαίαν

ἦβαν Ξέρξα κταμέναν, Ἰδου

σάκτορι Περσᾶν ἄδοβάται γὰρ

πολλοὶ φῶτες, χώρας ἄνθος, (925)

τοξοδάμαντες· πάνν γὰρ † φύστις 910

μυριάς ἀνδρῶν ἐξέφθινται.

αἰαῖ, αἰαῖ, κεδνᾶς ἀλκᾶς.

Ἀσία δὲ χθῶν, βασιλεῦ γαίας,

Heracl. 693. We find in Homer such elisions as *χαῖρε δὲ τῷ ὕρνῳ Ὀδυσσεὺς*, Il. x. 277. In Soph. Trach. 675, ἀργήτ' οἶδς εὐείρου πόκι. Oed. Col. 1435, τὰδ' εἰ τελεῖτέ μοι θανόντ'. Eur. frag. Aeol. ii. τῷ πένηθ'. Dindorf and Weil read *ἐμοὶ* for *ἐμῶν*.—τῇνδε, emphatic; only old men are left to protect the land.

903. Περσονόμου τιμῆς. Schol. τῆς τοῖς Πέρσαις νημιθείσης. We should rather compare *οὐκέτι Περσονομοῦνται* in 587. The sense is nothing more than 'the honour in which the Persian sway was held.'

905. ἐπέκειρεν is here the aorist in the perfect sense. Cf. Il. xvi. 394, Πάτροκλος δ' ἐπεὶ οὖν πρῶτας ἐπέκερσε φάλαγγας.

907. κταμέναν. This passive aorist occurs Od. xxii. 401, and often in the early epic. Compare *χύμενος* Eum. 253. On the dative (which may be either acquisitively used, or that of the agent) see Cho. 360. Ἰδου σάκτορι Περσᾶν is, 'who has crammed Hades with Persians.' Schol. τῷ πληρωτῇ, παρὰ τὸ σάσσω. Cf. *σεσαγμένον* Ag. 627.

908. ἄδοβάται. This is a former emendation of Hermann for ἀγαβάται. He compares ἀδοφοῖται, Arist. frag. 198. Robertello has ἀδαβάται. For I and Γ confused compare *αἰνεοῖ* in the Med. for ἀγνεοῖ Suppl. 222. αἰὼν for ἀγών in Theb. 771. ἀργεῖ for αἰρεῖ in Ag. 125. As before in 552 seqq., this must be un-

derstood as the burden of the nation's complaint implied in *αἰάζει*, rather than as the remark of the chorus, as Hermann has pointed out. Weil objects to the reproach implied in *Ξέρξα κταμέναν*, and thinks both *Ξέρξα* and Ἰδου are interpolated. Compare Ag. 436—42.

910. φύστις. Schol. Med. ἐκφυσις, γονή. τοῦτο διὰ μέσον. It is clear therefore that he construed πολλοὶ φῶτες ἐξέφθινται. Another scholium is, ἡ πεφυρμένη καὶ ἐπὶ γῆς πεσοῦσα, whence Blomf. suspects that he found *φύσσις*. The word seems extremely doubtful, and it has therefore been marked with an obelus, though Hermann accepts it without a remark. The ingenious conjecture of Franz is adopted by Dindorf and Weil, πάνν ταρφύς τις μυριάς, i. e. *συχναὶ μυριάδες*. Cf. *ταρφύς ἀντέλλουσα θρῖξ*, Theb. 530. Oberdieck reads πάνν πάμφυρτος. Properly, *μυριάς* is a substantive, though *μυριάδας πόλεις* occurs in Eur. Rhes. 914.—On the plural ἐξέφθινται see sup. 574.

912. In the MSS. and edd. this verse is assigned to Xerxes, and the next to the chorus. Hermann truly observes that the entire speech is the address of the chorus on receiving the king, who after his arrival on the stage first utters the words δὲ ἐγὼν κ.τ.λ. So also Blomf., Dind., Weil, after Wellauer.



- αἰνῶς αἰνῶς ἐπὶ γόνυ κέκλιται. (930)  
 ΞΕ. ὁδ' ἐγὼν, οἰοῖ, αἰακτὸς στρ. α.  
 μέλεος γέννα γὰρ τε πατρώα 916  
 κακὸν ἄρ' ἐγενόμαν.  
 ΧΟ. πρόσφθογγόν σοι νόστου τοίαν (935)  
 κακοφάτιδα βοᾶν, κακομέλετον ἰὰν  
 Μαριανδυνοῦ θρηνητῆρος 920  
 πέμψω, πολύδακρυν ἱαχάν.  
 ΞΕ. ἱετ' αἰανῇ πάνδυρτον ἀντ. α. (940)  
 δύσθροον αὐδάν· δαίμων γὰρ ὁδ' αὖ  
 μετὰτροπος ἐπ' ἐμοί.  
 ΧΟ. ἦσω τοι κἀγὼ πάνδυρτον, 925  
 νεοπαθέα σέβων ἀλίτυπά τε βάρη, (945)

914. ἐπὶ γόνυ κέκλιται. This is a well-known metaphor from the wrestling school. See on Suppl. 85. Ag. 64, γόνατος κονίαισιν ἐρειδομένον. Herod. vi. 27, ἐς γόνυ τὴν πόλιν ἔβαλε. The Schol. took the syntax to be γάλας ἐπὶ γόνυ, for what reason it is not clear. But for the similar variation of the following anapaests in 917. 928, we should be tempted here to read γόνασιν κέκλιται. The substitution of  $\cup \cup \cup$  for - - in irregular anapaests is not very uncommon, e. g. Eur. Troad. 124. 136. Ion 889. Hec. 62.

918. The common reading τὰν has been altered to τοίαν, not only because the antistrophic verse (925) seems to demand the change of καὶ into κἀγὼ, in order to give anything like a reasonable sense; but because the meaning here is, 'Such (i. e. in accordance with the previous declaration of Xerxes) is the ill-boding strain I will send forth in addressing you on your return, namely, that of a Mariandynian mourner,' not the sounds of joy with which you ought to have been greeted. Both of these corrections are adopted by Oberdick. Cf. 608.

919. κακομέλετον. Not from μέλος, but μελετή, mala meditantem. On the Mariandynian mourners see Hesych. in Μαριανδυνῶν θρήνος. Müller, Dor. i. p. 367, and Blomfield's Glossary. Cf. Κισσίας νόμοις ἡλεμιστρίας Cho. 415. The Scholiast says that the Mariandynian flutes (αὐλοὶ) were peculiarly adapted for the

music of dirges. They were a people of Asia Minor west of Paphlagonia, who seem to have been famous for the worship of Adonis. Photius, Μαριανδυνὸν θρηνητὴν οὕτως Αἰσχύλος.

921. πέμψω. The MSS. give this word twice. Hermann retains both, and reads in 928, κλάγξω κλάγξω δ' ἀρίδακρυν ἱαχάν.

922. The MSS. have καὶ πανόδυρτον. Lachmann and Hermann omit καὶ, which seems to have come from 925. But there καὶ should be altered to κἀγὼ, 'I too, as well as you' (sup. 915). The whole of the concluding scene is *commatic*.

924. μετὰτροπος. Cf. Theb. 702, δαίμων λήματος αἶ τροπαία χρονία μεταλλακτὸς ἴσως ἂν ἔλθοι. Eur. Electr. 1147, μετὰτροποι πνέουσιν αἶραι δόμων. Ar. Pac. 945, σοβαρὰ θεόθεν κατέχει πολέμου μετὰτροπος αἶρα. The Schol. Med. explains ἡ τύχη μεταβέβληται. But Hermann adopts one of two interpretations given in the later Scholia, δαίμων, ἡ παροῦσα δυστυχία, "nam haec calamitas ad me redit, ut scilicet ad auctorem." Why should not αἶ be used as in 890, implying the converse of former prosperity?

926. The old reading, λαοπαθῇ τε σεβίζων ἀλίτυπα βάρη, suited neither sense nor metre. Schol. τὰ πάθη τῶν λαῶν σέβων. The sense requires νεοπαθῇ, 'recently endured.' So τεκούσα νεοπαθῆς, Eun. 489. The error arose from supposing the word was compounded of ναῦς, and so ναοπαθῇ and λαοπαθῇ were successively written.

πόλεως γέννας πενθητήρος  
κλάγξω δ' ἀρίδακρυν αὐτάν.

ΞΕ. Ἰάνων γὰρ ἀπηύρα, στρ. β'.

Ἰάνων ναύφρακτος Ἀρης ἑτεραλκῆς, 930 (950)

νυχίαν πλάκα κερσάμενος  
δυσδαίμονά τ' ἀκτάν.

ΧΟ. οἰοιοῖ βόα, καὶ πάντ' † ἐκπεύθου.

ποῦ δὲ φίλων ἄλλος ὄχλος; 935 (955)

ποῦ δέ σοι παραστάται,

οἶος ἦν Φαρανδάκης,

Σούσας, Πελάγων, Ψάμμιν, Δοτάμας,

ἦδ' Ἀγδαβάτας, Σουσιस्कάνης τ' (960)

Ἀγβάτανα λιπών; 940

928. Weil's conjecture, ἀρίδακρυν αὐτάν for αὐτόν ἀρίδακρυν, restores sense and metre at the cost of but small change. Translate, 'and I will utter the tearful cry of a mourner for the race of the city,' i.e. the people of the state.

929. Ἰάνων. This rare form, in which the *a* is short, is preserved in several MSS. instead of the vulg. Ἰώνων. Hesych. Ἰάννα' ἐν μὲν αἰχμαλωτίσι Σοφοκλέους ἀπέδοσαν Ἑλληνική· ἐπεὶ Ἰαννας (l. Ἰανας) τοὺς Ἑλλήνας λέγουσιν. See Soph. frag. 54. Hence the name of the nymph Ἰάνειρα in Hes. Theog. 356. Translate: 'for our naval force, giving the victory to the other side, has suffered from the Athenians.' By ἑτεραλκῆς he means that the Persians who had been sent to kill the Greeks (sup. 449), were themselves slain by the Greeks. Herod. ix. 103, ὡς εἶδον ἑτεραλκία γινόμενην τὴν μάχην. Od. xxii. 236, ἑτεραλκία νίκη. The Scholiasts, who with the MSS. assign these lines to the chorus, wrongly explain ἀπηύρα by ἀφείλετο τὴν σωτηρίαν. Blomfield well compares Hesiod, Opp. 238, πολλάκι καὶ ξύμπασα πόλις κακοῦ ἀνδρὸς ἀπηύρα. But he sadly mutilates this and the antistrophic verse, not perceiving that the metre of 930 is Ionic.

931. νυχίαν πλάκα κερσάμενος. Schol. Med. ἀποκείρας στυγνὴν πλάκα κατὰ (l. καὶ) δυσδαίμονα ἀκτὴν, τοῦτ' ἔστι κατὰ τὴν Σαλαμίνα. But Oberdick regards κατὰ as explaining the genuine reading δυσδαίμον' ἀν' ἀκτάν. The middle participle means, 'having had it stripped' (as Mars is said *θερίζειν βροτοὺς*, Suppl.

628). Schol. recent. νυχίαν πλάκα, τὴν Ψυττάλειαν. Weil reads κερσαμένους, 'the Ionian fleet, with victory now on their own side, has taken off those who ravaged shores that have proved fatal to themselves.' Hermann admits the conjecture of Pauw and Heath, νυχίαν πλάκα, by which he understands the narrow strait in which the battle was fought, comparing νυχία Προποντὶς in 870. This appears probable, for νυχία is an unusual term for 'deadly' or 'fatal,' though anything dismal is often called 'black' in Aeschylus. We have νύχιον ἔλα, of the Euxine, in Eur. Med. 211, where it seems to refer to sailing by night. And νύχιον and μύχιον are confused in Hes. Theog. 991. Opp. 523.

933. πάντ' ἐκπεύθου. In the MSS. this verse is assigned to Xerxes, which is contrary to the division of the antistrophe. Hermann takes ἐκπεύθου passively, 'be asked,' i.e. allow yourself to be questioned, 'about the whole affair;' and Dindorf approves this. Linwood gives a more natural sense in supposing the chorus exhorting its coryphaeus to ask for further information. But the text can hardly be right as it stands. Perhaps ἐκπύθουμαι, 'let me hear all.'

936. παραστάται. Schol. recent. συνασπισται.

938. The order of the proper names has been emended by Hermann, by transposing Ψάμμιν from the sixth to the fourth place.

940. Ἀγβάτανα. Hermann's reading τὰ Βάτανα seems very probable, the

- ΞΕ. ὀλοοὺς ἀπέλειπον ἀντ. β'.  
 Τυρίας ἐκ ναὸς ἔρροντας ἐπ' ἀκταῖς  
 Σαλαμινιάσι, στυφέλου  
 θείοντας ἐπ' ἀκτᾶς. (965)
- ΧΟ. οἰοί, ποῦ δέ σοι Φαρνούχος \* \* 945  
 Ἀριόμαρδός τ' ἀγαθός ;  
 ποῦ δὲ Σευάλλης ἀναξ,  
 ἦ Δίλαιοις εὐπάτωρ,  
 Μέμφις, Θάρυβις, καὶ Μασίστρας, (970)  
 Ἀρτεμβάρης τ' ἡδ' Ὑσταίχμας ; 950  
 τάδε σ' ἐπανερόμαν.
- ΞΕ. ἰὼ ἰὼ μοι, στρ. γ'.  
 τὰς ὠγυγίους κατιδόντες, \* τὰς  
 στυγνὰς Ἀθάνας, πάντες ἐνὶ πιτύλῳ, 955 (975)  
 ἐῆ, ἐῆ, τλάμονες ἀσπαίρουσι χέρσῳ.  
 ΧΟ. ἦ καὶ τὸν Περσῶν αὐτοῦ  
 τὸν σὸν πιστὸν πάντ' ὀφθαλμὸν 960 (980)

MSS. having τὰγβάτανα or τὰκβάτανα. The name may be recognized in Βατάνωχος inf. 962. The use of the article is defended by the frequent occurrence of τὰς Ἀθήνας, τὸ Ἄργος, ταῖς Θήβαις, &c., in Euripides; but it more probably came from the preceding τε. There is however some metrical licence allowed in proper names.

944. θείοντας. This word is used intransitively, or at least without a definite object, 'knocking against each other.' The passive ἐθείοντο occurs Theb. 949.

945. οἰοί, κ.τ.λ. Hermann reads οἰοισὶ βάα, ποῦ σοι Φαρναύχος, to correspond with the strophe. Perhaps πρόκειται has been lost from the end of the verse.

946. Αριόμαρδος. The Ἀ seems to be long; supra, 820, it was made short; and the respective epithets ἐσθλὸς and ἀγαθὸς appear to identify the name. The MSS. however have κἀριόμαρδος with some varieties. We might also correct κἀριόμαρδος δ' ἀγαθός. Cf. 263.

951. ἐπανερόμαν. Most MSS. give ἐπανέρομαι, but one has ἐπαναίρομην, another ἐπανερόμαι, whence Wellauer and Hermann have restored the true reading.

A further correction of τάδε into ταῦτα (words commonly interchanged) would better suit the strophe, 940.

954. Blomfield supplied τὰς at the end of the verse to suit the antistrophe (v. 969), where Hermann ventures to read ὑπορίνεις, in which he is followed by Weil.

956. ἀσπαίρουσι χέρσῳ. This is properly said of fish just taken out of the sea and landed from a net. Cf. Od. xii. 254, ἀσπαίροντα δ' ἔπειτα λαβὼν ἔρριψε θύραζε. Herod. ix. 120, ἡσπαιρον ὅκως περ ἰχθύες νεοάλωτοι. By ἐνὶ πιτύλῳ he means 'by one and the same movement,' or convulsive struggle.

959. Περσῶν. The MSS. have Περσῶν, — αὐτοῦ τὸν σὸν, i.e. καὶ τὸν σὸν αὐτοῦ, unless, according to the correction next suggested, αὐτοῦ is the adverb.

960. πιστὸν πάντα, ᾧ τὰ πάντα πεπίστευται. But the Schol. Med. has τὸν ὄντα ὀφθαλμὸν, by which he meant to show that τὸν belonged to ὄντα, not to σὸν. Probably we should read τὸν σὸν πιστόν τ' ὄντ' ὀφθαλμὸν, 'Did you leave there (αὐτοῦ ἔλιπες, v. 966) him who was the Eye of the Persians, and also your own?'



μυρία μυρία πεμπαστάν,  
Βατανώχον παῖδ' Ἀλπιστον

\* \* \* \* \*

τοῦ Σησάμα τοῦ Μεγαβάτα,  
Πάρθον τε μέγαν τ' Οἰβάρην

965

ἔλιπες ἔλιπες ; ὦ, ὦ δαῖων,

(985)

Πέρσαις ἀγανοῖς κακὰ πρόκακα λέγεις.

ΞΕ.

ἰγγά μοι δῆτ'

ἀντ. γ'.

ἀγαθὼν ἐτάρων ὑπομιμνήσκεις,

(990)

ἄλαστ', \* ἄλαστα στυγνὰ πρόκακα λέγων. 970

βοᾷ, βοᾷ μοι μελέων ἔντοσθεν ἤτορ.

ΧΟ.

καὶ μὴν ἄλλους γε ποθοῦμεν,

Μάρδων ἀνδρῶν μυριόνταρχον

975

Ἐάνθην, Ἀριόν τ' Ἀγχάρην,

(995)

Δίαξίν τ' ἠδ' Ἀρσάκην

ἱππιάνακτας,

Κιγδαγάταν καὶ Λυθίμναν,

Τόλμον τ' αἰχμᾶς ἀκόρεστον.

980

ἔταφον, ἔταφον οὐκ ἀμφὶ σκηναῖς

(1000)

961. μυρία πεμπαστάν. 'Counting by tens of thousands.' This is conformable with the account of Herodotus, vii. 60, ἐξηρίθμησαν δὲ τὸνδε τὸν τρόπον συναγαγόντες ἐς ἓνα χώρον μυριάδα ἀνθρώπων, καὶ συνάξαντες ταύτην ὡς μέλιστα εἶχον, περιέγραψαν ἔξωθεν κύκλον, κ.τ.λ. Schol. μετρητὴν στρατοπέδου, οἷον μυριάδα ἀριθμοῦντα τὰς ὅλας ἡγεμονίας. ἀριθμῆσαι κατὰ πεντάδα ἀνὰ μυρίους, ἔχοντα τοὺς ἀρχομένους. The last words suggest the purport of the lost verse at v. 963.

964. Σησάμα. See 324. Some copies give Σεισάμα. L. Dindorf ingeniously proposes Σισάμα, from Herod. v. 25.

966. ὦ, ὦ δαῖων. Hermann reads οἶ', ὦ δ' ἔδων, "prout, hei hei, ex illis colligo, quae strenuis Persis ingentia accidisse mala narras?"—πρόκακα, cf. Suppl. 843.

968. ἰγγα. Schol. Med. φίλαν. Schol. recent. ἡδονήν, χάριν. In Latin, suggeris mihi desiderium. Photius, ἰγγες' λεπτοὶ πόροι καὶ αἱ τέρψεις. Ar. Lysistr. 1110, τῇ σῇ ληφθέντες ἰγγι. See Theoc. ii. 17. Pind. Nem. iv. 56.

970. ἄλαστα. Hermann repeats the

word, which occurs only once in the MSS. In the next verse Blomf. and Dind. read μοι μελέων ἔντοσθεν for μελέων ἔνδοθεν. Hermann has δὴ for μοι.

974. καὶ μὴν ἄλλους. So Dind. for ἄλλο. 'Well, but there is another whom we miss.' It seems advisable to retain μυριόνταρχον, for which Dindorf and Weil give μυριοταγὼν, Blomf. and Hermann μυριάδαρχον, much to the detriment of the spondaic rhythm of these anapaests. See sup. 316. The measure of the word is — — —, as Πύθιος is a spondee in Eurip. Ion 285, τιμᾷ σ' ὁ Πύθιος ἀστραπαὶ τε Πύθιοι, and λογίων an iambus, ibid. 602, τῶν δ' αὖ λογίων τε χρωμένων τε τῇ πόλει. Virgil makes omnia a spondee, Aen. vi. 33. See on Prom. 698.

976. Ἀριόν τ'. So Ahrens for ἄρειόν τ'. The same error exists in the MSS. in Cho. 415. Hermann retains ἄρειόν τ', and alters Ἐάνθην into Ἐάνθιν, and this probable correction is adopted by Oberdick.

981. ἔταφον, ἔταφον. 'I am astounded (i. e. at their absence); they are not about your well-screened ear, following in at-

- τροχηλάτοισιν ὄπιθεν ἐπόμενοι—
- ΞΕ. βεβᾶσι γὰρ τοίπερ ἡγέται στρατοῦ. στρ. δ'.  
 ΧΟ. βεβᾶσιν, οἶ, νώννυμοι. 985
- ΞΕ. ἰῆ ἰῆ, ἰὼ ἰὼ.  
 ΧΟ. ἰὼ ἰὼ, δαίμονες \*δ'  
 ἔθεντ' ἄελπτον κακὸν (1005)
- διαπρέπον, οἶον δέδορκεν Ἄτα. 989
- ΞΕ. πεπλήγμεθ', †οἶαι δι' αἰῶνος τύχαι. ἀντ. δ'.  
 ΧΟ. πεπλήγμεθ', εὐδηλα γάρ—  
 ΞΕ. νέαι νέαι δύαι δύαι. (1010)  
 ΧΟ. Ἰαόνων ναυβατᾶν  
 κύρσαντες οὐκ εὐτυχῶς. 995

tendance behind it.' The aorist participle ταφῶν (from τέθηπα) is Homeric. So also Apoll. Rhod. ii. 206, οἱ δέ μιν ὡς εἶδοντο, περισταδὸν ἡγέρεθοντο, καὶ τάφον. Blomfield gives ἔταφεν, the supposed Aeolic form of ἐτάφησαν, with Valckenaer. So the Schol. M. thought, who explains it by ἀπέθανον. οὐκ ἐπὶ ὀχημάτων ὄντες, ἀλλὰ γυμνοὶ καθεστηκότες. By σκηνὴ τροχίλατος the ἀρμάμαξα is meant, which, as we know from Herod. vii. 41, was used by Xerxes on his expedition; ἐξήλασε μὲν δὴ οὕτω ἐκ Σαρδείων Ξέρξης μετεκβαίνεσκε δὲ, ὅπως μιν λόγος αἰρείοι, ἐκ τοῦ ἄρματος ἐς ἀρμάμαξαν. αὐτοῦ δὲ ὄπιθεν αἰχμοφόροι Περσέων οἱ ἄριστοι. The use of these comfortable ἀρμάμαξαι is ridiculed by Aristophanes, Ach. 69, καὶ δῆτ' ἐτρυχώμεσθα παρὰ Καῦστριον πεδίον ὁδοιπλανοῦντες ἐσκηνημένοι ἐφ' ἀρμαμαζῶν μαλθακῶς κατακείμενοι. In both passages the σκηνὴ alludes to the umbrella, which is well shown in the Assyrian sculptures (Layard's Nineveh, p. 334), as an appendage to the royal chariot, as it is to this day used in India. At ἐπόμενοι there appears to be an aposiopesis, or rather, the king interrupts by the hasty explanation βεβᾶσι γὰρ, κ.τ.λ. Weil reads ἐπομένους, *miror non pone sequi*.

983. ἡγέται. Thus I have ventured to edit from Photius, ἡγέτης· ἡγεμών. (Perhaps however ἡγήται, which would suit the metre better, is the correct form.) ἀγρέται Toup, for ἀγρόται, or ἀκρόται, from Hesych. ἀγρέταν· ἡγεμόνα, θεόν. Probably the true reading is ἀγέταν

or ἀγέταν. The Schol. recognizes both MSS. readings, but in deriving the former ἀπὸ τοῦ ἄγειν καὶ ἀγείρειν he would seem rather to explain ἀγρέται. Hermann, guided by the metre of 990, gives ἀκρόται, and so Oberdick. Cf. 444. This is supported by a gloss in the Med., εἰ δὲ ἀκρόται, οἱ ἄκροι. But the form is elsewhere unknown. Blomfield gives ἀρχέται, a plausible correction.

987. δαίμονες δ' ἔθεντ'. So Hermann for δαίμονες ἔθετ', for which he formerly proposed δαίμονες ἔθεσθ'. The antistrophic verse, about which no doubt can exist, makes the later conjecture more probable. Weil gives δαιμόνων θέντων κ.τ.λ. For the accidental omission of ν, cf. τοιάδε for τοιάνδε in Cho. 472.

989. διαπρέπον. Here, as in 565. 640, and many other places which Hermann has overlooked, διὰ was pronounced as a monosyllable. The meaning is, 'as conspicuous a calamity as Ate has ever witnessed.' Schol. οἶον κακὸν ἢ Ἄτη ἐφορᾷ. He seems to have taken this last clause as an exclamation.

990. οἶαι δι' αἰῶνος τύχαι. 'By such mischances as happen only at long intervals.' Perhaps, πεπλήγμεθ' οἶα—τύχα, 'with what a fate have we been smitten for ever!' and νέα—δύα below, as Weil edits. Cf. Eum. 533. The Med. has γρ. δαίμονος τύχαι, whence οἶαι δὲ δαίμονος τύχαι may be the true reading. This at once suits the metre better, and also takes up the words of the preceding strophe as Xerxes had done before at 968. 983, and does again at 997. 1007.

δυσπόλεμον δὴ γένος τὸ Περσᾶν.

ΞΕ. πῶς δ' οὐ; στρατὸν μὲν τοσοῦτον τάλας πέπληγ-  
μαι. στρ. έ. (1015)

ΧΟ. τί δ' οὐκ; ὄλωλεν μεγάλως τὰ Περσᾶν.

ΞΕ. ὀρᾶς τὸ λοιπὸν τόδε τὰς ἐμᾶς στολᾶς;

ΧΟ. ὀρῶ, ὀρῶ. 1000

ΞΕ. τόνδε τ' οἷστοδέγμονα— (1020)

ΧΟ. τί τόδε λέγεις σεσωσμένον;

ΞΕ. θησαυρὸν βελέεσσιν;

ΧΟ. βαιά γ', ὡς ἀπὸ πολλῶν.

ΞΕ. ἐσπανίσμεθ' ἄρωγῶν. 1005

ΧΟ. Ἰάων λαὸς οὐ φυγαίχμας. (1025)

ΞΕ. ἄγαν ἄρειος· κατεύιδον δὲ πῆμ' ἄελπτον. ἀντ. έ.

ΧΟ. τραπέντα ναύφρακτον ἐρεῖς ὄμιλον;

ΞΕ. πέπλον δ' ἐπέρρηξ' ἐπὶ συμφορᾷ κακοῦ.

ΧΟ. παπαῖ, παπαῖ. 1010

ΞΕ. καὶ πλέον ἢ παπαῖ μὲν οὖν. (1030)

ΧΟ. δίδυμα γάρ ἐστι καὶ τριπλᾶ—

ΞΕ. λυπρά· χάρματα δ' ἐχθροῖς.

ΧΟ. καὶ σθένος γ' ἐκολούσθη. (1035)

996. δυσπόλεμον. Schol. κακῶθεν πο-  
λέμῳ καὶ δυστυχῆσαν.

997. στρατὸν πέπληγμαi. He speaks  
of the army as a part of himself, and there-  
fore uses the accusative. Cf. *κᾶρα πεπληγ-  
μένος* Ar. Ach. 1218. We may however  
take the accusative as depending on the  
sense of *ἐκπάγλως στένω*, like *πάλλεσθαι*  
*ὑψιν* Suppl. 561, where see the note.  
Schol. *κόπτομαι*, *θρηνῶ* *ἰλέσας* *τοσοῦτον*  
*στρατὸν*. Hence for *τάλας* Oberdick  
and Heimsoeth ingeniously propose  
*φθίσας*.

998. *μεγάλως*. The Med. with all the  
old copies give *μεγάλα*. The Schol. sup-  
plies *κακὰ*, but suggests this punctuation,  
*τί δ' ; οὐκ ὄλωλεν μεγάλα τὰ Περσῶν*;  
But this could not mean, as he supposes,  
*τὰ μεγάλα Περσῶν*. Hermann and others  
give *μεγάλως*, which both sense and metre  
require.

999. *τὰς ἐμᾶς στολᾶς*, 'of my garment,'  
as the context shows. Schol. *τῆς ὅλης*  
*στρατιᾶς*, which Weil thinks is the true  
interpretation. Oberdick gives in the  
text, perhaps rightly, *τὰς ὅλας στολᾶς*.

And yet the mention of torn garments  
and an empty quiver seems better suited  
to the scene.

1001. *τόνδε* Porson and Butler for  
*τάνδε*.

1006. *Ἰάων*. So Hermann for *ἰαόνων*.  
He remarks that in this play the people  
are only called *Ἰαῶες* or *Ἰάονες*, not  
*Ἰαῶες*. As the *α* in *Ἰαῶες* is short (929),  
neither *Ἰάων* nor *Ἰάωνων* is an equally  
plausible conjecture.

1007. *ἄγαν ἄρειος*. Thus Wellauer  
for *ἀγανόρειος*, which Hermann, Ober-  
dick, and Weil retain without comment.  
We have *ἀγανόρεος* in Theb. 845, if we  
may trust a highly probable emendation.  
Dindorf also here abides by the vulgate.  
Wellauer's correction is however very  
slight, and seems in itself likely to be  
right.

1009. *ἐπέρρηξα*. Schol. *τοῦτο καὶ ὁ*  
*ἄγγελος προεῖπεν*. He refers to v. 470.

1011. *καὶ πλέον ἢ παπαῖ μὲν οὖν*. 'Aye,  
and more than alas!' Schol. *ὑπερβαίνει*  
*θρήνον*. Hermann has here made a bad  
alteration, *καὶ πλέον, πλέον μὲν οὖν*.



- ΞΕ. γυμνός εἰμι προπομπῶν. 1015  
 ΧΟ. φίλων ἄταισι ποντῖαισιν.  
 ΞΕ. δαίαινε, δαίαινε πῆμα, πρὸς δόμονυς δ' ἴθι. στρ. στί.  
 ΧΟ. αἰαῖ, αἰαῖ, δῦα, δῦα.  
 ΞΕ. βόα νυν ἀντίδουπά μοι. (1040)  
 ΧΟ. δόσιν κακὰν κακῶν κακοῖς. 1020  
 ΞΕ. ἴνυζε μέλος ὁμοῦ τιθεῖς.  
 ΧΟ. ὁτοτοτοτοῖ.  
 βαρεῖά γ' ἄδε συμφορά.  
 οἷ, μάλα καὶ τόδ' ἄλγῳ. (1045)  
 ΞΕ. ἔρεσσ' ἔρεσσε, καὶ στέναζ' ἐμὴν χάριν. ἀντ. στί.  
 ΧΟ. διαίνομαι γοεδνὸς ὦν. 1026  
 ΞΕ. βόα νυν ἀντίδουπά μοι.  
 ΧΟ. μέλειν πάρεστι, δέσποτα.  
 ΞΕ. ἐπορθίαζέ νυν γόοις. (1050)  
 ΧΟ. ὁτοτοτοτοῖ. 1030  
 μέλαινα δ' αὖ μεμίζεται  
 καὶ στονόεσσα πλαγὰ.  
 ΞΕ. καὶ στέρν' ἄρασσε καὶ βόα τὸ Μῦσιον. στρ. ζ'.

1017. δαίαινε πῆμα. Schol. δάκρυε τὸ ἀτύχημα. The second δαίαινε is pronounced as a dissyllable, on the principle of διαπρεπον in 989.—πρὸς δόμονυς ἴθι is the signal for the procession of mourners to move forward, in the same manner as at the conclusion of the Seven against Thebes. The line which follows, and v. 1026, should perhaps be transposed, as Butler perceived; the eye of the transcriber having been confused by βόα νυν κ.τ.λ., immediately following in both strophe and antistrophe. Cf. 1045—6.

1020. δόσιν κακὰν κ.τ.λ. 'An evil dispensation of evil upon evil.' The accusative depends on στένα implied in the preceding. Cf. Ajac. 866, πόνος πόνῳ πόνον φέρει. Schol. διδοῦ τοῖς κακοῖς τὴν κακὴν δόσιν, ὃ ἔστι τὰ δάκρυα. Hence Weil infers that the old reading was κακὰν κακῶν διδοὺς δόσιν, miserum munus pro misero munere reddens.—μέλος ὁμοῦ τιθεῖς, i. e. singing in time and harmony.

1025. ἔρεσσε. Schol. τύπτε σεαυτὸν εἰς ἐμὴν χάριν. Cf. Theb. 850, ἔρεσσετ' ἀμφὶ κρατὶ πόμπιμον χερσὶν πίτυλον.

1026. Hesych. διαίνεται· βρέχεται, δακρύει. See sup. 261.

1031. αἶ. In the Med. the ὦ is written by a later hand over an erasion, and in the next verse μοι for καὶ, which was first given in Stephen's edition. Hence Hermann restores μάραγμα δ' ἀμμεμίζεται | οἷμοι, στονόεσσα πλαγὰ, and reads οἷμοι for οἷ in the strophe (1024). The objection to μέλαινα seems to have some weight, that the sentence is too incomplete with the change of persons which the nature of the dialogue seems to require. There are, however, similar instances of interrupted dialogue in Eur. Suppl. 1140. 1153 (and indeed supra v. 1001, with the interposition of a verse). For the use of μάραγμα he compares Cho. 367, ἀλλὰ διπλῆς γὰρ τῆςδε μαράγνης δοῦπος ἰκνεῖται. The Schol. however explains μέλαινα by πενθήρης.

1033. καὶ βόα. Hermann has restored this reading from Eustathius on Dionys. Perieg. 791, καὶ Αἰσχύλος φησὶ, βόα τὸ Μῦσιον, ἥγονι θρήνει. See also Hesych. in ἐπιβόα τὸ Μῦσιον. The MSS. give κάπιβόα, whence Dindorf edits κάπιβῶ.

- ΧΟ. ἄνι', ἄνια. (1055)  
 ΞΕ. καί μοι γενείου πέρθε λευκήρη τρίχα. 1035  
 ΧΟ. ἄπριγδ' ἄπριγδα, μάλα γοεδνά.  
 ΞΕ. αὐτεῖ δ' ὀξύ.  
 ΧΟ. καὶ τάδ' ἔρξω.  
 ΞΕ. πέπλον δ' ἔρεικε κολπίαν ἀκμῇ χερῶν. ἀντ. ζ'. (1060)  
 ΧΟ. ἄνι', ἄνια. 1040  
 ΞΕ. καὶ ψάλλ' ἔθειραν καὶ κατοίκτισαι στρατόν.  
 ΧΟ. ἄπριγδ' ἄπριγδα, μάλα γοεδνά.  
 ΞΕ. διαίνου δ' ἄσσε.  
 ΧΟ. τέγγομαί τοι. (1065)  
 ΞΕ. βόα νυν ἀντίδουπά μοι. ἐπώδός.  
 ΧΟ. οἰοί, οἰοί. 1046  
 ΞΕ. αἰακτὸς ἐς δόμους κίε.  
 ΧΟ. ἰὼ, ἰὼ, Περσὶς αἶα δυσβαῦκτός.  
 ΞΕ. ἰὼα δὴ κατ' ἄστυ. (1070)

Schol. οἱ γὰρ Μυσοὶ καὶ οἱ Φρύγες εἰσι μάλιστα θρηνητικοί. See Müller, Dor. i. p. 367.

1036. μάλα γοεδνά. Supply βοῶν from v. 1033, or κατοικτίζων from v. 1041. Cf. Suppl. 69, γοεδνά δ' ἀνθεμίζομαι.

1041. κατοικτίσαι Dindorf, with the Med. and other copies. Hermann gives κατοικτίζει with Robortello and some MSS. On the one hand, the spondee here better suits the strophic verse; on the other, the middle is more usual, has greater MSS. authority, and accords with the general principle of making choral senarii consist as nearly as possible of pure iambic feet.

1042. ἄπριγδ' ἄπριγδα, i. e. ψάλλω. Cf. Cho. 417.

1047. ἐς δόμους κίε. Here the procession is directed to enter the palace, i. e. the central doorway on the proscenium. See sup. 1017.

1048. δυσβαῦκτός. So Hermann and Blomfield after Porson for the vulg. δύσβατος. Cf. v. 576. In three Paris MSS. δύσβακτος is found, and in one of them δυσβάκτος as a various reading, with the gloss δυσθρήνητος. See sup. on v. 13.

1049. ἰὼα. So the Med. both here and in the next verse, for the vulg. ἰὼ. The

concluding verses of the play Hermann has not only corrected, but actually rewritten at about twice the present length. It is probable that there were originally one or more strophae and antistrophae, and that the epodus here (as in so many instances) is only a convenient way of disposing of corrupt verses. Still it is evident that no confidence can be placed in such extensive alterations, however plausible and ingenious they may be.—To many students the end of this play, like that of the *Seven against Thebes*, will appear devoid of interest. To the modern reader it can hardly be otherwise; but then the dialogue which we have was in fact secondary to the spectacle which we have not. It was through the eyes rather than the ears that the effect of these scenes was produced on the audience. Exclamations which seem feeble and monotonous to us, doubtless derived a thrilling significance from the tone and gestures with which they were uttered. Nothing in the slightest degree resembling the Greek *Commos* is known on the modern stage. Plat. Resp. x. p. 601, B, γυμνωθέντα γε τῶν τῆς μουσικῆς χρωμάτων τὰ τῶν ποιητῶν, αὐτὰ ἐφ' αὐτῶν λεγόμενα, οἷμαί σε εἰδέναι οἷα φαίνεται τεθέασαι γάρ που.

- ΧΟ. ἰωὰ δῆτα, ναὶ, ναί. 1050  
 ΞΕ. γοᾶσθ' ἀβροβάται.  
 ΧΟ. ἰὼ, ἰὼ Περσὶς αἶα δυσβαῦκτός.  
 ΞΕ. ἰή, ἰή, τρισκάλμοις βάρισιν ὀλόμενοι. (1075)  
 ΧΟ. πέμψω τοί σε δυσθρόοις γόοις.

1050. ἰωὰ δῆτ' ἀν' αἶαν Weil, an ingenious and probable conjecture, adopted by Oberdick.

1051. ἀβροβάται. If the reading be right (which Hermann denies, but which is defended by ἀβρόγοοι v. 543, ἀβροπενθεῖς, the reading of the Schol. in v. 135), this must mean 'gently stepping,' i. e. in solemn procession. The phrase

ἄβρον or ἀβρὰ βαίνειν is not uncommon; see Eur. Med. 1164. Hel. 1528. Iph. A. 614.

1052. Weil supposes the reply of the chorus to be lost, and reads thus: ΞΕ. ἰὼ Περσὶς αἶα. ΧΟ. ἰὼ δυσβαῦκτός. ΞΕ. ἰή, ἰή, τρισκάλμοισι βάρισιν φθιτοί. ΧΟ. ἰή ἰή, πέμψω τοί σε δυσθρόοις γόοις.



**ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.**

THE END OF THE WORLD

## ΤΠΟΘΕΣΙΣ

### ΤΩΝ ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

Οιδίπους, μαθὼν ὡς ἀθέσμως συνῆν τῇ μητρὶ, ἐτύφλωσεν ἑαυτόν· οἱ δὲ παῖδες αὐτοῦ Ἑτεοκλῆς καὶ Πολυνείκης, θέλοντες λήθῃ παραπέμψαι τὸ τοιοῦτον μίasma, ἐγκατακλείουσιν οἰκίσκῳ αὐτόν. ὁ δὲ, τοῦτο μὴ φέρων, ἀρᾶται αὐτοῖς διὰ σιδήρου τὴν βασιλείαν λαχεῖν. οἱ δὲ εἰς φόβον πεπτωκότες ἐνταῦθα, μὴ τὰς ἀρὰς τελέσωσιν οἱ θεοί, ἔγνωσαν δεῖν ἔχεσθαι τὴν βασιλείαν παρὰ μέρος, ἑκάτερος ἐνιαυτὸν ἄρχων. πρῶτον οὖν Ἑτεοκλῆς ἦρξεν, ἅτε καὶ πρεσβύτερος ὢν Πολυνείκους, εἰ καὶ Σοφοκλῆς νεώτερον λέγει· Πολυνείκης δὲ ὑπεχώρησε. τελεσθέντος δὲ τοῦ συγκειμένου ἐνιαυτοῦ, ἐπειδὴ Πολυνείκης ἐλθὼν ἀπῆγει τὸ σκῆπτρον, οὐ μόνον οὐκ ἔλαβεν, ἀλλὰ καὶ ἀπεπέμφθη κενὸς παρ' Ἑτεοκλέους, οὐ βουλομένου ἐκστῆναι τῆς ἀρχῆς, ἀλλ' ἐγκρατῶς ἐχομένου ταύτης. ὅθεν καὶ Πολυνείκης ἐκείθεν ἀπάρας εἰς Ἄργος ἔρχεται, καὶ τὴν Ἀδράστου θυγατέρα γήμας πείθει τοῦτον συνάρασθαι οἱ πρὸς τὴν τῆς ἀρχῆς ἀνάληψιν· καὶ λαβὼν παρ' αὐτοῦ συχνὴν στρατιὰν ἀφικνεῖται κατὰ Θηβαίων. ἦρχον δὲ τῆς τοιαύτης ἀρχῆς μετὰ Πολυνείκους ἑπτὰ στρατηγοί, ἕβδομος γὰρ οὗτος ἦν, ὡς ἂν πρὸς τὰς ἑπτὰ πύλας τῶν Θηβῶν ἕκαστος ἐπαγάγοι λόχον πολιορκοῦντα. οἱ μὲν οὖν ἄλλοι στρατηγοὶ ὑπὸ Θηβαίων ἀνηρέθησαν ἐν τῷ πολέμῳ· Πολυνείκης δὲ καὶ Ἑτεοκλῆς μονομαχίσαντες πρὸς ἀλλήλους, ἀναιροῦσιν ἀλλήλους. σημείωσαι δὲ ὡς Εὐριπίδης μὲν ἓνα τῶν ἐπτὰ τὸν Ἀδραστον λέγει· Αἰσχύλος δὲ ἕτερον τῶν ἐπτὰ, Ἑτεόκλον, ἀντὶ Ἀδράστου προσθεῖς.

(From the Medicean MS.)

Ἡ μὲν σκηνὴ τοῦ δράματος ἐν Θήβαις ὑπόκειται· ὁ δὲ χορὸς ἐκ Θηβαίων ἐστὶ παρθένων, ἡ δὲ ὑπόθεσις, στρατιὰ Ἀργείων πολιορκοῦσα Θηβαίους



τοὺς καὶ νικήσαντας, καὶ θάνατος Ἐτεοκλέους καὶ Πολυνείκους. ἐδιδάχθη ἐπὶ Θεαγενίδου<sup>1</sup> ὀλυμπιάδι οἴῃ. ἐνίκα Λαίῳ, Οἰδίποδι, Ἑπτὰ ἐπὶ Θήβας, Σφιγγὶ σατυρικῇ. δεύτερος Ἀριστίας Περσεῖ, Ταντάλῳ, Παλαισταῖς σατυρικοῖς, τοῖς Πρατίνου πατρός. τρίτος Πολυφράδμων<sup>2</sup> Λυκούργειά τετραλογία.

<sup>1</sup> MS. Θεαγένους. Θεαγενίδου Franz.

<sup>2</sup> The father of Phrynichus, the author of the *Phoenissae*, as well as the son, who is here meant, bore the name of Polyphradmon. (See introductory note to *Persae*.)

## THE SEVEN AGAINST THEBES.

THE date of this play is fixed by the extract from the didascalie in the Medicean MS., given in the preceding Argument. This was B.C. 467, or Ol. 78. 1, five years after the *Persians*. Aristophanes (Ran. 1021) calls it δράμα Ἀρεως μεττόν, and seems to place it chronologically before the *Persians*, as Dindorf also arranges it. Euripides, treating of the same subject in the *Phoenissae*, makes distinct allusions to the play, as in his *Electra* to the *Choephoroe*, — in both cases not without something like the acrimony of a rival poet. The *Antigone* of Sophocles and the *Suppliant Women* of Euripides take up the subject in immediate continuation, and the *Epigoni* of our poet probably formed a sequel to the eventful history. Of all the plays of Aeschylus the *Seven against Thebes* seems to have been the most celebrated, as well as the most popular in the schools of the later grammarians; and from none are so many passages quoted by the post-Attic writers. From this cause, perhaps, it has come down to us with many corruptions, and probably also mutilations and additions;<sup>1</sup> for this play, like the *Persians*, was likely from its very nature to have been reacted and to some extent remodelled. See Athen. i. p. 22. For the same reason, the number of existing MSS. of this play, including the *Prometheus* and the *Persians*, is much larger than of the other four; nor is there the same ground for referring them all to the Medicean as the archetypus. Considered as a tragic composition, the *Seven against Thebes* is rather remarkable for its grandiloquent diction than for high poetical merit. It does not, like the *Prometheus* or the *Agamemnon*, exhibit that deep study of character which has immortalized the name of Aeschylus. The

<sup>1</sup> Fritzsche on Ar. Ran. 1022, speaks of the present play as “hodie sui dissimilis ac vehementer corrupta.”

treatment of the subject is rather epic than tragic, and the tone of the poem rousing and chivalrous rather than pathetic; or at least, pathos seems the accident, not the leading characteristic, of the adventure in the mind of the poet. The action of the drama turns principally on the fact, that Oedipus had cursed his sons, and so they are driven as it were by a fatal necessity, a desperate and reckless determination, which they cannot themselves account for or control, to seek each other's death. This was the favourite theme of the poet, and suited to his somewhat gloomy theological reasoning, that crime and misery were perpetuated in families through many generations in direct descent from some *πρώταρχος ἄρην*, or infatuated compliance with temptation to sin. The story of this curse had been developed in the preceding play of the *Oedipus*, as K. O. Müller had rightly conjectured,<sup>2</sup> before it was known from the didascalie referred to above, that this play formed one of the tetralogy.

The tetralogy comprised the *Laius*, *Oedipus*, *Septem*, and the satyric *Sphinx*. The subject of all was contained in the *Oedipodea*, *Thebais*, and *Epigoni* of the Epic Cycle. The plays were so composed as to form a connected story, and in the present play there are many allusions to the curse of Oedipus, the disobedience of Laius to the oracle of Apollo, the ill-treatment of their aged father by his sons, the dream that they should divide the property by the sword, &c. It has been thought that the last scene in the play, which bears so strong a resemblance to the *Antigone* of Sophocles, may have been added by a later hand in consequence of the popularity of that drama.

From the ancient epics, which in the time of Aeschylus were doubtless attributed to Homer, the numerous plays which still exist (*Oedipus*, *Electra*, *Antigone*, *Phoenissae*, *Suppliants* of Euripides), or of which the titles only and some fragments have been preserved, were derived. A part of that epic, the '*Epigoni*,' is expressly mentioned by Herodotus (iv. 32) as in his time referred to Homer as the author.

Politically, this play was intended to advocate the cause of Aristides against that of the more ambitious and less disinterested

<sup>2</sup> Hist. Gr. Lit. p. 325. Weil has discussed the subject in his preface to this play (1862); but there is very little to found any argument upon, beyond plausible conjecture.



Themistocles; in which respect it carries out the design of the *Persians*.

The scene is laid at Thebes, and the chorus consists of Theban maidens, who act as mourners to the suicide brothers, and enlist the sympathy of the reader in the beginning of the play by continually deprecating the miseries of slavery in the event of the city being captured. Eteocles enters alone, and addresses a body of Thebans (either in the orchestra or as mutes on the stage), who represent the citizens. They perhaps form the secondary chorus according to K. O. Müller's theory. There seem to be but two actors in the piece.<sup>3</sup>

<sup>3</sup> Hermann indeed, Praef. ad Eur. Phoen. p. ix, contends that there were *three*. But there is no proof of the presence of Ismene in the concluding dialogue with the herald.

*ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.*

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ΕΤΕΟΚΛΗΣ.

ΑΓΓΕΛΟΣ ΚΑΤΑΣΚΟΠΟΣ.

ΧΟΡΟΣ ΠΑΡΘΕΝΩΝ.

ΙΣΜΗΝΗ.

ΑΝΤΙΓΟΝΗ.

ΚΗΡΥΞ.

## ΕΠΤΑ ΕΠΙ ΘΗΒΑΣ.

### ΕΤΕΟΚΛΗΣ.

Κάδμου πολῖται, χρὴ λέγειν τὰ καίρια  
 ὅστις φυλάσσει πρᾶγος ἐν πρύμνῃ πόλεως  
 οἶακα νωμῶν βλέφαρα μὴ κοιμῶν ὕπνῳ.  
 εἰ μὲν γὰρ εὖ πράξαιμεν, αἰτία θεοῦ  
 εἰ δ' αὖθ', ὃ μὴ γένοιτο, συμφορὰ τύχοι, 5  
 Ἐτεοκλῆς ἂν εἰς πολὺς κατὰ πτόλιν  
 ὑμνοῖθ' ὑπ' ἀστῶν φροιμίους πολυρρόθοις

1. *χρὴ* (τὸν στρατηγὸν) ὅστις, i. e. *χρὴ* τὸν φυλάσσοντα, κ.τ.λ., λέγειν τὰ καίρια, 'to speak to the point,' 'to be wary in his words,' and to be careful what orders he issues. Schol. τὰ ἀναγκαῖα, but see Cho. 573, inf. 615, and on Prom. 515.—*πρᾶγος*, collectively for τὰ πράγματα. The metaphor of 'guiding the helm of the state' is sufficiently common. Cf. Pers. 763. Homer has *νηὸς γλαφυρῆς οἴηια νωμᾶς*, Od. v. 271. xii. 218. Cf. Ag. 775. Prom. 153, *νέοι οἰακονόμοι κρατοῦσ' Ὀλύμπου*. But there is also an allusion to the seat of honour being placed high in the stern; see Od. ii. 417;—*νηὶ δ' ἐνὶ πρύμνῃ κατ' ἄρ' ἔξετο*, ἄγχι δ' ἄρ' αὐτῆς ἔξετο *Τηλέμαχος*.—*μὴ κοιμῶν* is to be closely taken with *νωμῶν*, for which reason it seems better to omit the comma usually placed after the latter word, 'managing the helm without closing his eyes.' The *μὴ* depends on the indefinite ὅστις.

4. *αἰτία θεοῦ*. 'The cause of it would be attributed to Providence,' i. e. the gods get all the credit of it. This is said with something of irony, if not of bitterness, as the popular doctrine disparaging to the general, who is really responsible for the result. Cf. Tac. Ann. xiv. 38,

'Simul in urbem mandabat, nullum praelio finem expectarent nisi succederetur Suetonio, ejus adversa pravitati ipsius, prospera ad fortunam referebat.' Ib. Agric. 27, 'iniquissima haec bellorum conditio est; prospera omnes sibi vindicant, adversa uni imputantur.' Nepos, Vit. Alcib. viii. 'Si quid secundi evenisset, nullam in ea re suam partem fore; contra ea, si quid adversi accidisset, se unum ejus delicti futurum reum.'

5. *εἰ δ' αὖθ'*, κ.τ.λ. 'Whereas if, on the other hand, harm should befall us (which heaven forbid!); Eteocles alone would be universally decried,' &c. The antithesis *εἰς πολλὺς* may be compared with the idiom *εἰς ἀνὴρ πλείστον πόνον παρασχών*, Pers. 329.

7. *πολυρρόθοις*. Schol. *λοιδοροῖς*. τὸ ὑμνεῖσθαι μέσον. Photius, ὑμνεῖν, ὀδύρεσθαι· μέμφεσθαι, λοιδορεῖν, κατ' εὐφημισμὸν. Eur. Med. 420, *Μοῦσαι δὲ παλαιγενέων λήξουσ' αἰδῶν τὰν ἐμὰν ὑμνεῦσαι ἀπιστοσύναν*. Where the Schol. remarks *ἐπὶ κακοῦ τὸ ὑμνεῦσαι*. Hor. Sat. ii. 1, 46, 'Flebit et insignis tota cantabitur urbe.' By *πολυρρόθοις* a notion of popular murmur and dissatisfaction is conveyed, as Antig. 259, *λόγοι δ' ἐν ἀλλήλοισιν ἐρρόθουν κακοί*. Ibid. 290, *ἐρρόθουν ἐμοί*. Androm.



οἰμῶγμασὶν θ', ὦν Ζεὺς Ἀλεξητήριος  
ἐπώνυμος γένοιτο Καδμείων πόλει.  
ὕμᾱς δὲ χρή νῦν, καὶ τὸν ἐλλείποντ' ἔτι 10  
ἥβης ἀκμαίας, καὶ τὸν ἐξηβον χρόνω  
βλαστημὸν ἀλδαίνοντα σώματος πολὺν,  
† ὦραν τ' ἔχονθ' ἕκαστον, ὥστε συμπρεπές,

1096, ἐχάριε βόθιον ἐν πόλει κακόν. Trach. 263, ξένον παλαιὸν ὄντα πολλὰ μὲν λόγοις ἐπερόρησε. In φροιμίσις and ὕμνοισι there is a clear allusion to the ballad-singers who exercised such influence for good or evil over the minds of the vulgar in Greek cities.

8. ὦν Ζεὺς, κ.τ.λ. 'Of which may Zeus the Averter prove what his name imports to the city of the Thebans,' i.e. the averter in reality. Schol. Α. συμφώνως ἑαυτῷ τιμῶτο. He construed, 'may Zeus as the averter of this be held in the honour which his name bears.' The genitive ὦν rightly depends on either ἀλεξητήριος or ἐπώνυμος, for ἐπώνυμος οἰμωγμάτων would mean 'named from (averting) lamentations.' But this latter construction is in fact lost sight of, the sense being ὦν Ζεὺς Ἀλεξητήριος γένοιτο ἀληθῶς ἀλεξητήριος. The Schol. Med. states that Ζεὺς Ἀλεξητήριος was worshipped at Thebes, and this is fairly to be inferred from the context. He records the same of the cultus of Ares, on v. 101, and of Poseidon, on v. 122.

10. καὶ τὸν ἐλλείποντ' ἔτι. 'Both him who is as yet short of the prime of life, and him who is past it but still keeps up a vigorous growth of body (i. e. not yet decrepit, but ὠμογέρων), and also each one that possesses the military age, as is befitting (i. e. to him in an especial manner),' &c. Three ages are here described and well defined; the military ἡλικία, or ὥρα, which is peculiarly apt for the defence of the city; those who are too young, and those who are too old to be enlisted. These two last comprehend all those commonly called οἱ ἀχρεῖοι or οἱ ἀναγκαῖοι, who in the event of a siege or the absence abroad of an army are bound to aid in the defence, the infirm and decrepit alone excepted. Cf. Il. viii. 518, παῖδες πρωθήβηαι πολιορκήταφοι τε γέροντες. With ἐξηβος compare ἐξωρος, Soph. El. 618. Ar. Polit. iii. 1, παῖδας τοὺς μήπω δι' ἡλικίαν ἐγγεγραμμένους καὶ τοὺς γέροντας τοὺς ἀφειμένους.

12. Hermann raises two difficulties with regard to the reading; first, that βλαστημὸν (MSS. βλάστημον or βλάστιμον) is not a substantive, but an adjective in Suppl. 312, τίν' οὖν ἔτ' ἄλλον τῇσδε βλάστημον λέγεις; and secondly, that ὥστε συμπρεπές should have been ὡς τὸ συμπρεπές, and that the MSS. reading ὥστι or ὡς τις does not justify Stanley's correction ὥστε, which is commonly received. He therefore corrects βλαστημὸν, on the analogy of ὄρχησμός, πατισμός, &c., and in v. 13 reads ὡς τις ἐμπρεπής. On the former point we have nothing certain to argue upon, since βλάστημον may be either adjective or substantive in the passage of the Supplices. The Schol. gives τὸν αὔξοντα τὴν βλάστησιν τοῦ Διὸς (i. σώματος). For the latter it may be replied that ὡς συμπρεπές (ἔστι) is perfectly good Greek; that ὥστε for ὡς follows the same epic usage as ὥστε for ὅς (which occurs below, v. 127, καὶ Κύπρις αἶτε γένους προμάτωρ), and is defended by ὥστε ναὺς κενὸς οἰαοστροφός in 62; and finally that ἐμπρεπής is 'conspicuous,' Suppl. 107, but συμπρεπής is 'fit,' ibid. 452. The reading in the text is confirmed by the Schol. Med., ἕκαστον πρὸς τὴν ἡλικίαν βοηθεῖν τῇ πόλει ὡς πρέπον. The true reading of this verse however cannot be certainly determined, as the writing of MS. Med. has been tampered with. Weil edits ὦραν ἔχον ἕκαστος ὡς τις ἐμπρεπής, 'as each one is distinguished by age.' It is very probable that the original stood thus, ὦραν τ' ἔχονθ' ἕκαστον, ὡς τις ἐμπρεπής, βλαστημὸν ἀλδαίνοντα σώματος πολὺν. Schol. M. καθὼς ἕκαστος δύναται βοηθεῖν. Madvig, Adv. Crit. i. p. 194, construes ὁ ἐξηβον χρόνω βλαστημὸν ἀλδαίνων, qui iuventute exutum incrementum corporis multum auxit; and placing a comma after ἔχονθ', he makes ἕκαστον the subject to ἀρήγειν. W. Dindorf, in a long note on this passage (Praef. p. li—lii), contends that v. 13 is spurious, and accordingly in his text he encloses it in brackets, reading ᾧ ἔστι συμπρεπές.

πόλει τ' ἀρήγειν καὶ θεῶν ἐγχωρίων  
 βωμοῖσι, τιμὰς μὴ ἔξαιρεφθῆναί ποτε, | 15  
 τέκνοις τε, Γῇ τε μητρὶ, φιλάτῃ τροφῇ.  
 ἥ γὰρ νέους ἔρποντας εὐμενεὶ πέδῳ  
 ἅπαντα πανδοκοῦσα παιδείας ὄτλον  
 ἐθρέψατ' οἰκιστῆρας ἀσπιδηφόρους  
 πιστοὺς, ὅπως γένοισθε πρὸς χρέος τόδε. 20  
 καὶ νῦν μὲν ἐς τόδ' ἡμᾶρ εὖ ῥέπει θεός·  
 χρόνον γὰρ ἤδη τόνδε πυργηρουμένους  
 καλῶς τὰ πλείω πόλεμος ἐκ θεῶν κυρεῖ·  
 νῦν δ', ὡς ὁ μάντις φησὶν, οἰωνῶν βοτῆρ,  
 ἐν ὧσιν νομῶν καὶ φρεσὶν πυρὸς δίχρα 25

15. τιμὰς. In close connexion with θεῶν and βωμοῖς, and illustrated by 77 and 167 infra, it is clear that *τιμαὶ* here means 'sacrifices.' Cf. Troad. 26, ἐρημία γὰρ πόλιν ὅταν λάβῃ κακῆς, νοσεῖ τὰ τῶν θεῶν, οὐδὲ τιμᾶσθαι θέλει.

16. φιλάτῃ τροφῇ. Compare πέδον φίλανδρον inf. 893. She was worshipped at Athens as Γῇ κουροτρόφος. See Suidas in v. Ar. Thesm. 300, εὐχεσθε τῇ Κουροτρόφῃ Γῇ. Homer calls Ithaca *τρηχεῖ* ἄλλ' ἀγαθὴ κουροτρόφος, Od. ix. 27, and Euripides has Ἑλλάς κουροτρόφος, Troad. 566. Plato de Rep. iii. p. 414 fin. ὡς ἡ γῇ αὐτοὺς μήτηρ οὕσα ἀνῆκε, καὶ νῦν δεῖ ὡς περὶ μητρὸς καὶ τροφῆς τῆς χάρας ἐν ἧ εἰσὶ βουλευέσθαι τε καὶ ἀμύνειν αὐτοὺς, ἐάν τις ἐπ' αὐτὴν ἦρ.

17. On ἦ for αὕτη see Eum. 7.—ἔρποντας, Schol. κυρίως ἐπὶ παῖδων. It is said that the meaning 'to crawl' is later than tragedy; and it is sufficient to understand βαίνοντας.—*πανδοκοῦσα*, Schol. recent. πάντα πόνον τῆς παιδικῆς ἡλικίας ὑποδεχομένη. This is a strange use of a verb which is properly intransitive; and Weil marks a *lacuna* after it. Photius: ὅτλος, ὁ πόνος καὶ ὁ μῆχος. καὶ ὅτλειν τὸ μοχθεῖν.

19. οἰκιστῆρας. Hermann edits οἰκητῆρας from two or three MSS., a form which occurs Oed. Col. 627. The later Schol. explains οἰκητορας. The construction is rather remarkable for ἐθρέψατο ὅπως γένοισθε πιστοὶ οἰκιστῆρες. The Schol. Med. supplies the ellipse thus; ὅπως γένοισθε πρὸς κίνδυνον ὑπὲρ αὐτῆς πρόθυμοι. Weil and Dindorf alter the verse. Compare Lucret. ii. 641, 'Aut

quia significant Divam praedicere ut armis Ac virtute velint patriam defendere terram, Praesidioque velint (qu. simul?) decorique parentibus esse.' Also Eur. Heracl. 826.

21. καὶ νῦν, 'and accordingly now—.' This refers to v. 9, ἐπάννυμος γένοιτο κ.τ.λ., 'May Zeus avert harm, as hitherto he has helped us.' For καὶ νῦν see Agam. 8. 581. 652. 1246. Eum. 384.—He proceeds to reason thus: 'So far indeed all has gone well; but we must be on our guard to repel an attack which is contemplated, and which, if successful, will bring reproaches on the head of your leader for not sufficiently providing against it.' Cf. 36—8.—εὖ ῥέπει, the scale of war so far has turned in our favour. The Homeric image of the *τάλαντον* is alluded to in Suppl. 802. Ag. 427.

22. πυργηρουμένοις, 'beleaguered.' Photius: πυργηρούμεθα· ἐντὸς ἔσμεν τῶν πύργων. Ibid. πυργηρούμενοι· τὰ τεῖχη φυλάττοντες. Eur. Orest. 762, ὥσπερ πόλις πρὸς ἐχθρῶν σώμα πυργηρούμεθα. Phoen. 1087, πυλῶν ἀπεστήσαθε πυργηρούμενοι. The Schol. Med. is quite wrong in understanding 'protected by the god.' Inf. 171 he rightly has ἔσω τευχῶν ὄντι.—τὰ πλείω, see inf. 796.

24. βοτῆρ. The keeper and feeder of birds is so called, the Roman *pullarius*. The Schol. Med., in explaining it by σκοπὸς, seems to have read οἰωνῶν ὀπτήρ.

25. ἐν ὧσιν καὶ φρεσὶν. Cf. κλέειν ἀκοῦσαι Cho. 5, i. e. not only hearing but comprehending. The faculty of sight was wanting to Teiresias.—*νομῶν* was properly



χρηστηρίους ὄρνιθας ἀψευδεὶ τεχνῇ  
οὔτος, τοιῶνδε δεσπότης μαντευμάτων,  
λέγει μεγίστην προσβολὴν Ἀχαιίδα  
νυκτηγορεῖσθαι, καπιβουλεύειν πόλει.  
ἀλλ' ἔς τ' ἐπάλξεις καὶ πύλας πυργωμάτων 30  
ὀρμασθε πάντες, σοῦσθε σὺν παντευχίᾳ,  
πληροῦτε θωρακεῖα, καπὶ σέλμασιν  
πύργων στάθητε, καὶ πυλῶν ἐπ' ἐξόδοις  
μύμνοντες εἷ θεαρσεῖτε, μηδ' ἐπηλύδων  
ταρβεῖτ' ἄγαν ὄμιλον· εὖ τελεῖ θεός. 35  
σκοποὺς δὲ κἀγὼ καὶ κατοπτήρας στρατοῦ  
ἔπεμψα, τοὺς πέποιθα μὴ ματᾶν ὁδῶ·  
καὶ τῶνδ' ἀκούσας οὔτι μὴ ληφθῶ δόλῳ.

used of augurs, as Oed. R. 300, ὃ πάντα νομῶν Τειρεσία. Phoen. 1256, ἐμπύρους τ' ἀκμάς ῥήξεις τ' ἐνώμων.—πυρὸς δίχα, Schol. οὐκ ἐμπύροις χρώμενος. It follows that ὡς καὶ φρεσὶν is equivalent to ἅλλ' οὐκ ὀφθαλμοῖς, ὡς τὰ ἔμπυρα. Hermann says, “non dissentit Aeschylus ab Sophocle in Antigone v. 1005, atque Euripide in Phoenissis v. 954, sed quod dixit πυρὸς δίχα est praeter signa ex igne capta.” Thus Eteocles would quote the double confirmation of the prediction derived from a twofold observation. Weil reads φάους δίχα, ‘without eyes,’ after Ritschl.

28. λέγει κ.τ.λ. ‘Declares that the greatest attack yet made on the part of the Argives is being discussed in a night-council, and that they are plotting against the city.’ Schol. ἐν νυκτὶ ἀγορεύεσθαι καὶ βουλεύεσθαι. By the latter word it does not appear that he meant to paraphrase ἐπιβουλεύειν. In Rhés. 20, νυκτι-γηγορία is ‘a proclamation by night,’ and ibid. 88 we have τὰς σὰς πρὸς εὐνὰς φύλακες ἐλθόντες φόβῳ νυκτηγοροῦσι. It is probable that the time of the play is assumed to be early morning, and that νυκτηγορεῖσθαι refers to the deliberations of the night, hardly yet passed. Compare ἐν νυκτὶ τῇ νῦν, Soph. Ant. 16. I have retained Ἀχαιίδα with the Med., which however has Ἀχαιῖδος in Pers. 490. The former must have been the epic form, for we find Ἀχαιῖδων Od. iii. 261, Ἀχαιῖοι Eur. Tro. 521.

31. σοῦσθε. Schol. ἐπίρρημα παρακε-

λεύσεως. It is here, as in Suppl. 816, used as an imperative with the usual sense of urgent haste.

32. θωρακεῖα, ‘the bulwarks,’ ‘the defences.’ Hesych. θώραξ ὁ πύργος. Schol. recent. τὰ τεῖχη, διὰ τὸ τὴν πόλιν ὡς θώρακα αὐτὰ ἐπεδιδύσκεσθαι. From Herod. i. 181, the term might seem to be peculiarly applied to the outer wall;—τοῦτο μὲν δὴ τὸ τεῖχος θώραξ ἐστὶ· ἕτερον δὲ ἔσθωθεν τεῖχος περιεῖ. In vii. 139 there is a more remarkable expression, πολλοὶ τειχέων κιθῶνες ἐληλαμένοι. The Romans used lorica and loricaula in a similar sense. Cf. Tac. Hist. iv. 37, Ann. iv. 49. Caesar, B. G. vii. 72.—σέλμασιν, tabulatis. Schol. τοῖς ἐπιβήμασι. A term borrowed from ships; compare Agam. 176 with 1596.

35. τελεῖ. Schol. καλὰ θεὸς παρέχει. He took it therefore for the present tense.

36. κἀγώ. The sense is, ‘I too have done my part in the present emergency.’

37. μὴ ματᾶν ὁδῶ. ‘Are not going a vain journey.’ Schol. μὴ μάτην ὁρμήσαι. Hesych. ματᾶ· διατρίβει χρονίζει. But see on Prom. 57. The idea is perhaps from Il. x. 324, σοὶ δ' ἐγὼ οὐχ ἄλιος σκοπὸς ἔσσομαι.

38. οὔτι μὴ ληφθῶ. ‘There is no fear of my being caught.’ Cf. inf. 270. οὔτι μὴ προδῶς Cho. 881. οὐ μὴ φύγη Suppl. 224. οὐ μὴ ἀπόσχωνται Suppl. 736. Eur. Heracl. 384, οὐ γὰρ τι μὴ ψεύσῃ γε κήρυκος λόγος. Herc. F. 718, ὁ δ' οὐ πάρεστιν, οὐδὲ μὴ μόλῃ ποτέ.



## ΑΓΓΕΛΟΣ.

Ἐτεόκλεες φέριστε, Καδμείων ἄναξ,  
 ἦκω σαφῇ τὰ κεῖθεν ἐκ στρατοῦ φέρων 40  
 αὐτὸς κατόπτης δ' εἴμ' ἐγὼ τῶν πραγμάτων.  
 ἄνδρες γὰρ ἐπτά, θούριοι λοχαγέται,  
 ταυροσφαγούντες ἐς μελάνδετον σάκος,  
 καὶ θιγγάνοντες χερσὶ ταυρείου φόνου,  
 Ἄρη τ', Ἐνυὼ, καὶ φιλαίματον Φόβον 45  
 ὥρκωμότησαν ἣ πόλει κατασκαφὰς  
 θέντες λαπάξιν ἄστρῳ Καδμείων βίᾳ,  
 ἣ γῆν θανόντες τήνδε φυράσειν φόνῳ  
 μνημεῖά θ' αὐτῶν τοῖς τεκοῦσιν ἐς δόμους  
 πρὸς ἄρμ' Ἀδράστου χερσὶν ἔστεφον, δάκρυ 50  
 λείβοντες, οἶκτος δ' οὔτις ἦν διὰ στόμα·  
 σιδηρόφρων γὰρ θυμὸς ἀνδρείᾳ φλέγων

Βασ. α. ἔστιν ἔτι 21

The construction is rather rare in its more complete form. Plat. Apol. p. 28, A, οὐδὲν δεινὸν μὴ ἐν ἐμοὶ στῆ. Phaed. p. 84, B, οὐδὲν δεινὸν μὴ φοβηθῆ. Ar. Eccl. 650, ὥστ' οὐχὶ δέος μὴ σε φιλήσῃ.

39. A messenger hastily enters, confirming in every particular the warning of the seer.

43. The object of the sacrifice seems to have been twofold; both to obtain the blood of the victim as a solemn ratification of the oaths, and also to derive an omen of success from the manner in which the blood spurted into the shield. Schol. Med. οὕτως δὲ θύοντες ἐπάνω τῶν ἀσπίδων ἐμαντεύοντο. Something like this is recorded in Eur. Hel. 1587, αἷματος δ' ἀπορροαὴ εἰς οἶδμ' ἐσηκόντιζον οὐρῖαι ξένῳ. Xen. Anab. ii. 2, 9, σφάζαντες ταύρον καὶ λύκον καὶ κάπρον καὶ κρινὸν εἰς ἀσπίδα. The passage of Aeschylus is parodied in Ar. Lysist. 188.—μελάνδετον, black-rimmed, or bordered with black. We have δέρμα κελαινὸν ἀσπίδος, Il. vi. 117. The epithet is applied to a sword by both Homer and Euripides, Or. 821.

45. Ἄρη τ' is the reading of the Med. for Ἄρην. See on Ag. 99. The MSS. commonly disagree in this matter; e. g. in Eur. Phoen. 134 the best copies give Ἄρην, but Ἄρη in v. 936. Porson, on Phoen. 950, says, "In Ἄρη et ἔρην fluctuant codices, ut solent. Posthac non

monito lectore Ἄρην semper servabo."

46. ὥρκωμότησαν. Schol. ὤμοσαν. When the messenger left the army, the Argive chieftains had already taken the oath and were in the act of suspending their tokens to the car of Adrastus. Hence the difference of tenses.

48. φυράσειν. φύρειν (Prom. 458. Ag. 711, αἵματι δ' οἶκος ἐφύρθη), or φυρᾶν, is properly to make dough, paste, or clay, by mixing liquid with a dry material. Cf. inf. 930.

49. μνημεῖα. 'And mementos of themselves for their parents at home they were hanging (inf. 267) to the chariot of Adrastus.' Schol. περόνας ἢ τρίχας ἢ τι τοιοῦτον. ἔθος δὲ ἦν τοὺς ἐν πολέμῳ τοῖς οἰκείοις πέμπειν σημεῖα ἢ περόνας ἢ ταινίας ἢ βοστρύχους ἢ τι τοιοῦτον.—πρὸς ἄρμα δὲ Ἀδράστου, ἐπεὶ Ἀμφιάρεος αὐτοῖς ἐμαντεύσατο μόνον Ἀδράστου σωθήσεσθαι.—ἔστεφον, they were appending as a στέφης, which primarily meant any tuft or bunch of flexible material. Hence the suppliant boughs were στέφη and ἐστεμμένα, Cho. 1024. Eun. 44. Compare Eur. Suppl. 972, μέλεα παιδὸς ἐν οἴκοις κείται μνήματα, πένητιμοι κοῦραι καὶ στέφανοι κόμας.

51. λείβοντες. The editors place a semicolon after this word; but the sense seems to be, δάκρυ μὲν λείβοντες, οἰκτιζόμενοι δ' οὐ.

ἔπνει, λεόντων ὡς Ἄρη δεδορκότων.  
καὶ τῶνδε πύστις οὐκ ὄκνῳ χρονίζεται  
κληρουμένους δ' ἔλειπον, ὡς πάλῳ λαχὼν 55  
ἕκαστος αὐτῶν πρὸς πύλας ἄγοι λόχον.  
πρὸς ταύτ' ἀρίστους ἄνδρας ἐκκρίτους πόλεως  
πυλῶν ἐπ' ἐξόδοισι τάγευσαι τάχος·  
ἐγγὺς γὰρ ἦδη πάνοπλος Ἀργείων στρατὸς  
χωρεῖ, κονίει, πεδία δ' ἀργηστής ἀφρὸς 60  
χραίνει σταλαγμοῖς ἱππικῶν ἐκ πνευμόνων.  
σὺ δ', ὥστε ναὸς κενδὸς οἰακοστρόφος,  
φράξαι πόλισμα, πρὶν καταγίγισαι πνοάς  
Ἄρεως· βοᾷ γὰρ κύμα χερσαῖον στρατοῦ·  
καὶ τῶνδε καιρὸν ὅστις ὤκιστος λάβε· 65  
κἀγὼ τὰ λοιπὰ πιστὸν ἡμεροσκόπον  
ὀφθαλμὸν ἔξω, καὶ σαφηνεῖα λόγου

54. τῶνδε πύστις. 'These tidings have not been long in reaching you,' or, 'have been conveyed to you immediately.' Schol. ταχὺ γὰρ ἤγγειλα. Eur. El. 690, ἦν μὲν ἔλθῃ πύστις εὐτυχὴς σέθεν. But Hermann, Dind., Weil, read πίστις with Schütz from one MS., 'the proof of all this will not be long withheld.' To this reading another scholium in the Med. may probably be referred, μετ' οὐ πολὺν δὲ ταῦτα γνώσῃ τῇ πέτρᾳ.

58. τάγευσαι, 'marshal,' Schol. τάξον. So τάσσεται is used in the middle voice, Eur. Heracl. 664. Verbs in -εύω, a lengthened form of -έω, are not properly transitive, though frequently they become so through their derivation from nouns involving some notion of action. Thus we have ταγεῖν, μετοικεῖν, &c. with a genitive, because they simply represent ταγὼν or μέτοικον εἶναι. But we find κρυπτεῖν, ὀρθεῖν Orest. 405, ὀμρεῖν τέκνα Rhés. 434, βακχεῖν τινα Orest. 411, παῖδας ὀφρανεῖν Eur. Alcest. 297, κηδεῖν, and much more frequently παιδεῖν, βουλευεῖν, &c., in which the primary notion is, 'to be a doer of something,' and which of course take an accusative of the thing made or done. It thence follows that either the neuter or the passive form is indifferently used, as πόλις ἦδη θαλερεῖ Oed. R. 23, but χθὼν σεσάλευται Prom. 1102. Eur. Med. 947, δῶρ' ἂ καλλιστεύεται. So παρθενεῖν,

νυμφεῖν,—εσθαι, Eur. Hel. 283. Suppl. 452. 455, &c.

60. κονίει. Cf. κονίσας οὐδας Pers. 165. Schol. recent. κόνιν ἐγείρει ἀπὸ τῆς σπουδῆς.

62. Eur. Med. 523, ὥστε ναὸς κενδὸν οἰακοστρόφον.

63. φράξαι, protect for yourself your own city with a wall of men, as it were; cf. Pers. 351. The metaphor seems to show that this word is used strictly in a naval sense, of strengthening a ship's sides or bulwarks against the force of the waves. Od. v. 256, where we read of Ulysses' raft, φράξε δέ μιν ῥίπεσσι διαμπερές οἰσύνῃσι. Il. xii. 263, ῥινοῖσι βοῶν φράξαντες ἐπάλλεῖς.—καταγίγισαι, Schol. καταπνεῦσαι σφοδρῶς. Cf. Prom. 813, βρόμον καταγίγισοντα. Lucian, Charont. p. 493, ed. Jac., ὁπόταν τὸ πνεῦμα καταγίγισαν πλαγία τῇ ὀθύνῃ ἐμπέσῃ καὶ τὸ κύμα ὑψηλὸν ἄρῃ. Il. ii. 148, λαβρὸς ἐπαγίζων, sc. Ζεφύρος.

64. κύμα χερσαῖον, 'the land-wave.' So βέυμα and ἄμαχον κύμα θαλάσσης Pers. 86, said of the Persian host. Here the epithet qualifies the metaphor, as in ἄρδης ἄπυρος of the gadfly's sting, Prom. 898.

65. καὶ τῶνδε κ.τ.λ. And not only follow my advice, but take the earliest opportunity of carrying out the measures suggested.



εἰδὼς τὰ τῶν θύραθεν ἀβλαβῆς ἔσει.

ET. ὦ Ζεῦ τε καὶ Γῇ καὶ πολιισσοῦχοι θεοὶ,  
 Ἀρά τ', Ἐρινὺς πατρὸς ἡ μεγασθενῆς,  
 μή μοι πόλιν γε πρυμνόθεν πανώλεθρον  
 ἐκθαμνίσητε δηάλωτον, Ἑλλάδος  
 φθόγγον χέουσαν, καὶ δόμους ἐφεστίους  
 ἑλευθέραν δὲ γῆν τε καὶ Κάδμου πόλιν  
 ζυγοῖσι δουλείοισι μήποτε σχεθεῖν.  
 γένεσθε δ' ἀλκή· ξυνὰ δ' ἐλπίζω λέγειν·  
 πόλις γὰρ εὖ πράσσουσα daίμονας τίει.

70

75

## ΧΟΡΟΣ.

θρέομαι φοβερὰ μεγάλ' ἄχῃ.  
 μεθεῖται στρατὸς στρατόπεδον λιπών·  
 ρεῖ πολὺς ὄδε λεὼς πρόδρομος ἱππότας·

80

69. Eteocles, before going forth to action, in a solemn appeal commits to the gods the safety of his people.

71. μή μοι πόλιν γε. The γε, so far from being superfluous, is part of the formula used in deprecating. See Prom.

649. Hippol. 503, καὶ μή γε πρὸς θεῶν — πέρα προβῆς τῶνδ'. Oed. Col. 1409, μή μ' ἀτιμάσῃτε γε. Ag. Nub. 84, μή μοι γε τοῦτον μηδαμῶς τὸν Ἴππιον. Equit. 19, μή μοι γε, μή μοι, μή διασκανδικίσης. Eur. Alcest. 308, μὴ δῆτα δράσης ταῦτά γ'. — πρυμνόθεν, perhaps from Il. xii. 148, ἄγνυτον ὕλην πρυμνὴν ἐκτάμνοντες. Photius, πρύμνην· κάτωθεν· ἐκ βίζων. Hesych. πρυμνόν· τὸ ἔσχατον. It does not therefore seem necessary to read πρέμνοθεν with Blomfield and the more recent editors. See inf. 1060.

72. Ἑλλάδος, κ.τ.λ. Schol. ἀντὶ τοῦ οὐ βάρβαρον οὐσαν ἀλλ' Ἑλληνίδα καὶ αὐτήν. He records a remarkable variant, Ἑλλάδος ὄλγον βρόντα καὶ δόμους κ.τ.λ.

75. σχεθεῖν, sc. δότε τοὺς πολέμους μήποτε σχεθεῖν. For the use of the aorist see inf. 424. Prom. 685. The Schol. Med. explains this, strangely enough, μὴ ὑπεξελεθεῖν ζυγὸν δουλείας. Did he read μήποτ' ἐμπεσεῖν, or ἐνσχεθεῖν? Or he did not see the true subject of the infinitive. Cf. inf. 242. 790. Weil reads ὑπελθεῖν in the scholium.

76. ξυνά. Hesych. κοινά. Schol. κοιναφελῇ καὶ ὑμῖν καὶ ἡμῖν νομίζω λέγειν. A sort of bargain is struck with the gods (as inf. 165), that they shall protect the

city, and the city in turn shall keep up the public worship.

78. ΧΟΡΟΣ. The parade, a difficult and corrupt passage, is called by Weil "praestantissimum carmen;" and it doubtless was from its very nature effective, not to say sensational. W. Dindorf has discussed the readings at great length in his preface to Ed. 4; but the corrections he proposes are often violent. The former part of the ode is not antistrophic, but consists almost wholly of dochmiac verses recited in hurried succession by individual members of the chorus, much as the Furies sing the opening ode in Eum. 138 seqq. They may be supposed to enter the orchestra σποράδην, under the excitement of a false report that the enemy is marching against the city. Schol. εὐπτόητον δὲ ἡ τῶν παρθένων ἡλικία πρὸς φόβον, μάλιστα δὲ πρὸς πολιορκίαν.

Ibid. A word seems to have been lost at the beginning of this verse. Dindorf (Praef. p. xii, ed. 4) supplies ἐνόκοτα, to complete the resolved dochmiac.

79. μεθεῖται, 'is let loose.' Eur. Ion 233, μεθείσαν δεσπόται θεοῦ με | γάλα τὰδ' εἰσιδεῖν. The notion is from setting a dog at the prey. Schol. ἀφεῖται ὁ ὄχλος ἀπὸ τοῦ στρατοπέδου. Dindorf needlessly reads καθεῖται. The Schol. observes, ταῦτα δὲ φανταζόμεναι λέγουσιν ὡς ἀληθῆ. Neither the dust nor the tramp of the horses is supposed by the audience to exist except in imagination.

80. ρεῖ. Cf. ρεύμα φωτῶν, Pers. 87



αἰθερία κόνις με πείθει φανείσ',

ἄναυδος σαφῆς ἔτυμος ἄγγελος.

by the sound  
of the cry  
of P.

ἔτι δὲ \* γὰς ἐμᾶς πεδί' ὀπλόκτυπ' ὥσιν χρίμπται βοάν'

ποτάται, βρέμει δ' ἀμαχέτου δίκαν ὕδατος ὀροτύπου. 85

ἰὼ ἰὼ, θεοὶ θεαί τ', ὀρόμενον κακὸν ἀλεύσατε

βοᾷ ὑπὲρ τειχέων

ὁ λεύκασπις ὄρνυται λαὸς εὐτρεπῆς ἐπὶ πόλιν

διώκων \* πόδα.

τίς ἄρα ρύσεται, τίς ἄρ' ἐπαρκέσει θεῶν ἢ θεᾶν; 91

πότερα δῆτ' ἐγὼ \* πρότερα ποτιπέσω βρέτη δαιμόνων;

'Yonder come the advanced horsemen in a stream; I know it by the aid of the sky, a clear and true though voiceless messenger.' Compare Lucret. ii. 330, 'equites medios repente transmittunt valido quatiennes impete campos.'

81. κόνις — ἄγγελος. Cf. Suppl. 176, ὄρω κόνιν ἄναυδον ἄγγελον στρατοῦ. Il. xi. 151, ὑπὸ δὲ σφισιν ὤρτο κόνι' ἐκ πεδίου, τὴν ὤρσαν ἐρίγδουποι πόδες ἵππων. Hes. Scut. Herc. 61, χθόνα δ' ἔκτυπον ὠκέες ἵπποι νύσσοντες χηλῆσι, κόνις δὲ σφ' ἐμφιδεδῆι.

83. This corrupt and obscure passage has been emended by the aid of the scholium in the Med., καὶ τὰ τῆς γῆς δέ μου πεδία κατακτυπούμενα τοῖς ποσὶ τῶν ἵππων καὶ τῶν ὕπλων (l. ὕπλῶν) ποιεῖ μου προσπελάζειν τὸν ἦχον τοῖς ὤσιν. And again on the next verse; ἤχει, φησί, τρόπον ποταμῶν τὰ πεδία τῆς γῆς μου. The original reading of the Med., which has undergone some corrections by a later hand, was ἐλεδεμας πεδιοπλοκτύπος τι χρίμπεται βοᾷ (or βοᾷ, for there is an erasure after the α, and the above scholium points to χρίμπται βοάν'). One Paris MS. gives ἐλαδάμνας, Rob. ἐλιδεμνας. The reading πεδιοπλοκτύπος τι resulted from

πεδιοπλοκτυπάτι. There can be little doubt about χρίμπται βοᾷ. Compare πόδας χρίμπτονσα βαχίασιν. Prom. 732. Soph. El. 721, ἐχρίμπτ' ἀεὶ σύριγγα. Like πελάζειν, this verb is truly active, though sometimes used in a neuter sense, as in Ion 156, Androm. 530. Hermann retains ἐλεδέμας, with which he compares the irregular and exceptional ἐλέναυς ἐλανδρος ἐλέπολις in Ag. 666. Dindorf edits from his own conjecture, εἴλε δ' ἐμάς φρένας δέος' ὕπλων κτύπος ποτιχρίμπται· διὰ πέδον βοᾷ ποτάται, κ.τ.λ., which

is not to emend a passage, but to re-write it.—The nominative to βρέμει is indifferently either βοᾷ or πεδία ὀπλόκτυπα.

85. ὀροτύπου. Schol. τοῦ καὶ ὄρη ῥηγνύντος. Compare ἀλίτυπος, 'a seaman,' Eur. Or. 373, which occurs as an adjective in Pers. 926. Hesychius has ὀροτύπου δίκην, but the gloss appended to it, as Schmidt thinks, belongs to ὀροτύπους, an epithet of the rebel giants.

87. βοᾷ ὑπὲρ τειχέων. 'With a loud war-cry on the farther side of the wall the white-shielded host is moving in battle array in quick march against the city.' Schol. μετὰ βοῆς. Cf. Il. xii. 289, τὸ δὲ τεῖχος ὑπὲρ πᾶν δοῦπος ὀράρει. Dindorf reads ὑπὲρ τάφρων. The chorus within the walls picture to themselves what is taking place beyond them. Hence Schol. ὑπεράνω. Hermann and others understand 'is now surmounting the walls.' But ἐπὶ πόλιν is decidedly against this view, as ἐπὶ means motion "against." After διώκων Weil supplies πόδα (cf. 366) to complete the dochmius. For the distinctive epithet λεύκασπις see Antig. 114. Phoen. 1099. The shields of the common soldiers in the Argive army seem to have been painted white, without any device ('parma alba,' Virg. Aen. ix. 548).

92. πότερα. The Schol. takes πότερα not as agreeing with βρέτη (i. e. θεῶν ἢ θεᾶν βρέτη), but for πότερον, for he adds ἢ ἄλλο τι πράξομεν; And the reply is consistent with this, 'It is high time to cling to the sacred images.' The ἐγὼ here is not superfluous nor unemphatic. A new speaker takes up the cry, and asks, 'What then must I do?' I have inserted πρότερα to complete the verse; 'which of the statues shall I kneel

ἰὼ μάκαρες εὐεδροί.

ἀκμάζει βρετέων ἔχασθαι· τί μέλλομεν ἀγαστόνοι ; 95  
ἀκούετ' ἢ οὐκ ἀκούετ' ἀσπίδων κτύπον ; (100)

πέπλων καὶ στεφάνων πότ', εἰ μὴ νῦν, ἀμφὶ λιτάν' ἔξομεν ;  
κτύπον δέδορκα· πάταγος οὐχ ἑνὸς δορός. 100

τί ῥέξεις, προδώσεις, παλαίχθων Ἀρης, τὰν τεὰν γὰν ; (105)

† ὦ χρυσοπήληξ δαίμον, ἔπιδ' ἔπιδε πόλιν <sup>ancient nation of our country</sup>

\* τεὰν, ἂν ποτ' εὐφιλήταν ἔθον.

θεοὶ πολιᾶχοι [χθονὸς,] ἵτ' ἵτε πάντες \* ὦ, 105 (110)

ἴδετε παρθένων ἱκέσιον λόχον δουλοσύνας ὑπέρ.

κῦμα [γὰρ] περὶ πτόλιν

δοχμολοφᾶν ἀνδρῶν καχλάζει πνοαῖς Ἀρεος ὀρόμενον. (116)

before first ?' Soph. Trach. 947, πότερα πρότερον ἐπιστένω ; Weil reads πάτρια ποτιπέσω, Dind. τίμια δαιμόνων (Praef. p. xvi). Hesych. βρέτη· ξόανα, εἰδωλα.

94. εὐεδροί. The epithet conveys the notion of firmness and of not relinquishing their post in danger. Inf. 309, εὐεδροί στάθητ' ὀδυρόοις λιταῖσιν. — ἀκμάζει, Schol. καίρως ἔκει. Cf. Cho. 713. — τί μέλλομεν κ.τ.λ., τί ἐστὼτες στενάζομεν καὶ οὐχ ἱκετεύομεν ; Id.

99. λιτάν', i. e. λιτανά, as Suppl. 789, μέλη λιτανὰ θεοῖς. This is Seidler's correction for λιτάν'. 'When, if not now, shall we engage in petitions of the peplus and the suppliant boughs ?' Hesychius is thought to refer to this passage : ἀμφιλιτήν· τὴν λιτανευτήν. But his gloss is corrupt, or he found a false reading (ἀμφιλιταν Med.), or he wrongly explained the sense. The allusion is to the peplus used in supplicating Pallas, Il. vi. 90. 302. Schol. recent. ἔθος ἦν τοῖς παλαιοῖς, ὁπότε ἱκέτευον τοὺς θεοὺς, ἐν χερσὶν ἔχειν τοὺς αὐτῶν πέπλους καὶ στεφάνους καὶ διὰ τούτων αὐτοὺς ἐξιλεοῦσθαι. Rather, they carried a sacred robe or shawl in procession, and invested with it the statue, generally of Pallas, as at the great Panathenaea. Cf. Plat. Euth. p. 6, c. Eur. Hec. 470. Il. vi. 271—3. Schol. Med. ἐνέδυνον γὰρ καὶ πέπλους τὰ ἀγάλματα. The construction is the same as in Xen. Anab. v. 2, 26, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν, 'might be occupied with these.' So also in vi. 6, 1, and vii. 2, 16.

101. παλαίχθων. Schol. ἐκ πολλοῦ κληροσάμενος τήνδε τὴν γῆν. We have this compound as a proper name in Suppl. 246.

102. Perhaps, ἰὼ χρυσοπήληξ, ἵθ', ἔπιδε πόλιν (a dochmiac verse).

104. ἂν ποτ' κ.τ.λ. Schol. ἦν ποτε ἔθον εὐ πεφιλημένην. Both ποτε and παλαίχθων refer to the ancient worship of Ares by the Thebans. Schol. ἱερὰ δὲ ἡ Θῆβη τοῦ Ἀρεως ἄνωθεν. This god, and inf. 127, Aphrodite, are invoked from their connexion with Cadmus through Harmonia. On the feminine form εὐφιλήταν see Cho. 61. Pers. 598. So εὐποιήτην in Il. v. 466.

105. πολιᾶχοι. By adopting from the Med. this Pindaric form (Ol. v. 22) and pronouncing ἱεοί as a monosyllable, we obtain a dochmiac verse. The common reading is πολιισσοῦχοι, but the MSS. present many variations.—ἵθ' ἄθρόοι Weil after Westphal, for the vulg. ἵθ' ἵτε πάντες, which he supposes to be a gloss. We may with still less change read ἵτ' ἵτε πάντες, ὦ (or, with Dind., ὦδ'), omitting χθονός.

106. λόχον. It is a theory of Müller's that the chorna so calls itself because drawn up in the shape of a military λόχος. So Ag. 1631, εἰα δὴ φίλοι λοχίζονται.—δουλοσύνας ὑπέρ, Schol. ὑπὲρ τοῦ μὴ εἰς δουλείαν ἀχθῆναι. In the same sense Thucydides uses δουλείας ὑπέρ, v. 69.

110. δοχμολοφᾶν. Having the crest not perpendicularly erect, but slanting backwards. Schol. ἐν γὰρ τῇ κινήσει συμβαίνει πλαγιάζεσθαι τοὺς λόφους.—δοχμολοφᾶν Med., corrected by Brunck.—Hesych. καχλάζει· ψοφεῖ, τρύζει. Id. δοχμολοφοῖ· οἱ ἐκ πλαγίου τοὺς λόφους ἔχοντες.



ἀλλ', ὦ Ζεῦ πάτερ παντελές, στρ. α. 111  
πάντως ἄρηξον δαῖτων ἄλωσιν.

Ἀργεῖοι δὲ πόλισμα Κάδμου (120)

κυκλοῦνται· φόβος δ' Ἀρείων ὅπλων·  
διάδετοί \* τε δὴ γέννος ἱππίας 115  
κινύρονται φόνον χαλινόι.

ἐπτα δ' ἀγάνορες πρέποντες στρατοῦ  
δορυσσοῖς σάγαις πύλαις ἐβδόμαις (125)  
προσίστανται πάλω λαχόντες

\* \* \* \* \*

σύ τ', ὦ Διογενὲς φιλόμαχον κράτος, μεσφδ. 120  
ῥυσίπολις γενοῦ, Παλλὰς, ὃ θ' ἵππιος ποντομέδων ἀναξ (131)  
ἰχθυβόλῳ μαχανᾷ, Ποσειδᾶν,

111. πάτερ παντελές. Cf. Ζεῦ τέλειε Ag. 946. From this verse (a dochmius + cretic) Hermann distributes the remainder of the chorus into strophae and antistrophae. He edits σὺ δ' ἀλλ', ὦ Ζεῦ Ζεῦ, πάτερ παντελές, observing the correspondence of σύ τ' Ἀρης, φεῦ φεῦ, in 125. This seems probable; but it is not less so that πάντων has dropped out before or after πάτερ, or πάτερ might be repeated. Dindorf reads ἀλλ', ὦ Ζεῦ πάτερ, πᾶν τέλος δὲ νέμεις.

113. Ἀργεῖοι δέ. So Hermann with the Med. and a Paris MS. for Ἀργεῖοι γάρ. Compare Ἀτρεΐδης Ag. 122.

115. διάδετοί τε δὴ. In this verse I have followed Hermann in the slight correction, demanded by the metre, of γέννος ἱππίας for γεννών ἱππίων or ἱππείων, and the insertion of δὴ, which sounds better than Dindorf's δέ τοι γεννῶν ἱππείων. Weil gives διὰ δέ μοι γενειάδων ἱππίων, with Enger.—κινύρονται φόνον, 'clink slaughter.' The Schol. wrongly explains θρηνοῦσιν ἡμῶν ἀναρῆσιν. For κινῆρεσθαι, to make any shrill noise, stride, we have μινύρεσθαι in Agam. 16. Perhaps Hesychius here found that form: μινύρονται προφωνοῦσι, προλέγουσι.

118. δορυσσοῖς. The metre appears to require the contracted form for δορυσσοῖς or δορυσσοῖς. Blomfield gives δορύσσοις. Cf. Oed. Col. 1313. Some word like πρόμοι seems wanting to complete the sense. 'Seven doughty chiefs of the host, gaily dressed in lancers' uniform, are standing at the seventh gate, where

their posts have just been assigned them by lot.' This was the king's post; cf. 627, and 711.

119. προσίστανται. Should we not read προσίσταντο, to suit the antistrophe v. 134? Or must we there assume a form Λατογένεια, like ἰθαγενής? It would seem that the action was passed, sup. 55. And this would remove the difficulty felt by Hermann and others at taking ἐβδόμαις in its literal sense, 'at the seventh gate,' rather than 'at the seven gates.' They were standing at one gate when they drew lots for their respective posts, to which the chorus infers that they have by this time retired. A verse seems to have been lost after this, as Hermann remarks, from a comparison of the antistrophe. We might complete the sense and metre by adding ἥνικ' ἐνθάδ' ὤρμαν, which is like ἥνικ' ἔρπον ἐνθάδε, Eur. El. 621. Troad. 1131, ἥνικ' ἐξώρμα χθονός.

121. ἰχθυβόλῳ μαχανᾷ ποντομέδων. The trident is represented as the sceptre or emblem of sovereignty over the sea. Schol. τιμᾶται παρὰ Θεβαλοῖς ὁ Ποσειδῶν. But the chorus speaks of it here as a destructive weapon, as one of the later Scholiasts suggests. See Pers. 426, whence it seems that the spearing of tunny-fish is meant. In the following address to particular gods and goddesses, it is to be observed, first, that the statue of each was probably placed under the stage facing the orchestra (as was done also in the Supplices), and secondly, that each is invoked by some attribute significative



ἐπίλυσιν φόβων, ἐπίλυσιν δίδου.

σύ τ', Ἄρης, φεῦ φεῦ, Κάδμου ἐπώνυμον ἀντ. α. (135)

πόλιν φύλαξον, κήδεσάι τ' ἐναργῶς.

καὶ Κύπρις, ἄτε γένους προμάτωρ, (140)

ἄλευσον· σέθεν γὰρ ἐξ αἵματος

γεγόναμεν· λιταῖσί σε θεοκλῦτοις 130

αὐτοῦσαι πελαζόμεσθα.

καὶ σὺ, Λύκει' ἀναξ, Λύκειος γενοῦ (145)

στρατῶ δαῖψ στόνων ἀπύα.

σύ τ', ὦ Λατογένεια κούρα,

τόξον εὐτυκάζου 135

[Ἄρτεμι φίλα]. (150)

ἐῖ, ἐή. ὄτοβον ἀρμάτων ἀμφὶ πόλιν κλύω, στρ. β'.

ὦ πότνι' Ἥρα·

ἔλακον ἀξόνων βριβομένων χνόαι, 140

Ἄρτεμι φίλα, ἐή.

δοριτῖνακτος αἰθῆρ δ' ἐπιμαίνεται (155)

τί πόλις ἄμμι πᾶσχει; τί γενήσεται;

ποῖ δ' ἔτι τέλος ἐπάγει θεός; 145

ἔῖ, ἐή. ἀκροβόλων δ' ἐπαλξέων λιθὰς ἔρχεται. ἀντ. β'.

of assistance against enemies, and of power to destroy.

126. κήδεσαι. Schol. Med. κηδεστής ἐναργῶς γενοῦ. Ἄρμονίαν γὰρ τὴν Ἄφροδίτης καὶ Ἀρεως εἶχεν Κάδμος. There is a sort of play on the double sense κηδεμῶν (Suppl. 72) and κηδεστής.—For ἐναργῶς see on Pers. 181.

131. αὐτοῦσαι. So Hermann with Seidler for ἀπύουσαι. Cf. Cho. 867, κωφοῖς αὐτῶ. Though the *v* is long in Moschus, ii. 120, γάμιν μέλος ἡπύοντες, the initial *α* cannot be shortened, as the metre here requires.

132. Λύκειος γενοῦ. See Ag. 1228, Suppl. 669. Soph. El. 6. Schol. Med. πολέμιος, ὅσον, ὥσπερ λύκος αὐτοῖς ἐφόρμησον. Similarly v. 8—9 supra. Cf. Hor. Ep. ii. 2, 28, 'vehemens lupus et sibi et hosti.'

133. ἀπύα. This is the metrical emendation of Hermann for αὐτᾶς. He supports it by the gloss of Hesychius ἡπύη φωνή. It is confirmed by the converse error in 131. For the dative cf. inf. 309.

135. εὐτυκάζου, 'hold ready your bow.' So L. Dindorf for τυκάζου of the Med., the other copies having ἐδ' πυκάζου. (On τ and π interchanged see Suppl. 295.) Hesych. εὐτύκαζον (εὐτυκάζου): εὐτυκον ἔχε, ἔτοιμον,—probably in allusion to this very passage. Weil reads τόξοισιν ἐδ' τυκάζου with Hartung, from Hesych. τυκάζεσθαι· στοχάζεσθαι. The later Schol. has εὐτρέπειε κατὰ τῶν πολεμίων.

140. ἔλακον. Cf. Suppl. 181, σύριγγες οὐ σιγῶσιν ἀξονήλατοι. Hesych. χνόαι· αἱ χοινικίδες, αἱ τοῦ ἄξονος σύριγγες.

142. αἰθῆρ δ'. In the Med. δέ (sic) is placed before αἰθῆρ, on which frequent transposition see Suppl. 315. Hermann restored the particle which modern editors had too hastily omitted. He translates, *adstrepit vero isti currum stridori tremefactus hastis aether*.

146. λιθὰς ἔρχεται. It is not clear, as the later Scholiast felt, whether this is snid of the besieged or the besiegers. If the former, which is Hermann's opinion, we must supply ἐξ to ἐπαλξέων, and take

ὦ φίλ' Ἀπολλον

κόναβος ἐν πύλαις χαλκοδέτων σάκων, (160)

καὶ Διόθεν \*πέλοι 150

πολεμόκραντον ἄγνόν τέλος ἐν μάχᾳ.

σύ τε μάκαιρ' ἄνασσ' Ὅγκα ὑπὲρ πόλεως,  
ἐπτάπυλον ἔδος ἐπιρρύου. (165)

ἰὼ παναρκεῖς θεοί, στρ. γ'.

ἰὼ τέλειοι τέλειαι τε γᾶς 156

τᾶσδε πυργοφύλακες,

πόλιν δορίπονον μὴ προδῶθ'

έτεροφώνῃ στρατῷ. 159 (170)

κλύετε παρθένων, κλύετε πανδίκως χειροτόνους λιτάς.

ἀκρόβολοι ἐπάλξεις for 'battlements which shower down stones.' (Schol. ἐξ ἔκρων τοῦ τείχους εἰς τῶσιν τῶν πολεμίων πεμπομένων.) If the latter, with Heath, Weil, and Dindorf, ἔρχεται appears to govern a genitive like many cognate verbs of hitting or aiming at a mark, στοχάζεσθαι, τοξεύειν, ἐφικέσθαι, ἰέναι, ῥίπτειν, &c., and thus ἀκρόβολοι ἐπάλξεις will be like ἀμφίβολοι πολῖται inf. 287, 'battlements assailed from below with stones.' (Schol. σωρὸς λίθων ἔρχεται ἐπὶ τῶν ἐπ' αλξέων.) Tac. Hist. ii. 22, 'altiora murorum saxis incessere.' Caesar, B. G. ii. 6, 'circumjecta multitudinem hominum totis moenibus undique lapides in murum jaci coepti sunt, murusque defensoribus nudatus est.' Hesych. ἀκρόβολοι ἄκον-τισται, τοξόται.

150. καὶ Διόθεν. A word has been lost implying γένοιτο ἡμῖν. Mr. Newman supplies μόλοι. Perhaps πέλοι, or δίδου, i. e. Ὅγκα, if we read νῦν τε for σύ τε below. (Weil has σταῖα.) A gloss by a later hand in the Med. has this just remark: ὡς εἰ ἔλεγεν, ἡ ἀπόβασις τοῦ πολέμου Διόθεν. 'Purum et vacuum scelere exitum belli dicit, in mente habens odia fratrum.' Hermann. Schol. ἐπεὶ οἱ πολεμῖοι ἀποκτείνοντες καθαροί εἰσι, μάλλον ἢ οἱ φίλους ἀνελόντες. The meaning appears to be much the same as our formula, 'May God defend the right!' Literally, 'May a righteous issue of the war be given us by Zeus in this fight!'

151—2. ἐν μάχᾳ. σύ τε. This is a former correction of Hermann's for ἐν μάχαισί τε.—ὑπὲρ for πρὸ is also Her-

mann's correction, from a gloss in one of the later MSS., ἡ ἐπάνω τῆς πόλεως ἱστρομένη (l. ἱδρυμένη). She perhaps had a temple or statue on the Acropolis, like Pallas Πρύμαχος at Athens. Mr. Newman, taking the α in Ὅγκα to be short, reads Ὅγκα προπύργιος. Schol. Ὅγκα Ἰαθηνᾶ τιμᾶται παρὰ Θηβαίους, Ὅγκα δὲ παρὰ τοῖς Φοινίκῃν. Φοῖνιξ δὲ ἄνωθεν ὁ Κάδμος. On the quantity of ἐπιρρύου, which is here short, see Prom. 243.

155. Some copies have παναρκεῖς. Schol. κατὰ πάντα βοηθοί, which suits either word equally.

159. έτεροφώνῃ. Schol. τῷ μὴ βοιωτάζοντι. ἐπειδὴ δὲ Ἕλληνες καὶ οἱ Ἀργεῖοι, οὐκ εἶπεν βαρβαροφώνῃ. Among the Greeks distinctions of race, and therefore of religious worship, were invariably characterized by differences of dialect. To suit the metre of the antistrophe, Hermann formerly proposed the violent alteration έτεροβόγμονι. He now alters 166, ἀρήξατε το ἤξετε. We should however remember that Aeschylus wrote the word HETEPOΦONOI, which, according to strict analogy, may have been pronounced έτεροφώνοι (for έτεροφώνοφι). And Pindar actually uses the resolved form Πυθόφι in Isth. vi. fin. We know that in the Ionian dialect ολ was pronounced δλ, from Ar. Pac. 933,

ἦν ἐν τῇ κκλησίᾳ

ὡς χρὴ πολεμεῖν λέγων τις, οἱ καθήμενοι ὑπὸ τοῦ δέους λέγων Ἰωνικῶς δλ.

160. κλύετε πανδίκως is like κλύετε εἰ τὸ δίκαιον ἰδόντες, Suppl. 73. The Schol. construed δικαίως χειροτόνους.



ἰὼ φίλοι δαίμονες, ἀντ. γ'.  
 λυτήριοι \* τ' ἀμφιβάντες πόλιν, (175)  
 δείξαθ' ὡς φιλοπόλεις, *palisade*  
 μελεσθε θ' ἱερῶν δημίων, 165  
 μελόμενοι δ' ἀρήξατε

φιλοθύτων δέ τοι πόλεος ὀργίων μνήστορες ἔστε μοι. (181)

ET. ὑμᾶς ἐρωτῶ, θρέμματ' οὐκ ἀνασχετὰ,  
 ἦ ταῦτ' ἄριστα καὶ πόλει σωτήρια 170  
 στρατῷ τε θάρσος τῷδε πυργηρουμένῳ,  
 βρέτη πεσοῦσας πρὸς πολισσούχων θεῶν (185)  
 αὔειν, λακάζειν, σωφρόνων μισήματα ;  
 μήτ' ἐν κακοῖσι μήτ' ἐν εὖεστοῖ φίλῃ  
 ξύνοικος εἶην τῷ γυναικείῳ γένει 175  
 κρατοῦσα μὲν γὰρ οὐχ ὁμιλητὸν θράσος,  
 δείσασα δ' οἴκῳ καὶ πόλει πλεόν κακόν. (190)

163. λυτήριοι τ'. Seidler first inserted the τε. The Schol. compares Il. i. 37, ὅς Χρῆσση ἀμφιβέβηκας. Blomfield, Dindorf, and Hermann read θ' for δ' in 165, that τε—τε may take the usual construction. On ἱερά δήμια see sup. 77.—φιλοθύτων, Cho. 284.

169 seqq. Eteocles, who had left the stage at v. 77, to give his orders for resisting the expected attack, now returns to expostulate with the chorus, who have been invoking the aid of the gods. Such conduct, he alleges, is calculated to inspire cowardice in the citizens. Rather they should sing a paean (257) in anticipation of the victory.

173. αὔειν, 'to utter loud cries.' Theognis, v. 883, μῆδ' ἄλιν κήρυκος ἀν' οὐς ἔχε μακρὰ βοῶντος. Perhaps, μῆδ' αἶψιν κήρυκος κ.τ.λ. Hesych. has the singular gloss, apparently referring to this place, ναβειν ἱκετεύειν. παρὰ τὸ ἐπὶ τὴν ἐστίαν καταφεύγειν τοὺς ἱκέτας.—σωφρόνων μισήματα. 'Ye objects of dislike to the discreet.' Cf. Eum. 73, μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων. The Scholiasts explain, 'conduct which is hated by sensible people,' in apposition to the sentence.

175. τῷ γυναικείῳ γένει. Hermann gives τῷ γυναικείῳ φυτῷ, *aliævi* (ulli) *mulieri*. For the Med. has τῷ, and in several MSS. there is a variant φίλῳ or φύλῳ. He might have added, that we

have γυναικῆς ἔσμεν ἀθλιώτατον φυτὸν in Eur. Med. 231, and δ' δ' αὖ λαβὼν ἀτηρὸν ἐς δόμους φυτὸν, Hippol. 630, said of a newly-married wife. The correction is, at least, ingenious, though his remark is scarcely sound, that the article is out of place. For τῷ γυναικείῳ γένει means 'woman-kind generally,' which is equivalent to γυναιξί, said indefinitely. Or 'this race of women,' said contemptuously, as in Ar. Thesm. 786, καίτοι πᾶς τις τὸ γυναικείον φύλον κακὰ πόλλ' ἀγορεύει. Still, φύλῳ may have been a marginal gloss to γένει.

176. κρατοῦσα μὲν γάρ. 'For when free from constraint (ἐν εὖεστοῖ), her boldness is such that one cannot live with her, and in a time of fear (ἐν κακοῖς) she is yet a greater evil both in private and in public.' Or perhaps, 'a nuisance in private, and a still greater one in public.' The Schol. Med. has ἐν θορύβοις οὐ καθεκτῇ, as if he had found some dative in place of κρατοῦσα, the syntax of which is certainly rather perplexing. But this gloss perhaps belongs to the next verse, ἐν θορύβοις being an explanation of δείσασα. Schol. recent. μέγα κακὸν καὶ τῷ ἰδίῳ οἴκῳ καὶ μᾶλλον τῇ πόλει. It is better to take κρατοῦσα as an irregular nominative than οὐχ ὁμιλητὸν θράσος for οὐχ ὁμιλητῶς θρασεῖα on the analogy of σωφρόνων μισήματα. See inf. 678.



καὶ νῦν πολίταις τάσδε διαδρόμους φυγὰς  
θεῖσαι διερροθήσας ἄψυχον κάκην  
τὰ τῶν θύραθεν δ' ὡς ἄριστ' ὀφέλλεται, 180

Τοι

τοιαῦτά ταν γυναιξὶ συνναίων ἔχοις. (195)

κεῖ μή τις ἀρχῆς τῆς ἐμῆς ἀκούσεται,  
ἀνὴρ γυνή τε χῶτι τῶν μεταίχμιον,  
ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται, 185

λευστήρα δήμου δ' οὔτι μὴ φύγῃ μόρον.  
μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω, (200)

τάξωθεν ἔνδον δ' οὔσα μὴ βλάβῃν τίθει.  
ἤκουσας, ἣ οὐκ ἤκουσας, ἣ κωφῇ λέγω ;

ΧΟ. ὦ φίλον Οἰδίπου τέκος, ἔδεισ' ἀκού- στρο. α.

σασα τὸν ἀρματόκτυπον ὄτοβον, ὄτοβον, 191

† ὅτε τε σύριγγες ἔκλαγξαν ἐλίτροχοι, (205)

ἱππικῶν τ' ἀπύαν

πηδαλιῶν διὰ στόματα,

179. διερροθήσας. Schol. διὰ τοῦ  
θαυρύβαν ἐμβεβλήκατε.—For καὶ νῦν see  
Eum. 384.

182. This verse is not found in the  
MS. Med. Dindorf and Weil omit it as  
an interpolation, and mark a lacuna.

184. χῶτι τῶν μεταίχμιον. 'And  
whatever is included between these.'  
See Eum. 132. The poet uses ἀνὴρ and  
γυνή in a sexual sense, not in that of  
age as opposed to childhood, and he  
means those who are incapable of propa-  
gating their race, viz. the very young  
and the very old, or eunuchs, Eur. Orest.  
1528. The expression however, on the  
part of Eteocles, as the Schol. observes, is  
rather the hasty ebullition of anger, than  
rhetorically correct. It is simply meant  
to include every specimen of humanity.  
For the use of ὅτι applied to persons cf.  
Herod. ii. 60, συμφοιτέωσι δὲ ὅτι ἀνὴρ  
καὶ γυνή ἐσσι, πλὴν παιδίων.

185. βουλευέσεται. Blomfield takes this  
passively, 'will be discussed,' comparing  
ψῆφος οἴσεται Orest. 440. But it appears  
incredible that any writer should use  
ψῆφος βουλευέται κατὰ τινος for ψῆφος  
φέρεται or τίθεται, and therefore it is  
better to take it in the middle sense for  
καταγνώσεται αὐτῶν. Perhaps βαλλή-

σεται, 'shall be given against them.'

Otherwise, ψῆφος must bear the sense of  
a deliberative or judicial assembly, which  
it has in Iph. Taur. 945, ἔστιν γὰρ ὅσα  
ψῆφος, ἣν Ἄρει ποτὲ Ζεὺς εἶσατ' ἐκ τοῦ  
δὴ χειρῶν μιάσματος. Similarly θάνατον  
βουλευέται, Iph. A. 1102.

186. Hesych. λευστήρα φονέα λίθοις  
ἀναιρουντα.

188—9. Compare Ag. 1026. Cho. 866.

191. ὄτοβον. The humming sound of  
the wheel on the axle. Cf. Prom. 587.  
Translate; 'I felt fear when I heard  
the loud din of the clattering cars, and  
when the axle-boxes creaked as they went  
round with the wheels.' But the doch-  
miac in 192 is corrupt, and not easily  
emended. Perhaps, ὅτε χροαὶ τ' ἐκλαγξαν  
ἐλασίτροχοι. So σύριγγες οὐ συγῶσιν  
ἄξονήλατοι, Suppl. 181.

193. ἕιον is the conjecture of Elmsley  
on Heracl. 622, for ἀπνῶν. Seidler, Her-  
mann, Weil, Blomfield, read ἀγρόπνῶν.  
Dindorf, ἀπνῶν—στόμα. A reviewer in  
the Athenaeum (Aug. 3, 1878) suggests  
ἀπύαν, depending on ἀκούσασα.

194. The common reading is διὰ στόμα,  
but the metre requires the plural. Weil  
gives στομίδες, Hermann διὰ στόμια, a  
conjecture adopted in a former edition.

πυριγενετᾶν χαλινῶν.

ET. τί οὖν ; ὁ ναύτης ἄρα μὴ ᾽ς πρῶραν φυγὼν  
πρύμνηθεν ἡῦρε μηχανὴν σωτηρίας,  
νεὼς καμούσης ποντίῳ πρὸς κύματι ; (210)

XO. ἀλλ' ἐπὶ δαιμόνων πρόδρομος ἦλθον ἀρ- ἀντ. ἀ.  
χαῖα βρέτη θεοῖσι πίσυνος, νιφάδος 200  
ὅτ' ὀλοᾶς νιφομένας βρόμος ἐν πύλαις·

δὴ τότ' ἤρθην φόβῳ  
πρὸς μακάρων λιτὰς, πόλεος  
ἔν' ὑπερέχοιεν ἀλκάν. (215)

ET. πύργον στέγειν εὐχασθε πολέμιον δόρυ. 205  
οὐκ οὖν τάδ' ἔσται πρὸς θεῶν ; ἀλλ' οὖν θεοὺς  
τοὺς τῆς ἀλούσης πόλεος ἐκλείπειν λόγος.

of this work ; but it involves rather than simplifies the construction. His reading πόλεος for πόλεως in v. 203 is rather better for the metre.

195. πυριβρεμετᾶν Dind., Weil, from Hesych. πυριβρεμέτας· ὁ χαλινός. Τιμαχίδας δὲ ἦτοι ὁ πυρὶ βρέμαν, ἢ διὰ πυρὸς βρέμοντος γεγονώς.

196. ὁ ναύτης. 'Well, what then ? Surely the sailor never yet found safety by leaving the helm and betaking himself to the prow when the ship had foundered on the breakers.' The aorist participle seems to require this translation ; cf. στρατοῦ καμόντος Ag. 653. The use of the dative may be compared with πρὸς φρεσὶν Ag. 968, παλεῖν πρὸς κύμασιν ἄτης Prom. 905. But the reviewer in the *Athenaeum* already referred to suggests *τρικυμία*, 'the shock of a monster wave.'

The Med. has ποντίῳ . . . ματι ; By φυγὼν ἐς πρῶραν the poet seems to imply something more than scampering wildly up and down the deck. The frightened sailor went to say his prayers to the tutelary image which formed the figure-head ; and thus the comparison exactly holds between him and the women who rush to the temples ; hence their apology in 202. Sir Charles Fellows says (*Travels in Asia Minor*, p. 394), "The [modern] Greek will put out to sea even in a brisk breeze, and work his boat with activity ; but should the gale increase to a storm, he will quit the helm and leave the vessel adrift, to repeat his prayers and cries of despair."

200. νιφάδος. 'Nay, 'twas not before I heard the pelting of the storm that I ran to the statues ; then indeed I was impelled by fear to betake myself to prayers.' Hermann reads θεοῖς πίσυνος, ἅτε νιφάδος, to suit the strophe. Seidler corrected θεοῖσι for θεοῖς, but this hardly satisfies the metre. The Schol. Med. explains τὸ τῶν πολεμίων ἔθνος, but the simile is the same as in Il. xii. 156. 278, where it is used of pelted stones.

204. ὑπερέχοιεν. Schol. ἵνα τὴν ἑαυτῶν ἀλκὴν ὑπὲρ ἡμῶν ἔχοιεν οἱ θεοί. So ἐρύκειν ὀρθᾷ χειρὶ, Pind. Ol. xi. 4. Ar. Equit. 1174, ὦ Δῆμ', ἐναργῶς ἡ θεὸς σ' ἐπισκοπεῖ, καὶ νῦν ὑπερέχει σου χύτραν ζωοῦ πλέαν, i. e. τὴν αἰγίδα. Il. iv. 249, ὕψρα ἴδῃτ' αἰετ' ὕμμιν ὑπέρσχη χεῖρα Κρονίων. Ib. xxiv. 374, ἀλλ' ἔτι τις καὶ ἐμεῖο θεῶν ὑπερέσχεθε χεῖρα.

205. στέγειν. 'To be proof against.' Cf. Suppl. 127.

206. οὐκ οὖν τάδ' ἔσται. In the Med. 206—7 are assigned to the chorus. Usually, but against the practice of the poet and the antistrophic arrangement, only οὐκ οὖν τάδ' ἔσται πρὸς θεῶν is given to the chorus. But Eteocles means, 'You will say, of course, aid comes from the gods (and therefore you implore them). But I tell you, the gods are gone.'

207. ἐκλείπειν, sc. αὐτήν. The notion was, that as a city could not be taken while the patron gods continued their protection over it, they first deserted the city, yielding to that ἀνάγκη which even



- ΧΟ. μήποτ' ἐμὸν κατ' αἰῶνα λίποι θεῶν στρ. β'.  
 ἄδε πανήγυρις, μηδ' ἐπίδοιμι τάνδ' (220)  
 ἀστυδρομουμέναν πόλιν, καὶ στρατεύμ' 210  
 ἀπτόμενον πυρὶ δαΐφ.  
 ΕΤ. μή μοι θεοὺς καλοῦσα βουλεύου κακῶς·  
 πειθαρχία γάρ ἐστι τῆς †εὐπραξίας  
 μήτηρ, γονῆς σωτῆρος· ὧδ' ἔχει λόγος. (225)  
 ΧΟ. ἔστι· θεοῦ δ' ἔτ' ἰσχύς καθυπερτέρα· ἀντ. β'.  
 πολλάκι δ' ἐν κακοῖσιν τὸν ἀμάχανον 216  
 κακ' χαλεπᾶς δύας ὕπερθ' ὁμμάτων  
 κρημναμέναν νεφέλᾳν ὁδοῖ.  
 ΕΤ. ἀνδρῶν τάδ' ἐστὶ, σφάγια καὶ χρηστήρια (230)

gods could not resist. Schol. Med. λέγεται ὅτι, ὅτε ἐμελλε πορθηθῆναι ἡ Τροία, ἐφάνησαν οἱ θεοὶ τοῖς Τρωσὶν ἀνελόμενοι ἐκ τῶν ναῶν τὰ ἀγάλματα αὐτῶν. Doubtless this was related in one of the Cyclic poems. The Schol. Med. on v. 292 says that Sophocles treated this subject in his *Ἰωνήφορος*. So in Eur. *Troad*. 25, Poseidon says, λέγω τὸ κλεινὸν Ἴλιον βωμούς τ' ἐμούς. Virg. *Aen.* ii. 351, 'excessere omnes adytis arisque relictis Di, quibus imperium hoc steterat.' Herod. viii. 41, μᾶλλον τι οἱ Ἀθηναῖοι καὶ προθυμότερον ἐξέλιπον τὴν πόλιν, ὥς καὶ τῆς θεοῦ ἀπολελοιπυῖης τὴν ἀκρόπολιν.—For τοὺς τῆς Weil reads ναοὺς, with Heimsoeth.

208. λίποι. Schol. μηδέποτε ἐπὶ τοῦ ἐμοῦ βίου καταλείπειν τὴν πόλιν οἱ θεοί. Hermann thinks it more poetical to understand μήποτε καταλίποι ἐμὸν αἰῶνα.—ἐπίδοιμι, 'may I not live to see.' Cf. Prom. 979. Ag. 1516.—ἐμὸν, with emphasis; 'never in my time' &c.

210. ἀστυδρομουμέναν. "Eam dici puto urbem, per quam huc illic hostes et cives cursitant, persequentes, fugientes, rapientes, servare aliquid cupientes." Hermann. Cf. inf. 343. In the next verse ἀπτόμενον is the middle voice, ἀπτόμενον αὐτῆς πυρὶ. Schol. recent. μηδὲ ἐπίδοιμι τὸ στρατεύμα τῶν πολεμίων ἀπτόμενον τῆς πόλεως ἐν πυρὶ δαΐφ, ἥτοι καὶ ὡς αὐτῆς.

214. γονῆς σωτῆρος, 'a saving offspring.' The vulg. γυνῆ must be wrong, because τῆς εὐπραξίας σωτῆρος is a positive solecism. Hermann's happy conjecture was propounded in Vol. iv. p. 335 of the *Opuscula*. The Schol. Med. absurdly under-

stands γυνῆ Διὸς Σωτῆρος. Dr. Oberdick reads μόνης, 'our sole preserver,' and he adopts my correction εὐταξίας. Xen. *Anab.* iii. 1, 38, ἡ μὲν γὰρ εὐταξία σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν. Soph. *Antig.* 675, τῶν δ' ὀρθουμένων σώζει τὰ πολλὰ σώμαθ' ἡ πειθαρχία. We have often had occasion to notice the confusion of τ and π, and the insertion of ρ. For ὧδ' ἔχει λόγος cf. Cho. 512.

215. ἔστι. Hermann and Weil place a stop here (Dindorf says "male") with the Schol. recent., καλῶς εἶπας τοῦτο. Compare Suppl. 289.

218. ὁδοῖ, i. e. ὁδηγεῖ, is the happy conjecture of Dr. Oberdick and Prof. Lowinski for ὁρθοῖ, which violates the metre. We have ὥδωσα in Prom. 506. From the similar passage in Eum. 531, the metaphor appears to be borrowed from a ship in a dense fog. One of the later Scholiasts, taking νεφέλαν for the accusative (which is the reading of the MSS. generally), explains ἐγείρει καὶ εἰς τοὺς ἀντὶον τρέπει. Another has ἀποσοβεῖ καὶ ἀποδιώκει, which looks as if he had found κρημναμέναν νεφέλαν ὠθεῖ, or ἀπαθεῖ. Hermann thinks he detects in this a different reading, and edits σοοῖ. But the Schol. Med., whence the others are chiefly derived, recognizes ὁρθοῖ, and from the gloss ἐγείρει we can only infer that some took ὁρθοῖ for ἀνίστησι, i. e. to denote the action preliminary to driving an object away. Hermann quotes, as possibly referring to this passage, ὁρρεῖν, ἄγειν, from Heyschius.

219. χρηστήρια, 'victims.' Suppl. 444.



θεοῖσιν ἔρδειν, πολεμίων πειρωμένων· 220  
 σὸν δ' αὖ τὸ σιγᾶν καὶ μένειν εἴσω δόμων.

XO. διὰ θεῶν πόλιν νεμόμεθ' ἀδάματον, στρ. γ'.  
 δυσμενέων δ' ὄχλον πύργος ἀποστέγει.  
 τίς τὰδε νέμεσις στυγεῖ; (235)

ET. οὔτοι φθονῶ σοι δαιμόνων τιμᾶν γένος· 225  
 ἀλλ' ὡς πολίτας μὴ κακοσπλάγχχνους τιθῆς,  
 ἔκηλος ἴσθι, μηδ' ἄγαν ὑπερφοβοῦ.

XO. †ποταίνιον κλύουσ' ἀνάμιγα πάταγον ἀντ. γ'.  
 тарбосύνφ φόβφ τάνδ' ἐς ἀκρόπτολιν, (240)  
 τίμιον ἔδος, ἰκόμαν. 230

ET. μὴ νυν, ἐὰν θνήσκοντας ἢ τετρωμένους  
 πύθησθε, κωκυτοῖσιν ἀρπαλίζετε·  
 τούτῳ γὰρ Ἄρης βόσκεται, φόνῳ βροτῶν.

XO. καὶ μὴν ἀκούω γ' ἱππικῶν φρναγμάτων. (245)

ET. μὴ νυν ἀκούουσ' ἐμφανῶς ἄκου' ἄγαν. 235

222. διὰ θεῶν. 'Tis through the gods that we inhabit a city yet unconquered, and that the wall holds out against the host of enemies. What displeasure can object to this? (Or, 'what sort of displeasure is that which,' &c.) Hermann reads διὰ θεῶν πόλιν τε κ.τ.λ., but the metre is more properly dochmiac, and ποταίνιον (228) may be a trisyllable. Dindorf reads ποτάνιον, with Heath; but the form is purely conjectural. The Med. reading was corrupted to an iambic, perhaps; ποταίνιον κλύουσα πάταγον ἄμιγα κ.τ.λ. Dr. Oberdick gives ποτανόν.

225. οὔτοι φθονῶ σοι. 'Tis not that I grudge your paying honour to the gods, but lest, &c. Schol. Med. οὐδεὶς ταῦτα δρῶν ἡμᾶς (l. ἡμᾶς) ποιοῦσας μισήσειεν.

228. Photius, ποταίνιος' πρόσφατος· Δάριος δὲ ἡ λέξις. Cf. Prom. 102. Eum. 272.—For ἀνάμιγα the Medicean and a Paris MS. have ἄμιγα, most of the others ἄμα. Weil reads ἀνάμιγα πάταγον for the inverse order of the words in the MSS. The Scholia recognize only ἄμα, i. e. σὺν φόβφ. By ἀνάμιγα the poet means σποράδην, 'helter-skelter.' The chorus persist in apologizing for their conduct, and assert that it was in consequence of a new and sudden alarm that they betook themselves to the

temple. The discussion of this point is rather wearisome, extending as it does to 270.

229. Compare περίφοβον τάρβος, Suppl. 716.

230. Hesych. ἔδος· τὸ ἄγαλμα καὶ ὁ τόπος ἐν ᾧ ἴδρυται. Cf. Pers. 406, θεῶν τε πατρώων ἔδη.

232. ἀρπαλίζετε, i. e. αὐτοῖς. 'Do not hastily carry them off with lamentations.'

233. φόνῳ βροτῶν. It is not easy to decide whether we should retain φόνῳ, the reading of the best MSS., or adopt φόβφ with Blomfield from the Aldine. The same uncertainty occurs Suppl. 492. The vulgate will mean, 'Do not make too much lamentation over the wounded, for Ares delights in blood, and slaughter is sure to occur.' The other reading may be compared with 180, 'War is only made worse by giving way to fear.' One of the later Scholiasts rightly remarks that τούτῳ is to be taken separately from φόνῳ.

234. καὶ μὴν—γε. 'But hark! I hear the neighing of the steeds!'—'Well, if you do hear it, hear it not too plainly.'—'But the fortress resounds beneath as if they were surrounding us.' Cf. Pers. 679, στένει, κέκοπται, καὶ χαράσσεται πῆδον.

ΧΟ. στένει πόλισμα γῆθεν, ὡς κυκλουμένων.

ΕΤ. οὐκοῦν ἔμ' ἄρκει τῶνδε βουλευεῖν πέρι.

ΧΟ. δέδοικ', ἀραγμὸς δ' ἐν πύλαις ὀφέλλεται.

ΕΤ. οὐ σίγα μηδὲν τῶνδ' ἑρεῖς κατὰ πτόλιν ; (250)

ΧΟ. ὦ ξυντέλεια, μὴ προδῶς πυργώματα. 240

ΕΤ. οὐκ ἐς φθόρον σιγῶς ἀνασχῆσει τάδε ;

ΧΟ. θεοὶ πολῖται, μὴ με δουλείας τυχεῖν.

ΕΤ. αὐτὴ σὺ δουλοῖς καὶ σὲ καὶ πᾶσαν πόλιν.

ΧΟ. ὦ παγκρατὲς Ζεῦ, τρέφον εἰς ἐχθροὺς βέλος. (255)

ΕΤ. ὦ Ζεῦ, γυναικῶν οἶον ὥπασας γένος. 245

ΧΟ. μοχθηρὸν, ὥσπερ ἄνδρας, ὦν ἁλῶ πόλιν.

ΕΤ. παλινστομεῖς αὖ θιγγάνουσ' ἀγαλμάτων ;

236. ὡς κυκλουμένων. Schol. Med. ὡς κυκλούντων τὴν πόλιν τῶν πολεμίων. This is one of the many unusual middle forms employed by Aeschylus. See on Prom. 43. On the use of the participle alone in the genitive absolute see Suppl. 437. Eum. 742. Inf. 263.

239. οὐ σίγα μηδὲν ἑρεῖς ; So Eur. Suppl. 1066, ὦ θύγατερ, οὐ μὴ μῦθον ἐπὶ πολλοὺς ἑρεῖς ; Orest. 1022, οὐ σίγ' ἀφείσα τοὺς γυναικεῖους γόους στέρξεις τὰ κραθέντ' ; Compare inf. 241, for οὐκ ἐς φθόρον εἰ ; σιγῇ τάδε ἀνασχοῦ. Dindorf seems right in regarding it as a brief expression for οὐ σίγ' ἀνέξει μηδὲ ἑρεῖς μηδέν ; Cf. Ajac. 75, οὐ σίγ' ἀνέξει μηδὲ δειλίαν ἄρεῖς ; Others put the question at οὐ σίγα, and take μηδὲν ἑρεῖς in an imperative sense. But the few instances that have been adduced of this apparent use are easily explicable on a different principle. (See *New Cratylus*, p. 483, and on Pers. 120.) Photius has οὐ μὴ δ' ἑρεῖς ἀντὶ τοῦ παῖσαι λέγων. Whether he referred to this passage or not, we must read οὐ μηδὲν ἑρεῖς ;

240. ξυντέλεια. The Scholiasts take this for the company of gods (like θεῶν πανήγυρις in 209). Schol. Med. κυρίως ἢ τῶν στρατιωτῶν ἄθροισις. So *ξυντέλης* πόλιν Ag. 491. Hermann says, "*potius communitas civium videtur esse intelligenda*." If this be right, it would lead us to suggest θεοί, πολῖται, in 242, 'Both gods and citizens save us from slavery.' But the context seems to show that the appeal is solely to the gods, whose aid the chorus perseveringly invoke. The term itself may refer to the association

of Theban gods commemorated in the opening chorus, Pallas, Hera, Artemis, Apollo Lyceus, Poseidon, Aphrodite, &c. Schol. recent. ἐκ μεταφορᾶς τῆς εἰς τὸ κοινὸν εἰσφορᾶς, ἣν καλέουσι *ξυντέλειαν*. Comparing v. 244, and in reference to the singular (προδῶς), Meineke proposed ὦ Ζεῦ Τέλειε.

241. φθόρον. The Med. has φόνον. 243. καὶ σέ. The Med. has καμὲ, others καμὲ καὶ σέ καὶ πόλιν, which Porson and Blomfield prefer. Perhaps, αὐτὴν σε κ.τ.λ. Cf. Eur. Phoen. 437, πᾶσαι πόνων με καὶ σέ καὶ πᾶσαν πόλιν. With σέ for σεαυτὴν compare με for εμαυτὴν Suppl. 108, ὥσα γόοις με τιμῶ. The sentiment is repeated from 178.

244. βέλος, 'thy dart.' Inf. 626, βαλὼν Ζεὺς σφε κανοὶ κεραυνῷ. Cho. 387, Ζεὺς ἐπὶ χεῖρα βάλοι κάρανα δαΐξας.

246. ὦν ἁλῶ πόλιν, i. e. ὦν ἂν, 'when their city has been captured.' This is at once a retort and a prediction. Il. ix. 591, κατέλεξεν ἅπαντα κῆδε' ὅσ' ἀνθρώποισι πέλει τῶν ἔστυ ἁλῆ. The omission of ἂν with the subjunctive, *more epicorum*, is rather rare in tragedy. Cf. inf. 328. Ag. 740. Eum. 202. Oed. Col. 395, ὅς νέος πέσῃ. For the sentiment cf. 175. The point of the retort on the men is not very clear ; they are said to behave badly, but it is not specified how, when their city is taken.

247. παλινστομεῖς. Schol. Med. δυσφημεῖς καίτοι τῶν ἀγαλμάτων ἐχομένη. Cf. παλίγκτος, Ag. 836. The fault consisted not only in uttering words of bad import, calculated to cause alarm, but in doing this in presence of the



- ΧΟ. ἀψυχία γὰρ γλῶσσαν ἀρπάξει φόβος.  
 ΕΤ. αἰτουμένῳ μοι κούφον εἰ δοίης τέλος. (260)  
 ΧΟ. λέγοις ἂν ὡς τάχιστα, καὶ τάχ' εἶσομαι. 250  
 ΕΤ. σίγησον, ὦ τάλαινα, μὴ φίλους φόβει.  
 ΧΟ. σιγῶ· ξὺν ἄλλοις πείσομαι τὸ μόρσιμον.  
 ΕΤ. τοῦτ' ἀντ' ἐκείνων τοῦπος αἰρούμαι σέθεν.  
 καὶ πρὸς γε τούτοις, ἐκτὸς οὖσ' ἀγαλμάτων, (265)  
 εὗχον τὰ κρείσσω, ξυμμάχους εἶναι θεοῦς. 255  
 κάμῳν ἀκούσας' εὐγμάτων ἔπειτα σὺ  
 ὀλολυγμὸν ἱερὸν εὐμενῇ παιώνισον,  
 Ἑλληνικὸν νόμισμα θυστάδος βοῆς,  
 θάρσος φίλοις, λύουσα πολεμίων φόβον. (270)  
 ἐγὼ δὲ χάρας τοῖς πολιτισσοῦχοις θεοῖς, 260  
 πεδιονόμοις τε κάγορας ἐπισκόποις,  
 Δίρκης τε πηγαῖς, ὕδατί τ' Ἴσμηνοῦ λέγω,

sacred images. So Eur. Ion 1096, παλίμφομος δοῖδα, 'ill-omened song.' This is equivalent to saying εὐφημα φώνει in reference to the ill-boding words, ὦν ἄλφ πόλις.

249. εἰ δοίης. 'I wish you would grant me a trifling favour' (i. e. accomplishment of my wish). Understand χαρίζοιο ἂν, or something to that effect, suppressed by aposiopesis. The usage occurs often in Homer, e. g. Il. xxiv. 74, ἄλλ' εἴ τις καλέσειε θεῶν θέτιν ἄσπον ἐμείο. Yet the later Scholiasts totally misunderstood the sense.

254. ἐκτὸς οὖσα, 'keeping aloof from.' The praying to the gods is not objected to, but the public demonstration of terror. Weil needlessly encloses v. 255 in brackets.

256. Note the emphatic σέ. 'When you have heard my prayer, then do you loudly sing with a solemn joyful shout of good-will, an Hellenic custom of sacrificial cry, an encouragement to friends, removing their fear of the enemy.'—παιώνισον is the reading of the Med. by the first hand, afterwards altered to παιάνισον. On the orthography see Pers. 607. It appears that the form in ω was the older Ionic, that in α the later Attic (Baehr on Herod. v. 1). Photius recognizes both: παιανίσαι· τὸν Παιᾶνα ἐπικαλεῖσθαι. Παιωνίζειν τὸ ἀλαλάζειν. The ὀλολυγμός or ὀλολυγή was the

female cry of joy, but especially that raised at a sacrifice or supplication. According to the Schol. Med., μόνη τῇ Ἀθηνᾷ, δαίμονι οὖσῃ πολεμικῇ, ὀλολύζουσι, τοῖς δὲ ἄλλοις θεοῖς παιωνίζουσιν. See on Ag. 577.—νόμισμα θυστάδος βοῆς, Schol. ὡς νενόμισται Ἑλλήσι παρὰ τὰς θυσίας ὀλολύζειν.

259. πολεμίων. So Blomf. and Dind. with one MS. and the Scholium in the Med. διὰ τῶν τοιούτων εὐχῶν λύουσα τὴν τῶν πολεμίων φόβον. The common reading is πολέμιον, which Hermann retains.

260. πολιτισσοῦχοις θεοῖς. As in Ag. 90 and Suppl. 996, a distinction is here made between the gods of the city in particular, ἀστυνάκτες, ἀστυνόμοι, ἀγοραῖοι, and those of the district or region generally, who are called πολιτισσοῦχοι χάρας, a term which however included both πεδιονόμοι, the rural gods, and those of the city or acropolis. Hence in Suppl. 996 we find ἀστυνάκτας μάκρας θεοὺς πολιούχους τε.

262. ὕδατί τ'. So Hermann from the conjecture of Geel. The MSS. give οὐδ' ἂν. L. Dindorf had hit upon a similar correction in ῥασι τ'. The restoration may be regarded as a very happy one, τι and π being often confused, as remarked on Suppl. 756. Perhaps however we should read Ἴσμηνοῦ πόρον, as inf. v. 373. Heimsoeth (ap. Weil) proposed Δίρκης τε πηγῆς τοῖς τ' ἂν Ἴσμηνοῦ λέγω



εὖ ξυντυχόντων, καὶ πόλεως σεσωσμένης,  
 μήλοισιν αἰμάσσοντας ἐστίας θεῶν, (275)  
 ταυροκτονούντας θεοῖσιν, ὧδ' ἐπεύχομαι 265  
 θήσειν τροπαῖα, πολεμίων δ' ἐσθήματα  
 | στέψω πρὸ ναῶν δουρίπηχθ' ἄγνοῖς δόμοις.  
 τοιαυτ' ἐπεύχου μὴ φιλοστόνως θεοῖς,  
 μηδ' ἐν ματαίοις κἀγρίοις ποιφύγμασιν (280)  
 οὐ γάρ τι μᾶλλον μὴ φύγης τὸ μόρσιμον. 270  
 ἐγὼ δ' ἐπ' ἄνδρας ἐξ ἔμοι σὺν ἐβδόμῳ  
 ἀντηρέτας ἐχθροῖσι τὸν μέγαν τρόπον  
 εἰς ἐπτατειχεῖς ἐξόδους τάξω μολῶν,

Weil, *ναρᾶς τε Δίρκης ἦδ' ἀπ' Ἰσ. λ.*, from Photius, *ναρᾶς τε Δίρκης βενστικῆς Αἰσχύλος*. Prof. Lowinski very ingeniously proposes *εἴθετ' Ἰσμενῶν*, 'the fertilizing streams (*uhera*) of Ismenus.' See Cho. 523.

263. εὖ ξυντυχόντων, sc. τῶν πραγμάτων. Cf. Eum. 742, ὀρθονύμενων δὲ καὶ πόλιν τὴν Παλλάδος τιμῶσιν αἰεῖ. Supra 236.

267. στέψω πρὸ ναῶν. The majority of MSS. give λάφυρα δαῖων δουρίπηχθ' ἄγνοῖς δόμοις, but in the Med. this verse is added, στέψω πρὸ ναῶν πολεμίων δ' ἐσθήματα. Two or three other MSS. give στέψω πρὸ (or πρὸς) ναῶν. Perhaps we should read στέψειν (cf. sup. 50). It is clear that the passage has been tampered with, and probably in ancient times; but there are so many ways of altering it, that none can be trusted. Dr. Donaldson (*New Cratylus*, § 315) proposes *ταυροκτονούντας θ', οἷσιν ὧδ' ἐπεύχομαι κ.τ.λ.* As the Schol. also recognizes these words, it seems probable that λάφυρα δαῖων is but a gloss of πολεμίων ἐσθήματα which has crept into the text. Hermann however retains the less common word δαῖων to the rejection of πολεμίων, and so Weil. Dindorf concludes that 264—6 and the verse in the Med., στέψω πρὸ ναῶν κ.τ.λ., were spurious, on the ground that μήλοισιν αἰμάσσειν ἐστίας and ταυροκτονεῖν θεοῖς is a mere tautology; and Blomfield had condemned the former (264). The whole speech should correspond in the number of verses with 169—189, but it has two more. Perhaps 268—70 should follow 259, and in place of 264—7 we should substitute these two verses, μήλοισιν αἰμάσσοντας ἐστίας θεῶν

στέψειν τρόπαια πολεμίων ἐσθήμασι. By δουρίπηχτα Hermann understands the enemies' clothes stuck on spears and hung up in front of the temples. On the practice of thus suspending warlike spoils see Ag. 562. Equit. 849. Phoen. 1481. So στέψειν ναοὺς λαφύροις, Eur. Troad. 576. Cf. sup. 50.

268. τοιαῦτα. Cf. sup. 255.

269. ποιφύγμασιν. The word (from ποιφύσσω, *askínnygma* from *κινύσσω*, Prom. 163) expresses exclamations which are all sound and fury, blusterings and laboured threats. See Buttman, Lexil. in v. ποιπνύειν. Photius: ποῖ ἤχος (with a lacuna). Hesych. has *ποιφύγμα* σχῆμα ὀρχηστικόν.

271. ἐπ' ἄνδρας ἐξ. Perhaps *φῶτας ἐξ*. Hesych. *φῶτες* ἄνθρωποι, *ἄνδρες*. The Scholiast refers ἐπὶ τοῖς ἐχθροῖς in the next verse; but the simpler way is to construe ἐγὼ τάξω ἐξ ἐπὶ ἐξ ἄνδρας—ἀντηρέτας ἐχθροῖς, where ἐπὶ stands alone, after the epic use. Even *μολῶν ἐπ' ἄνδρας*, 'going to fetch,' is defensible, though the order of the words is hardly in favour of it.—Or we might read ἐπ' αὐτοῖς, omitting ἄνδρας. Or for ἐγὼ δὲ, (repeated from v. 260,) καὶ νῦν μὲν ἄνδρας κ.τ.λ. Weil gives ἐγὼ δ' ἐπάρχους ἐξ, after Canter. Hermann observes that Eteocles alludes to his own dire resolve of meeting his brother hand to hand. Blomf. and Dind. have ἐγὼ δὲ γ'.—τὸν μέγαν τρόπον, i. e. τὴν μεγάλην τάξιν. Schol. recent. ὡς φαμέν τάττω ἡξίν, οὕτω καὶ τοῦτο. Cf. 460, ἐσχηματισται δ' ἅπσις οὐ σμικρὸν τρόπον, and see Find. Ol. xi. 7. He means, in the grand way of the heroic *μονομαχία*.

πρὶν ἀγγέλους σπερχνοὺς τε καὶ ταχυρρόθους (285)  
λόγους ικέσθαι, καὶ φλέγειν χρείας ὑπο. 275

ΧΟ. μέλει, φόβῳ δ' οὐχ ὑπνώσσει κέαρ· στρ. ά.

γείτονες δὲ καρδίας μέριμναι

ζωπυροῦσι τάρβος

τὸν ἀμφιτειχῇ λεών, δράκοντας ὥς τις τέκνων 280 (291)

ὑπερδέδοικεν λεχαίων δυσευνάτορας

πάντρομος πελειάς.

τοὶ μὲν γὰρ ποτὶ πύργους (295)

πανδημὶ πανομιλὶ 285

στείχουσιν. τί γένωμαι ;

τοὶ δ' ἐπ' ἀμφιβόλοισιν

ιάπτουσι πολίταις

274. σπερχνοὺς, 'urgent.' Photius: σπερχνός· τραχύς (read ταχύς). Translate: 'before messengers in hot haste and quickly-rumoured reports reach us, and set us on fire by the urgency of the need.' Cf. ἐν χρείᾳ τύχης inf. 501. Schol. ὑπὸ τῆς ἀνάγκης.

276. Left to themselves, during the absence of Eteocles to appoint the chieftains to their respective posts, the chorus relapse into their former fear, and picture to themselves the horrors of a captivity which they believe imminent. The enemy is at hand and at the very gates; may the gods defend the land, and strike a panic in the invading host! It were sad that the Argive should lay the city in ashes and carry off the maidens in captivity; sad that they should be dragged from their homes before marriage. Plunder, burning, waste, and slaughter mix with the shrieks of infants. Death itself is better than these evils.

276—7. For καρδία thus following κέαρ see Suppl. 765.

277. καρδίας. A dissyllable as in Suppl. 68, if the reading of the antistrophe be right, which however Hermann alters to ἐξαφέντες ἐχθροῖς.

280. λεών. This may be the accusative in apposition to τάρβος, on the principle explained on Prom. 208, or may be governed by the sense of ζωπυροῦσι τάρβος, 'enkindle my fear of the environment host.' So ψήφους ἔθεντο φθορὰς for ἐψηφίσαντο, Ag. 787; νέωσον αἶνον γένος Suppl. 525, where see the note.

281. λεγαίων. So Lachmann for λεγέων. The Schol. must have found this reading, for he has νεμομένων ἐπὶ τῆς καλιᾶς.

283. πάντρομος πελειάς. So Blomf., Dind., with the Med., a reading peculiarly suited to the context, and probably taken from Homer's τρήρωνα πέλειαν. Hermann prefers the otiose epithet πάντροφος, omnino nutriens, sc. penitus nutrita, like παμμήτωρ Antig. 1282. The MSS. authority is however in favour of πάντροφος, and even the Med. has φ written above the μ by the first hand. The Scholia recognize πάντροφος alone, and both Tzetzes and Eustathius quote it from this passage.

284—7. τοὶ μὲν—τοὶ δέ. The besieged and the besiegers.

286. τί γένωμαι; Here, as in τί πάθω, the aorist is used in the ancient epic sense for the future. It is evident that there can be no deliberation in either phrase. So Homer, Od. vi. 201, οὐκ ἔσθ' οὗτος ἀνὴρ διεὶς βροτῶν, οὐδὲ γένηται. Ib. v. 465, οἴμοι ἐγὼ, τί πάθω; τί νύ μοι μήκιστα γένηται;

287. ἀμφιβόλοισιν. Schol. πάντοθεν βαλλομένοις, ἢ ἀμφοτέρωθεν. Thuc. ii. 76, ἐν ἀμφιβόλῳ γίνεσθαι. Ib. iv. 32, ὅπως—μὴ ἔχωσι πρὸς ὃ τι ἀντιτάξωνται, ἀλλ' ἀμφίβολοι γίνωνται τῷ πλήθει. Also ib. 36, καὶ οἱ Λακεδαιμόνιοι ἀμφίβολοι ἤδη ὄντες. In Eur. Tro. 537, ἀμφίβολα λίνα are the ropes thrown round the wooden horse. See sup. 146.—By τοὶ μὲν and τοὶ δέ the δπλῖται and ψιλοὶ are meant.



χερμάδ' ὀκρίεσσαν. (300)  
 παντὶ τρόπῳ, Διογενεῖς θεοὶ, πόλιν [καὶ στρατὸν] 290  
 Καδμογενὴ ρύεσθε.  
 ποῖον δ' ἀμείψεσθε γαίης πέδον ἀντ. ἀ.  
 τᾶσδ' ἄρειον, ἐχθροῖς ἀφέντες (305)  
 τὰν βαθύχθον' αἶαν 295  
 ὕδωρ τε Διρκαῖον εὐτραφέστατον πωμάτων  
 ὅσων ἦσιν Ποσειδᾶν ὁ γαῖόχορος (310)  
 Τηθύος τε παῖδες ; 300  
 πρὸς τὰδ', ὦ πολιοῦχοι  
 θεοὶ, τοῖσι μὲν ἔξω  
 πύργων ἀνδρολέτειραν  
 αὐτορῖψοπλον ἄταν (315)  
 ἐμβαλόντες ἄροισθε 305  
 κῦδος τοῖσδε πολίταις·

290. καὶ στρατὸν is probably an interpolation ; see on v. 308.

291. ρύεσθε. Perhaps ρύεσθαι. On the quantity of the ὕ see Prom. 243. Supra 153. inf. 820.

292. ἀμείψεσθε. 'In what land will you get in exchange a better soil than this, if once you give up to the enemy our rich fertile earth?' So παλίμποινα ἀμείψει, 'you will get satisfaction,' Cho. 778. ἀμείβεσθε τόνδε τὸν τόπον, 'take this place for that,' i. e. come over here, Suppl. 228. Schol. Med. ἀντὶ τοῦ ποῖον οἰκήσετε δάπεδον ἐντεῦθεν μεταστάντες; —ἄρειον, sc. βέλτιον, ἄμεινον, an epic word. The notion is, that the gods migrating from a captured city (see 207) will not easily find a more genial land to inhabit.

294. For ἐχθροῖς Dr. J. Oberdick proposes ἐνστάταις, comparing τὸν σὸν ἐνστάτην in Aj. 104.

300. Τηθύος τε παῖδες. Schol. recent. ὁ δὲ Ἄκεαρὸς μίγξει τῇ Τηθύϊ τῇ αὐτοῦ ἀδελφῇ ἐγέννησε τοὺς ποταμοὺς καὶ τὰς πηγὰς τὰς οὖσας ἐν τῇ κόσμῳ, καὶ οὕτως λέγονται οἱ ποταμοὶ παῖδες Τηθύος.

301. For the formula πρὸς τὰδε, 'wherefore,' see Eum. 516.

304. Vulg. καὶ τὰν ῥίψοπλον, where the article is quite indefensible. It seems unsafe to read either νόσον with Dindorf, or ἄταν with Hermann, who

justly complains that "ineptissimum καὶ τὰν ferri non potest." The pherecratean verse admits indifferently of a spondee, trochee, or iambic for the first foot, and the last syllable may be short or long at will; thus ἐμβαλόντες ἄροισθε in 305 answers to ἰάπτουσι πολίταις in 288. It is well worthy of remark that the Med. has καταρῖψοπλον ἦταν by the first hand. From the explanation of the Schol. Med., τοῖς μὲν ἔξω τοῦ τείχους Ἀχαιοῖς ἄτην ἐμποίησατε, ὥστε αὐτοὺς τὰ ὅπλα ρίψαι, we may fairly infer that he must have read αὐτορῖψοπλον, or αὐτορρῖψοπλον. A consideration of the order of the words in the above scholium will show that αὐτοὺς was intended to have an emphatic meaning; 'so that they may themselves throw away their own shields.' And αὐτορέγμονος πότμον is attributed to Aeschylus by Hesych. in v. Cf. αὐτόμαρτυς, Ag. 988. Dr. Oberdick suggests κῆκαν, ῥίψοπλον ἦταν, 'a panic that shall cause them to fling away their shields.' —ἦτη is here the infatuation or groundless panic of tossing away the shield in headlong flight.

306. τοῖσδε πολίταις. 'May you gain praise from the citizens here.' Schol. Med. πᾶν ἂν ὑμνοῖσθε παρὰ τῶν πολιτῶν. Blomfield remarks that the expression is from Homer, Il. iv. 95, πᾶσι δέ κεν Τρώεσσι χάριν καὶ κῦδος ἄροιο.



- καὶ πόλεως ῥύτορες εὐέδροι στάθητ' 308  
 ὀξυγόοις λιταῖσιν. (320)  
 οἰκτρὸν γὰρ πόλιν ὧδ' στρ. β'.  
 ὠγυγίαν Ἀΐδα προΐαψαι, δορὸς ἄγραν  
 δουλίαν, ψαφαρᾷ σποδῶ  
 ὑπ' ἀνδρὸς Ἀχαιοῦ θεόθεν  
 περθομέναν ἀτίμως (325)  
 τὰς δὲ κεχειρωμένας ἄγεσθαι 315  
 ἐῆ, νέας τε καὶ παλαιὰς  
 ἱππηδὸν πλοκάμων,  
 περιρρηγνυμένων φαρέων.  
 βοᾷ δὲ καὶ κενουμένα πόλις, (330)  
 λαΐδος ὄλλυμένας 320  
 μιξοθρόου· βαρείας  
 τοι τύχας προταρβῶ.  
 κλαυτὸν δ' ἀρτιτρόφοις ἀντ. β'.

308. The τε, commonly edited after εὐέδροι, is wanting in the Med. by the first hand. It has been supposed that something was lost in this verse; but the sense is complete, and the fault seems to lie in the insertion of καὶ στρατὸν in the strophic verse, 290. Hesych. ῥύτωρ· σωτήρ, βοηθός, ὀλκεύς. For εὐέδροι see v. 94. So Eur. Rhes. 317, ὅταν πολίταις εὐσταθῶσι δαίμονες.

311. προΐαψαι. Π. i. 3, πολλὰς δ' ἰφθίμους ψυχὰς Ἀΐδι προΐαψεν.—ὠγυγίος is an epithet applied even to the Egyptian Thebes, Pers. 37. On the meaning of the word see Eum. 989.

312. Hesych. ψαφαρόν· ξηρὸν, αὐχμηρὸν, ἀσθενές, ἐλαφρόν.

313. ἀνδρὸς Ἀχαιοῦ. Cf. 28.—θεόθεν, by the will, i. e. with the consent, of the gods, is invidiously added.

315. κεχειρωμένας, i. e. 'widowed' MS. Med. by the first hand. But χειροῦσθαι often means 'to take captive,' just as ἔχειν in the same sense is 'to lead off;' cf. 330.

317. ἱππηδόν. The best comment on this word, which the Schol. wrongly explains ὑπὸ ἱππέων σύρεσθαι τῶν πλοκάμων, is Suppl. 424, ἀγομέναν ἱππηδὸν ἀμπύκων, 'forcibly dragged by the hair as a horse is led by the rein' (or here, perhaps, 'by the forelock'). There is another scholium in the Med., which is

wrongly confused with the above: μετὰ ἀνάγκης· καὶ γὰρ οἱ ἵπποι ἀνάγκη τινὲ ἔπονται. This passage seems to have been had in view by Euripides, Phoen. 563,

ὄψει δαμασθὲν ἄστν Θηβαίων τόδε,  
 ὄψει δὲ πολλὰς αἰχμαλωτῖδας κόρας  
 βίᾳ πρὸς ἀνδρῶν πολεμίων πορθουμένας.

Π. ix. 592—4, κατέλεξεν ἅπαντα κήδε' ὅσ' ἀνθρώποισι πέλει τῶν ἄστν ἀλόη· ἄνδρας μὲν κτείνουσι, πόλιν δὲ τε πῦρ ἀμαθύνει, τέκνα δὲ τ' ἄλλοι ἄγουσι βαθυζώνους τε γυναῖκας.

318. φαρέων. A dissyllable, with the α short. So νέας in 316 is a monosyllable, as in Eum. 339, Alcest. 486, where see Monk.

319. βοᾷ δὲ καὶ κενουμένα. So Hermann for βοᾷ δ' ἐκκενουμένα, which seems better than the alternative of omitting δὲ in 332. Cf. Pers. 551.

320. λαΐδος ὄλλυμένας μιξοθρόου. 'While the captives are being carried away with mingled lamentations.' So ὄλλυσθαι is used Hec. 914, μεσονύκτιος ὀλλύμεν. We have ληϊάδας γυναῖκας, Il. xx. 193. Schol. recent. τῆς μιξοθρόου, ἥτοι τῆς θροῦν καὶ βοῇν ποιουμένης ἀνάμικτον (gloss. Med. ἐκ πάσης συμμιγούς ἡλικίας).

323. ἀρτιτρόφοις. This is the probable emendation of Schneider for ἀρτιτρόποις

ὠμοδρόπων νομίμων προπάροισεν διαμεῖψαι  
 δωμάτων στυγερὰν ὁδόν. 325 (335)  
 τί γάρ ; φθίμενόν τοι προλέγω  
 βέλτερά τῶνδε πράσσειν.  
 πολλὰ γὰρ, εὔτε πτόλις δαμασθῇ,  
 ἐῖ, δυστυχῇ τε πράσσει.  
 ἄλλος δ' ἄλλον ἄγει, 330 (340)  
 φονεύει, τὰ δὲ πυρφορεῖ  
 καπνῷ δὲ χραίνεται πόλις μ' ἅπαν'  
 μαινόμενος δ' ἐπιπνέει  
 λαοδάμας μαιῶν  
 εὐσέβειαν Ἄρης. 335  
 κορκορυγαὶ δ' ἂν ἄστρῳ, πρότι δ' ὀρκάνα στρ. γ'.

or ἀρτιδρόποις, both of which are recognized by the Schol. Med. The former, which is the common reading, is retained by Weil, and explained by the Schol. ταῖς νεωστὶ τραπέσαις (ἀπὸ) τῆς παιδικῆς ἡλικίας καὶ ἡβησάσαις. (Rather, 'well-mannered,' 'modest.') Hermann and Dindorf prefer the latter, "puellae quibus modo ab hostibus erepta est virginitas." Schol. ταῖς ἄρτι δρεπομέναις. Cf. κλάδοι νεόδροποι Suppl. 348. The objection to this seems to lie in the immediate repetition of the same metaphor in ὠμοδρόπων. Translate: 'For 'tis pitiable for those who are but lately come of age, before the marriage rites that cull the early flower of virginity, to pass on a detested journey away from their homes.' The Schol. took διαμεῖψαι for διαδέξασθαι, 'to get banishment for marriage.' From the scholium αἰχμαλωτισθῆναι καὶ δούλας εἰς ξένην χώραν ἀπελθεῖν, Dr. J. Oberdick restores with great probability δμῶδων for δωμάτων.

326. τί γάρ; This reading is suggested by both Hermann and Blomfield, but not adopted by the former, who gives with the MSS. τί τὸν φθίμενον γὰρ προλέγω, κ.τ.λ., "quid enim opus est dicere, mortuum meliorem conditione frui?" The common reading is τί; τὸν φθίμενον γὰρ προλέγω, κ.τ.λ. The Schol. seems to have found τί γάρ; which is the usual formula; τί γὰρ δεῖ πολλὰ λέγειν; ὁ προτενηκώς εὐτυχῶς πράσσει πλέον τοῦ ζῶντος. For γὰρ προλέγω the MS. Guelph. has γὰρ τοι προλέγω. The use

of τί alone does not seem to occur elsewhere, though τί δ'; is occasionally employed by Euripides.

328. εὔτε δαμασθῇ. Cf. Ag. 740, ὅτε τὸ κύριον μόλῃ.

330. ἄλλος δὲ κ.τ.λ. 'One man tries to make another a captive, or kills him (if he resists), and the houses he fires.'

332. καπνῷ δέ. See on 319. Ag. 791, καπνῷ δ' ἁλοῦσα νῦν ἔτ' εὐσημος πόλις. Eur. Hec. 1215, καπνῷ δ' ἐσήμην' ἄστρῳ πολεμίων ὄψο.

333. ἐπιπνέει, 'fans the flame.' Cf. sup. 110. Antig. 135, βακχεύων ἐπέπνει ριπαῖς ἐχθρίστων ἀνέμων. Eur. Phoen. 789, στρατὸν Ἀργείων ἐπιπνεύσας αἵματι Θήβας. By μαιῶν εὐσέβειαν the poet means the acts of sacrilege commonly attending the ransack of a city. Cf. Ag. 329. Pers. 806. So θεοὺς μαιίνει Heracl. 264.

336. Hesych. κορκορυγὴ κραυγὴ, βαλὴ, ταραχὴ μετὰ θορύβου. For πρότι δ' the MSS. have ποτὶ πόλιν or πτόλιν. That the latter word must be omitted Hermann long ago observed. By ὀρκάνη πυργῶτις the poet seems to mean a wall or circumvallation erected by the besiegers and furnished with towers like that described Thuc. iii. 23. Hesych. ὀρκάνη εἰρκτή, δεσμοκτήριον, ἔνιοι κρεμάστραν, ἄλλοι σαργάνην. οἱ δὲ φραγμόν. Photius, ὀρκάνη; ὁ περιέχων τοῖχος οἰκισιν ἢ χωρίον, λέγεται δὲ ἀπὸ τοῦ ἔρκος, ὃ ἐστὶ περίβολον φράγμα. According to the Schol. it signified a hunting-net, which amounts to much the same thing, since



πυργῶτις, πρὸς ἀνδρὸς δ' ἀνὴρ \*δορὶ καίνεται

βλαχαὶ δ' αἱματοέσσαι

τῶν ἐπιμαστιδίων

340

ἀρτιβρεφεῖς βρέμονται

(350)

ἀρπαγαὶ δὲ

διαδρομᾶν ὁμαίμονες.

*Plunderer daughter of confusion. Βλακία.*

ξυμβολεῖ φέρων φέροντι,

καὶ κενὸς κενὸν καλεῖ,

345

ξύννομον θέλων ἔχειν,

οὔτε μείον

οὔτ' ἴσον λελιμμένοι

(355)

τοῖς ἐκ τῶνδ' εἰκάσαι λόγος πάρα.

349

παντοδαπὸς δὲ καρπὸς χαμάδις πεσὼν

ἀντ. γ'.

beasts were enclosed within toils (ἀρκύσ-  
τατα) which they could not leap over,  
Ag. 1347. Thus the metaphor will be as  
in Ag. 348, ἥτ' ἐπὶ Τροίας πύργοις ἔβαλες  
στεγανὸν δίκτυον. Blomfield seems less  
accurate in explaining *turris expugnato-  
ria*. Weil gives ὀρκάνα παναγρώστις,  
comparing γάγγαμον ἄτης παναλώτου in  
Ag. 352. Cf. λίνου πανάγρου Il. v. 487.

337. δορὶ καίνεται. A word is wanting,  
which is not very easily supplied. Her-  
mann gives ἀμφὶ δορὶ. Robortello ὑπὸ  
δορὶ, which does not satisfy the metre.  
Either δορὶ or καίνεται may have super-  
seded some longer word. Perhaps, δοῦρ  
κατακαίνεται (κλίνεται Med.).

341. ἀρτιβρεφεῖς. The Med. and others  
have ἀρτιτρεφεῖς. The later Scholia re-  
cognize both readings. Hermann and  
Weil prefer the latter: "vagitum dicit  
infantium, quos modo matres occisae  
mammis admovent." Cf. Ar. Vesp.  
572. From the former epithet it is easy  
to supply βρεφείων with ἐπιμαστιδίων,  
which otherwise is without any definite  
substantive. 'The cries of newly-born  
infants at the breast resound, as they  
welter in their blood.' W. Dindorf edits  
ἀρτι βρεφῶν βρέμονται.

343. διαδρομᾶν. Here διὰ is a mono-  
syllable, as in so many other passages of  
Aeschylus. See on Pers. 565. Schol.  
recent. ὁ γὰρ ἀρπάζων τι φεύγει μὴ πως  
καταληφθῇ, ὅθεν ὁμαίμονα τὴν φυγὴν τῆς  
ἀρπαγῆς εἶπε. But διαδρομῇ is the run-  
ning hither and thither to look for  
plunder.

344. ξυμβολεῖ. Hesych. ξυμβολεῖ

ξυντυγχάνει. This rare word is perhaps  
to be restored in Cho. 452, where the  
MSS. give ξυμβάλλει, as several do in the  
present place. Compare *ibid.* 664, and  
the Homeric ἀντιβολεῖν. Apoll. Rhod.  
has ἀβολεῖν, iii. 1145.

346. ξύννομον. Schol. κοινωνόν.

349. τοῖς ἐκ τῶνδ'. This emendation  
is founded on Hermann's τῶν ἐκ τῶνδ'.  
The common reading is τίν' ἐκ τῶνδ', but  
the Med. has τί' ἐκ τῶνδ'. Not only does  
this fail to satisfy the metre, but the  
sentiment is extremely tame, for the best  
sense that we can extract from it is this,  
'What inference can we draw from the  
above, except that they desire more?'

Schol. διὰ τούτου τοὺς πλεονέκτας ἐμφα-  
νεῖ ὁ γὰρ μήτε ἔλασσαν αἰρούμενος μήτε  
τὸ ἴσον φαίνεται πλείονος ὀρεγόμενος.  
The construction is οὔτε μείον ἐκείνων  
οὔτε ἴσον ἐκείνοις & εἰκάσαι πάρεστιν ἐκ  
τῶνδε. Inf. 375, λελιμμένος (λίπτεσθαι)  
takes the genitive; hence Hermann pre-  
fers τῶν, 'neither less nor equally de-  
siring the things which,' &c. But τοῖς is  
simpler in syntax as well as nearer to the  
MSS. than τῶν, and moreover τοῖς ἐκ  
τῶνδ' sounds better than τῶν ἐκ τῶνδ'.  
Translate: 'plunderer falls in with plun-  
derer, and the empty-handed calls the  
empty-handed wishing to have a partner,  
and both being desirous to get spoils  
neither less than nor (only) equal to  
what they have reason to expect from  
these,' i. e. eager to get even more than  
they suppose to have been carried off by  
those whom they meet.

350. Hesych. παντοδαπός παντοίος,



ἀλγύνει †κυρήσας πικρὸν δ' ὄμμα θαλαμηπόλων  
πολλὰ δ' ἀκριτόφυρτος (360)

γᾶς δόσις οὐτιδανοῖς  
ἐν ῥοθίοις φορεῖται· 355  
δμῳδες δὲ

καινοπήμονες νέαι,  
τλάμον' †εὐνὰν αἰχμάλωτον  
ἀνδρὸς εὐτυχούντος ὡς (365)  
δυσμενοῦς ὑπερτέρου. 360

ἐλπίς ἐστι  
νύκτερον τέλος μολεῖν,  
παγκλαύτων ἀλγέων ἐπίρροθον.

σύμμικτος. The poet describes the reckless waste of corn and provisions attending the sacking of a captured city. Cic. de Div. i. § 69, 'Nam ex horreis direptum effusumque frumentum vias omnesque angiportus constraverat.'—κυρήσας seems corrupt. The Schol. has πικρὰ θεὰ τῶν παρθένων ἀποσπασμένων ἐκ τῶν θαλάμων. Photius, θαλαμηπόλος ἡ περὶ τὸν θάλαμον ἀναστρεφόμενη καὶ φυλάττουσα. The Schol. supplies τὸν τυγχάναντα with ἀλγύνει. Weil reads προκυρήσας, πικρὸν δ' ὄμμα τῷ θαλαμηπόλῳ. Dind. puts κυρήσας within brackets.

353. πολλὰ, i. e. πολλή. Cf. Ag. 984, πολλὰ τοι δόσις ἐξ ἀλόκων—νῆστιν ὤλεσεν νόσον. By οὐτιδανὰ ῥόθια he means the fruits of the earth which lie despised and neglected so thick upon the ground that the captors as it were wade through them. The Schol. supposed the 'valueless waves' meant the hostile tumults, opposed to the real sea which brings useful commodities.

358. τλάμον' εὐνάν. This passage, as it now stands, can hardly be correct. The MSS. give τλήμονες or τλήμονας, which Hermann formerly altered to τλάμων'. And Gaisford (on Hes. Opp. 184) remarks that the termination es is often confounded with the final elision. But even this does not fully restore the metre, nor is there anything to govern the accusative unless with the later Scholiast we make it depend on εὐτυχούντος in the sense of κτωμένον. He remarks, οὐ μόνον εὐτυχῆσαι λέγομεν χρήματα, ἀλλὰ καὶ εὐτυχῆσαι ἴππον ἀπώλειαν, οἰονεὶ κτήσασθαι. So we have τοσαῦτα κεύθυομεν Ion 264, & δ' εὐτόχησεν Ἑλλάς Troad.

935, though in such cases it is more easy to supply the cognate εὐτυχήματα, as Xen. Anab. vi. 3, 6, οἱ Θρᾷκες ἐπεὶ εὐτόχησαν τοῦτο τὸ εὐτύχημα. A similar idiom to the present is θαρσεῖν ἔεθλον, Od. viii. 197. θαρσεῖν χεῖρα, Eur. Andr. 993. Translate: 'and the young handmaids are filled with a new grief, because the enemy who has got the mastery is in the possession of their unhappy captive bed.' Schol. on Il. ii. 355, μέγιστον δὲ ἐς κόλασιν φοντο οἱ παλαιοὶ τὸ τὰς γυναῖκας ὑπὸ πολεμίοις γενέσθαι. Perhaps, τλάμον' αἰχμάλωτον εὐνὰν εὐτυχούντος ἀνδρὸς ὡς δυσμενοῦς ὑπερέτερον. Dr. J. Oberdieck proposes καινοπήμονες λέχος τλημόνως ποτ' αἰχμάλωτον ἀνδρὸς κ.τ.λ.

362. νύκτερον τέλος. Schol. Med. τὴν νύκτα περιφραστικῶς. He appears to mean the night of death, like Homer's τέλος θανάτοιο.—ἐπίρροθον, 'to assist,' i. e. to relieve, 'our woeful griefs.' See sup. 326. Hermann objects to this sentiment concluding the chorus without any direct connexion with the preceding, and gives an entirely different sense, with the serious alteration of αἰσιν for εὐνάν in 358. He joins τλήμον αἰχμάλωτον νύκτερον τέλος, "miserum captivum nocturnum officium," and explains ἀλγέων ἐπίρροθον with the later Schol., "adjuvans atque augens lacrymas." His difficulty about the want of connexion may be met by comparing the similar termination of the chorus in Eur. Suppl. 86, θανοῖσα τῶνδ' ἀλγέων λαθοίμαν. Blomfield's reading of the whole passage is deserving of consideration; τλήμον' αἰχμάλωτον εὐνάν | δυσμενοῦς ὑπερέτερον | ἀνδρὸς εὐτυχούντος ὥστ' | ἐλπίς ἐστι κ.τ.λ.

- ΗΜ. ὁ τοι κατόπτης, ὡς ἐμοὶ δοκεῖ, στρατοῦ  
 πευθῶ τω' ἡμῖν, ᾧ φίλοι, νέαν φέρει, 365 (370)  
 σπουδῇ διώκων πομπίμους χνόας ποδῶν.
- ΗΜ. καὶ μὴν ἀναξ ὁδ' αὐτὸς, Οἰδίου τόκος,  
 εἰς ἀρτίκολλον ἀγγέλου λόγον μαθεῖν  
 σπουδῇ δὲ καὶ τοῦδ' οὐκ ἀπαρτίζει πόδα.
- ΑΓ. λέγοιμ' ἂν εἰδὼς εὔ τὰ τῶν ἐναντίων, 370 (375)  
 ὥς τ' ἐν πύλαις ἕκαστος εἵληχεν πάλον.  
 Τυδεὺς μὲν ἤδη πρὸς πύλαισι Προίτισι  
 βρέμει· πόρον δ' Ἰσμηνὸν οὐκ ἑᾶ περᾶν  
 ὁ μάντις, οὐ γὰρ σφάγια γίγνεται καλά.  
 Τυδεὺς δὲ μαργῶν καὶ μάχης λελιμμένος 375 (380)  
 μεσημβριναῖς κλαγγαῖσιν ὡς δράκων βοᾷ·  
 θείνει δ' ὄνειδει μάντιν Οἰκλείδην σοφόν,

364. The messenger, who had left the stage at v. 68 to watch the movements of the enemy, is now seen returning to report progress. At the same moment Eteocles approaches by the entrance on the other side. Hence the one party is seen by half the chorus, the other by the other half, viz. at the sides respectively the farthest from themselves.

366. διώκων, 'plying.' Cf. Eum. 381, διώκουσ' ἦλθον ἀτρυνον πόδα. Pers. 85, Σύριόν θ' ἔρμα διώκων. Eur. Orest. 1344, ἰδὸν διώκα τὸν ἐμὸν ἐς δόμους πόδα.—χνόας, the joints, lit. the 'naves' or axles. Hesych. χνόην τὸν τῶν ποδῶν ψόφον.

368. εἰς ἀρτίκολλον. So Porson for εἰς, which Hermann retains. Schol. Med. καὶ μὴν αὐτὸς ὁ Ἑτεοκλῆς ἐπείγεται, ἀκουσόμενος τὰ παρὰ τοῦ ἀγγέλου λεγόμενα. Another Scholium (or possibly, two distinct Scholia), wrongly printed in continuation of the above, has ὡς ταῦτα ἀρτίως ἀκουσόμενος, ὥστε κολληῖσθαι τῇ διανοίᾳ ἢ τοῖς ὤσιν ἀκούσαντα. This suggests a reading εἰς ἀρτίκολλως or —os. 'Peropportune adest ad audiendum.' Blomf. Compare ἐς αὐτὸν καιρὸν Ajac. 1168. Ar. Av. 1688. Cho. 571, ὥπως ἂν ἀρτίκολλα συμβαίῃ τᾷδε. For the use of εἰσι for ἔρχεται, Hermann refers to his Opusc. ii. p. 326. Weil reads ὡς for εἰς.

369. οὐκ ἀπαρτίζει, 'does not equalize,' i. e. does not allow his steps to follow each other in regular order. Hesych. ἀπαρτίζει τελειοῖ. 'As the messenger

arrives in haste, so also the king comes in haste;' lit. 'his foot too is made to take unequal steps through hurry.' The idiom is the same as that illustrated on Suppl. 611. Compare ἀρτίπους, 'agile,' Trach. 58. Il. ix. 505, ἀπαρτί, 'exactly,' and ἀνάρτιος or ἀνάρσιος, 'uncouth,' 'irregular,' &c. Weil gives εὔ καταρτίζει, in the sense of ἀρτίκολλον καὶ τόνδε ἐπάγει. See Blakesley on Herod. v. 28.

370. λέγοιμ' ἂν. Euripides ridicules the unseasonable prolixity of the messenger in describing each warrior, Phoen. 751, ὄνομα δ' ἑκάστου διατριβὴ πολλὴ λέγειν, ἐχθρῶν ὑπ' αὐτοῖς τείχεσιν καθημένων. But Aeschylus, as already remarked, wrote this play rather in the true spirit of epic narration.

373. βρέμει, *fremit*, is impatient for the fight.—οὐκ ἑᾶ, the seer has not yet found a favourable omen, and has peremptorily forbid the advance against the city.

375. λελιμμένος, 'eager for the fray.' See sup. 348. Curtius, Gr. Etym. i. p. 370, refers the word to the same root as *libet* and *libido*.

376. μεσημβριναῖς. Schol. Med. τότε γὰρ μάλιστα μέμνην. This simile of the dragon is derived partly from the real habits of snakes basking in the sun, partly from an imaginary conception of a creature which utters a barking or screaming sound when irritated. See on Prom. 822.

377. θείνει ὄνειδει. Compare ἀράσσειν ὀνειδεσι Ajac. 725, λόγοις λάπτειν and



σαίνειν μόρον τε καὶ μάχην ἀψυχία.  
 τοιαῦτ' αὐτῶν τρεῖς κατασκίους λόφους  
 σείει, κράνους χαίτωμ' ὑπ' ἀσπίδος δὲ τῷ 380 (385)  
 χαλκήλατοι κλάζουσι κώδωνες φόβον.  
 ἔχει δ' ὑπέρφρον σῆμ' ἐπ' ἀσπίδος τόδε,  
 φλέγονθ' ὑπ' ἄστροις οὐρανὸν τετυγμένον  
 λαμπρὰ δὲ πανσέληνος ἐν μέσῳ σάκει,  
 πρέσβιστον ἄστρον, νυκτὸς ὀφθαλμὸς, πρέπει. 385  
 τοιαῦτ' ἄλλων ταῖς ὑπερκόμποις σάγαας  
 βοᾷ παρ' ὄχθαις ποταμίαις μάχης ἔρων,  
 ἵππος χαλινῶν ὡς κατασθμαίνων μένει

κακοῖς βαλεῖν, *ibid.* 501. 1244. The form *θαίνειν* is defended by the majority of the MSS., and by *θαίνεται* and *ἐθελον* Pers. 305 and 420, *θεινομένου* Cho. 380, *ἐθελοντο* *inf.* v. 949. Hermann edits *θένει* with the Med. And Hesych. has *θένει κόπτει, τύπτει*. Wherever *θένειν* occurs, it appears likely to be an aorist. So φίλιον ἄνδρα μὴ θένης, Eur. Rhes. 687. See Elmsley on Heracl. 272. Why Tydeus assails Amphiaras for cowardice, because he will not yet sanction the attack on Thebes, will appear very clearly from 567 seqq. and 605—10. The seer had never been favourable to an unjust expedition, of which Tydeus had been the real author (v. 571). Hence his reluctance; while (v. 585) he meets the charge of cowardice by saying *μαχώμεθ'*, &c.,—fight if you will, for my fate is determined, which is not to die by arms.

378. *σαίνειν μόρον*. Schol. *ἐκκλίνειν*. He assails him with the taunt that he is afraid to meet his fate. *Inf.* 701, *τί οὖν ἔτ' ἂν σαινοίμεν ὀλέθριον μόρον*; The word is properly used of a dog which deprecates its master's anger by blandishments.

379. Schol. *νεωτερικὸν τοῦτο, τοῦ κράνους ἡ τριλογία*. Cf. Ar. Ach. 964, *τὴν Γοργόνα πάλαι κραδαίνων τρεῖς κατασκίους λόφους*. Lucret. ii. 632, 'terrificas capitum quatientes numine cristas.'

380. *τῷ*. For *αὐτῷ*, not for *ταύτῳ*. See on Prom. 242. The Med. alone gives δ' ἐσῶ, but with *γρ. τῷ* by a later hand. It was the custom to carry jingling bells on the shield, perhaps affixed to the rim. Rhes. 308, *Γοργῶ—πολλοῖσι σὺν κώδωσιν ἐκτύπει φόβον*. *Ibid.* v. 384, *κλύε καὶ κόμπους κώδωνοκρότους παρὰ πορπάκων*

κελαδοῦντας. Cf. Ar. Ran. 963.

383. *οὐρανὸν κ.τ.λ.* So Hippomedon was ἀστροπῶς ἐν γραφαῖσιν, Eur. Phoen. 129.

385. *πρέσβιστον*. Schol. recent. *τιμώτατον*. The same grammarian observes that the field of the shield was *sable* (*inf.* 395, *νύκτα ταύτην ἦν λέγεις ἐπ' ἀσπίδος*), with a circle of stars or, a larger one in the centre representing the moon; and that the sun shining full on these spangles flashed terror to the beholder.

386. *ἄλλων*. Schol. Med. *χαίρων*. Rather the word refers to *μαργῶν* (375), and alludes to the folly of Tydeus in opposing the advice of Amphiaras to wait awhile. Cf. Hippol. 1177, *τί ταῦτ' ἄλλῳ*; Hermann rightly retains *ὑπερκόμποις* against Blomfield and Dindorf, who edit *ὑπερκόποις*. No scholar need now be taught to distinguish *ὑπέροκμος*, *ὑπέροκος*, and *ὑπέροκπος*. The first occurs also Pers. 344, *ὑπέροκμοι τάχει (νῆες)*. Ib. 827, *ὑπερκόμπω θράσει*. Here it has especial reference to the vaunting device on the shield; cf. *ἀκόμπαστος*, v. 533; *ἄνδρα κομπάδοντα*, v. 431; *ἄνηρ ἄκομπος*, v. 549; *κόμπων*, v. 468; *κομπάζεται*, v. 495. In Ag. 453, *τὸ δ' ὑπερκόπως κλύειν εὖ* is clearly the right reading, from *κόπτω*, after the analogy of *παράκοπος*, while *ibid.* 795 we have *πάγας ὑπερκότους*, 'resentful,' 'avenging toils.' So Herc. Fur. 1087, *ὦ Ζεῦ, τί παῖδ' ἤχθηρας ὦδ' ὑπερκότως τὸν σόν*; But Cho. 129, *οἱ δ' ὑπερκόπως ἐν τοῖσι σοῖς πόνοισι χλίσουσιν μέγα*, i. e. 'overbearingly.'

387. *παρ' ὄχθαις*, sc. *Ἰσμηνοῦ*, v. 373.

388—9. The latter of these verses, in which *ὅστις* is wrongly used for *ὅς*, has



[ὅστις βοὴν σάλπιγγος ὀρμαίνει μένων]. *is unparalled (on Horn & 15 p. 1000)*  
 τὶν' ἀντιτάξεις τῷδε; τίς Προΐτου πυλῶν, 390 (395)

κλήθρων λυθέντων, προστατεῖν φερέγγυος;

ET. κόσμον μὲν ἀνδρὸς οὕτιν' ἂν τρέσαιμι' ἐγὼ,  
 οὐδ' ἔλκοποιά γίγνεται τὰ σήματα

λόφοι δὲ κώδων τ' οὐ δάκνουσ' ἄνευ δορός.

καὶ νύκτα ταύτην ἣν λέγεις ἐπ' ἀσπίδος 395 (400)

ἄστροισι μαρμαίρουσαν οὐρανοῦ κυρεῖν,

τάχ' ἂν γένοιτο μάντις † ἐννοία τινί.

*is found as νύ. in Eur.*

εἰ γὰρ θανόντι νύξ ἐπ' ὀφθαλμοῖς πέσοι,

τῷ τοι φέροντι σῆμ' ὑπέρκομπον τόδε

γένοιτ' ἂν ὀρθῶς ἐνδίκως τ' ἐπώνυμον, 400 (405)

been made up by some grammarian who found in his copy the double reading *κατασθμαίνειν μένει* and *κατασθμαίνει μένων*. The simile of the horse corresponds to that of the snake in 376. The war-horse is said *ἄσθμαίνειν κατὰ χαλινῶν* when he chafes and pants against the bit that restrains him. Quintus Smyrnaeus vii. 318, ὁ δ' (sc. ἵππος) ἐρκανθῶντα χαλινὸν δάπτει ἐπιχρεμέθων. The word *μένει* represents the forced inaction of Tydeus. Some MSS. (not the Med.) have *χαλινῶν δ' ὥς*, and one or two give *μάχης δ' ἐρῶν*. In the next verse *κλύων* is the conjecture of Tyrwhitt and Bruncr for *μέων*. Weil reads *ὀρθίαν κλύει*. The Schol. Med. has *ὥς καὶ ἵππος πολεμιστῆς σάλπιγγος ἀκούων καὶ ἐπιθυμῶν πολέμου εἶργεται πρὸς τοῦ ἐπιβάτου*. On *ὀρμαίνει*, 'is restless,' 'frets,' see Ag. 1359, οὕτω τὸν αὐτοῦ θυμὸν ὀρμαίνει πεσών.

391. *προστατεῖν*, to act as champion, or undertake the defence of, like the Lapithae in Il. xii. 131, τῷ μὲν ἔρα προπαίροιθε πυλῶν ὑψηλῶν ἕστασαν ὥς ὅτε τε δρῆς ὀφρεσιν ὑψικάρηντοι.

393. *ἐλκοποιά*. Schol. Med. ταῦτα παρὰ Ἀλκαίου. οὐ τιτρώσκει τὰ ἐπίσημα ὅπλα οὐδὲ αὐτὰ καθ' ἑαυτὰ δύναμιν ἔχει, εἰ μὴ ἔρα ὁ φέρων αὐτὰ ἐὰν (ἀνὴρ?) ᾖ γενναῖος. Eur. Heracl. 684, οὐκ ἔστ' ἐν ὕψει τραῦμα, μὴ δρώσης χειρός. The article implies contempt; 'your fine devices make no wounds,' as we should say. Cf. inf. 425.—*κόσμον*, 'the acoutrements.'

394. Hesych. κώδων' σάλπιγγς, ἡχείων, κύμβαλον.

395. *νύκτα ταύτην*. The attraction of

the antecedent to the relative is not common, though the converse is one of the most familiar idioms. Cf. Trach. 283, τάσδε δ' ἄσπερ εἰσορᾷς—χωροῦσι πρὸς σε. Il. x. 416, φυλακὰς ἄς εἴρειαι, ἥρας, οὗτις κεκριμένη ῥύεται στρατόν. Herod. ii. 106, τὰς δὲ στήλας τὰς ἴστα κατὰ τὰς χώρας ὁ Αἰγύπτου βασιλεὺς Σέσωστρις, αἱ μὲν πλεῖντες οὐκέτι φαίνονται περιεοῦσαι.

397. *ἐννοία τινί*, 'with a certain meaning.' The sense is, 'The picture of the nightly firmament may perhaps be prophetically significant to the bearer, and portend the night of death.' Schol. *ἔτι χωρήσει ὑπὸ νύκτα*. The above is the reading of Blomfield. Dindorf gives ἡ *νύκτα*. Hermann retains the reading of the Med. *ἡ ἀνοία*. The other MSS. give ἡ *ἔνοια*. Schol. Med. *ἡ ἀνοία*: παροξυτόνως Ἀττικῶς ἀντὶ τοῦ ἀνοία. It would be better perhaps, as suggested by J. Wordsworth, in the Phil. Mus. p. 220, to write *ἀνοία*, as Weil also has edited. So Sophocles, frag. 517, *τερπνῶς γὰρ αἰεὶ πάντας ἀνοία τρέφει*. Compare *εὐκλεία* inf. 682. *δυσκλεία* Tro. 133. *ἀγνοία* Trach. 349. *ἀνοία* Androm. 521. *παλιρροία* Βυθοῦ Soph. frag. 716. *ὁ παρανοία καὶ ἀναιδέα* Aristoph. frag. 29. *ὕμνοια* Av. 604. There are however two objections to the vulgar *ἡ ἀνοία*,—first, it introduces rather awkwardly a new subject to *γένειτο* in place of *νύξ*, secondly, it leaves *τινί* to be referred to Tydeus where there is not the slightest ambiguity as to the person meant.

400. *ἐπώνυμον*, i. e. *νυκτός*.—*μαντεύσεται, μάντιν ἔξει*, v. 397. 'Shall make this insolence prophesy against himself.'

καὐτὸς καθ' αὐτοῦ τήνδ' ὕβριω μαντεύσεται.  
 ἐγὼ δὲ Τυδεΐ κεδνὸν Ἀστακοῦ τόκον  
 τόνδ' ἀντιτάξω προστάτην πυλωμάτων,  
 μάλ' εὐγενῇ τε καὶ τὸν αἰσχύνῃς θρόνον  
 τιμῶντα, καὶ στυγούνθ' ὑπέρφρονας λόγους· 405 (410)  
 αἰσχροῦν γὰρ ἀργὸς, μὴ κακὸς δ' εἶναι φιλεῖ.  
 Σπαρτῶν δ' ἀπ' ἀνδρῶν, ὧν Ἄρης ἐφέισατο,  
 ῥίζωμ' ἀνείται, κάρτα δ' ἔστ' ἐγχώριος,  
 Μελάνιππος· ἔργον δ' ἐν κύβοις Ἄρης κρινεῖ.  
 Δίκη δ' ὁμαίμων κάρτα νιν προστέλλεται 410 (415)  
 εἴργειν τεκούσῃ μητρὶ πολέμιον δόρυ.

XO. τὸν ἁμόν νυν ἀντίπαλον εὐτυχεῖν στρ. ἀ.  
 θεοὶ δοῖεν, ὥς δικαίως πόλεως

403. By the addition of *τόνδε* the poet indicates the actual presence of the champion on the stage. Hence it seems likely that Eteocles is accompanied by his staff during the whole of this scene. But Weil and Diindorf read *τῶνδ'*.

404. *αἰσχύνῃς*, 'honour.' Dr. Donaldson (*New Cratylus*, p. 406) has remarked on the connexion in the Greek mind between *αἰδῶς* and *εὐγένεια*. See also Arnold on Thucyd. ii. 42. Eur. Suppl. 911, τὸ γὰρ τραφῆναι μὴ κακῶς, αἰδῶ φέρεi. Heracl. 200, ἡ γὰρ αἰσχύνῃ πάρος τοῦ ζῆν παρ' ἐσθλοῖς ἀνδράσιν νομίζεται. Alc. 601, τὸ γὰρ εὐγενὲς ἐκφέρεται πρὸς αἰδῶ, 'chivalrous and high-minded principle pants after honour.' For the phrase *τιμῶν θρόνον* or *βωμὸν Δίκης*, &c., see Eum. 511. Ag. 375. The Schol. remarks, that the poet has judiciously opposed to the boastful Tydeus one of entirely different character. Herodotus, v. 67, mentions *Μελάνιππον τὸν Ἀστακοῦ*, as *ἐχθιστον ἐόντα Ἀδρήστω*, *ὃς τὸν τε ἀδελφεὸν οἱ Μηκιστᾶ ἀπεικτόνει, καὶ τὸν γαμβρὸν Τυδεά*.

405. *ὑπέρφρονας*. Both the device and the loud vaunts are meant, sup. 382. 387.

406. *αἰσχροῦν ἀργὸς*, sc. *ἀεργὸς αἰσχροῦν ἔργον*. The meaning is, he is wont to act bravely, but, like all truly brave men, to act at the same time honourably. In other words, though he is wont to decline *αἰσχρά*, he is not therefore a coward. Eur. Iph. A. 1000, *στρατὸς—ἀργὸς ὧν τῶν οἰκοθεν*.

408. *ἀνείται*. See Suppl. 262. The later Schol. explains *ἀνέφυσεν*, and the sense may be transitive, 'has his stock sprung from the Sparti.'—*κάρτα ἐγχώριος*, 'a thorough native.' Schol. Med. *γνήσιος πολίτης ἐκ τῶν Σπαρτῶν, οὐ τῶν μετὰ Κάδμου ἐπηλύδων*. Compare *ἐπὶ ὠνύμῳ κάρτα* inf. 655. The legend was, that only five of the heroes who sprung from the dragon's teeth (*Σπαρτοὶ*) survived the conflict which arose amongst them. See Eur. Herc. F. 5.

409. *Ἄρης*. Schol. *ἐν τοῖς τοῦ Ἄρεως κύβοις κρινεῖ αὐτοὺς ὁ πόλεμος*. He therefore read *ἐν κύβοις Ἄρεως*, and took *ἔργον* for the nominative to *κρινεῖ*.

410. *Δίκη ὁμαίμων*. Schol. Med. *τὴς συγγενείας δικαίον στέλλει αὐτὸν εἰς τὴν μάχην*. Hermann approves this; but *ὁμαίμων* is the nominative, like *ὁμαίμων Ζεὺς* in Suppl. 396, and *κάρτα ὁμαίμων* is used precisely like *κάρτα ἐγχώριος* in 408. The epithet is applied because he was himself *αἰσχροῦν ἀργὸς*, v. 406, and the cause he undertook was a just one. It is not likely that the middle *προστέλλεται* is a mere synonym of *στέλλει*. The sense seems to be, 'Justice has him sent out to the war,' i.e. he goes as the special champion of Justice, and on her mission. See the note on *προπεμφαμένα*, Pers. 136.—*εἴργειν μητρὶ*, not *from*, but *for his native land*, on the principle of *ἀμύνειν, τιμωρεῖν τινι*.

413. *δικαίως*, i.e. sent by Justice herself, sup. 410. Weil, who transposes 410—11 to follow 406, here reads *διὰ δίκας* after Heimsoeth.



πρόμαχος ὄρνυται· τρέμω δ' αἵματη-  
φόρους μόρους ὑπὲρ φίλων  
ὀλομένων ιδέσθαι.

415 (420)

ΑΓ. τούτῳ μὲν οὕτως εὐτυχεῖν δοῖεν θεοί.

Καπανεύς δ' ἐπ' Ἡλέκτραισιν εἵληχεν πύλαις,  
γίγας ὃδ' ἄλλος τοῦ πάρος λελεγμένου  
μείζων· ὁ κόμπος δ' οὐ κατ' ἄνθρωπον φρονεῖ, 420  
πύργοις δ' ἀπειλεῖ δειν', ἃ μὴ κραῖνοι Τύχη· (426)  
θεοῦ τε γὰρ θέλοντος ἐκπέρσειν πόλιν  
καὶ μὴ θέλοντός φησιν, οὐδὲ τὴν Διὸς  
ἔριν πέδω σκήψασαν ἐμποδὼν σχεθεῖν.

τὰς δ' ἀστραπάς τε καὶ κεραυνίους βολὰς 425 (430)

μεσημβρινοῖσι θάλπεσιν προσήκασεν.

ἔχει δὲ σῆμα γυμνὸν ἄνδρα πυρφόρον,

φλέγει δὲ λαμπὰς διὰ χερῶν ὥπλισμένην·  
χρυσοῖς δὲ φωνεῖ γράμμασιν, ΠΡΗΣΩ ΠΟΛΙΝ.

[τοιῶδε φωτὶ πέμπε — τίς ξυστήσεται ; 430 (435)]

415. ὑπὲρ φίλων ὀλομένων, 'of those who perish in behalf of their country-men.' Hermann thinks there is a confusion between two constructions, τρέμω ὑπὲρ φίλων, ιδέσθαι μόρους αὐτῶν ὀλομένων, and τρέμω ιδέσθαι μόρους φίλων ὀλομένων. This is at least better than the doctrine of another scholium, ἡ ὑπὲρ δὲ περισσή.

417. οὕτως. Schol. recent. ὡς ἐχρη.

419. γίγας δδ' ἄλλος. 'Another, and this one a giant, greater than (i.e. if compared with) the one last mentioned.' Compare Ἑρμῆς δδ' ἄλλος Suppl. 216, and the note. Tydeus, so far from being himself a giant, as one of the Scholiasts wrongly supposes to be implied, was, according to Homer, Il. v. 801, μικρὸς μὲν δέμας, ἀλλὰ μαχητής. In this expression δδε does not, of course, imply actual presence, but as it were mentally points at one man to distinguish him from another.

421. The present optative is not usual in wishes; on the other hand, the tragics prefer κράνειν to κράναι. See inf. 544.

424. ἐμποδὼν σχεθεῖν. 'That not even the angry bolt of Zeus, darting in lightnings upon the ground before his feet, shall keep him away.' See Il. viii. 134.

On the future sense of the aorist (the MSS. as usual give σχεθεῖν) see Prom. 685. Hermann translates, "Neque se Jovis iram impeditenti loco habiturum." He thinks the other and usual explanation "multo durior." It is a matter of opinion. The Scholiast, it should be observed, explained ἐμποδὼν σχεθεῖν by ἐμποδὼν αὐτῷ γενέσθαι. Weil reads οὐδέ νιν Διὸς κ.τ.λ., comparing Phoen. 1174, μηδ' ἂν τὸ σεμνὸν πῦρ νιν εἰργαθεῖν Διός. Madvig, Adv. Crit. i. p. 171, οὐδ' ἂν νιν Διὸς κ.τ.λ.

428. διὰ χερῶν, 'held like a shield (or 'prepared for action') in his hands.' Compare Eur. Tro. 1257, δαλοῖσι χέρας διερέσσοντας. Schol. Med. ἐν ταῖς χερσὶν αὐτοῦ ἂνθ' ὅπλου ὄσα ἡ λαμπάς.

430—1. This couplet is clearly not genuine. It seems made up from 465, to fill a lacuna. Dindorf reads τοιῶδε τῶδε φωτὶ, which has an ugly sound. For he should have said τὸν ξυστησόμενον, but from the difficulty of finding such a person he changes the construction to an interrogation. Weil proposes τίς μάχην συστήσεται;—μὴ τρέσας seems to imply that the not trembling is regarded as a condition of withstanding the boastful foe, i.e. no one who does tremble will venture to meet him. Isocrat. περὶ



τίς ἄνδρα κομπάζοντα μὴ τρέσας μενεῖ ;]

ET. | καὶ τῷδε κόμπῳ κέρδος ἄλλο τίκτεται.

τῶν τοι ματαίων ἀνδράσιν φρονημάτων

ἢ γλῶσσ' ἀληθῆς γίγνεται κατήγορος.

Καπανεὺς δ' ἀπειλεῖ, δρᾶν παρεσκευασμένος, 435 (440)

θεοὺς ἀτίζων· κάπογυμνάζων στόμα

χαρᾶ ματαία θνητὸς ὦν ἐς οὐρανὸν

πέμπει γεγωνὰ Ζηνὶ κυμαίνοντ' ἔπη.

πέποιθα δ' αὐτῷ ξὺν δίκῃ τὸν πυρφόρον

ἦξειν κεραυνὸν, οὐδὲν ἐξῆκασμένον 440 (445)

μεσημβρινοῖσι θάλπεσιν τοῖς ἡλίου.

ἄνῃρ δ' ἐπ' αὐτῷ, κεῖ στόμαργός ἐστ' ἄγαν,

αἰθῶν τέτακται λῆμα, Πολυφόντου βία,

φερέγγυον φρούρημα, προστατηρίας

Ἀρτεμίδος εὐνοίαισι σὺν τ' ἄλλοις θεοῖς. 445 (450)

λέγ' ἄλλον ἄλλαις ἐν πύλαις εἰληχότα.

Εἰρήνης, p. 167, τίς γὰρ ἄλλοθεν ἐπελθὼν καὶ μῆπω συνδιεφθαμένος ἡμῖν—οὐκ ἂν μαίνεσθαι καὶ παραφρονεῖν ἡμᾶς νομίσαιεν; Eur. Heracl. 533, εὐρημα γὰρ τοι μὴ φιλοψυχοῦς' ἐγὼ κάλλιστον εὐρηκ'.

432. καὶ τῷδε κέρδει MSS. Schol. Med. κέρδος πρὸς τῷ μείναι τὸ νικῆσαι· τοῦτο γὰρ ἐστὶ κέρδει κέρδος. This is evidently wrong. Rather, πρὸς τῷ ὑπέρφρον σῆμα ἔχειν, καὶ τὸ ὑπέρφρονα γλώσση κομπάζειν. Hermann says, "spectat ad praegressam Eteoclis orationem. Hoc (huic) lucro, quod hic jactator est, accedit aliud, quod ipsa illa jactatione Jovis iram provocabit;" which is nearly the explanation of Schütz. Blomfield takes καὶ τῷδε separately, 'In the case of Capaneus as well as that of Tydeus we have gain upon gain,' i. e. each bears a symbol that will tell against himself as an omen, besides the discomfiture which is likely to result from pride. We might read πρὸς τῷδε κέρδει κ. τ. λ., but on the whole κόμπῳ, the emendation of Heimsoeth, seems highly probable, and it is adopted by Weil. See sup. 420.

433. τῶν τοι ματαίων, κ. τ. λ. Men's words are the surest evidence by which they are convicted of pride.

435. δρᾶν παρεσκευασμένος. 'Having made up his mind to carry his words into effect,' i. e. resolved that they shall not

be mere boasts.

436. ἀπογυμνάζων. 'Exercising his mouth in a groundless exultation,' i. e. in a false confidence of victory.—γεγωνὰ, 'audible.' See Prom. 645.—αὐτῷ ἔπειν, cf. ἦλθεν αὐτῷ Prom. 366.—θάλπεσιν, κ. τ. λ., supra 426.

442. στόμαργός ἐστι, sc. Capaneus. Cf. 438.

444. φερέγγυον φρούρημα, 'one to be relied on as a guard.' Schol. Med. ἱκανὸς φρουρεῖν τὴν πατρίδα. Hesych. φερέγγυον· βέβαιοι, δυνατόν. On the plural εὐνοίαις see Suppl. 483. Artemis, as the same Scholiast remarks, was the patroness of Thebes, and Polyphontes was her priest, the name being an equivalent of πολυφόνος, sc. ἱερέων. Hence she has the epithet προστατηρία, 'tutelary,' as Phoebus is called προστατήριος Soph. El. 637, and as Artemis is προστάτα Trach. 209, and said πύλαις ἐφεστηκέναι, Eur. Hipp. 101. Perhaps, as Weil suggests, the Electra gate was under the special protection of Artemis, and a statue or stone pillar of the goddess was placed in front of it.—ἄλλοις θεοῖς, sc. τοῖς ἄλλοις, viz. those invoked together with Artemis in the opening chorus.

446. Plat. de Republ. viii. p. 550, c, οὐκοῦν μετὰ τοῦτο τὸ τοῦ Αἰσχύλου λέγωμεν, ἄλλον ἄλλῃ πρὸς πόλει τεταγμένον.

ΧΟ. ὅλοιθ' ὃς πόλει μεγάλ' ἐπεύχεται, ἀντ. α.  
 κεραυνοῦ δέ μιν βέλος ἐπισχέθω,  
 πρὶν ἔμὸν ἐσθορεῖν δόμον, πωλικῶν θ' (455)  
 ἔδωλίων ὑπερκόπῃ 450  
 δορί ποτ' ἐκλαπάξαι.

ΑΓ. καὶ μὴν τὸν ἐντεῦθεν λαχόντα πρὸς πύλαις  
 λέξω· τρίτῳ γὰρ Ἑτεόκλῳ τρίτος πάλος  
 ἐξ ὑπτιοῦ πῆδησεν εὐχάλκου κράνους,  
 πύλαισι Νηϊσταῖσι προσβαλεῖν λόχον. 455 (460)  
 ἵππους δ' ἐν ἀμπυκτῆρσιν ἐμβριμωμένας  
 δινεῖ, θελούσας πρὸς πύλαις πεπτωκέναι.  
 φιμοὶ δὲ συρίζουσι βάρβαρον † τρόπον,  
 μυκτηροκόμποις πνεύμασιν πληρούμενοι.  
 ἐσχημάτισται δ' ἀσπίς οὐ σμικρὸν τρόπον, 460 (465)  
 ἀνὴρ δ' ὀπλίτης κλίμακος προσαμβάσει

451. ἐκλαπάξαι. Gloss. Med. ἐκβαλεῖν. Hermann inserts μ' after ἔδωλίων, but the pronoun is readily understood, especially after ἔμὸν. For ἔδωλίων see Cho. 62.—πωλικῶν, παρθενικῶν.

453. Ἑτεόκλῳ. This hero, in place of whom Adrastus is enumerated among the seven chiefs, Phoen. 1134, is mentioned by Euripides, Suppl. 872, with a eulogy for his modesty and contempt for riches, and Soph. Oed. Col. 1316.

455. Νηϊσταῖσι. This reading has been restored by Dindorf and Hermann from the Med., in which σ is partially erased by a later hand. See Phoen. 1104, and the note there, where it is shown that the word means 'the lowest gate.' Some have supposed that Νηϊταὶ πύλαι were so called after the Egyptian Neith, or Pallas, as (sup. 152) the Oncaean gates were from the Phoenician goddess. Pausanias derives this latter form, on the information of the Thebans themselves,—which however was in all probability of no particular value,—from the string in Amphion's lyre called νήτη, lib. ix. 8, 3.

456. ἐν ἀμ. ἐμβ., 'sporting in their head-gear.' There seems no good reason why we should explain the word χαλινούς with the Schol. Med. See the note on ἀμπυξ, Suppl. 425, and compare ἀμπυκτῆρια φάλαρα, Oed. Col. 1069.—θελούσας πεπτωκέναι, 'ready to fall at the gates.'

i. e. to die in the attack. This seems more correct than the usual interpretation, 'eager to fall upon (or against) the gates,' contrary to the sense both of θέλω and of πρὸς with the dative. Schol. ἤδη βουλομένους εἶναι πρὸς ταῖς πύλαις.

458. φιμοί. This was a sort of mouth-piece or nozzle, so contrived that it sounded with the horse's breath. It was either a funnel-shaped appendage to the bit, or a short pipe inserted in each nostril. By the words βάρβαρον τρόπον we may infer that the invention was eastern. Cf. Frag. 343 (ed. Herm.), ὃς εἶχε πόλους τέσσαρας ζυγηφόρους, φιμοῖσιν αὐλωτοῖσιν ἐστομωμένας. Eustathius and Hesychius explain them as instruments οἷς ἐμφυσῶντες οἱ ἵπποι ὡς φωνὴν σάλπιγγος προίεντο. For the dative after πληροῦσθαι see Pers. 134. The Schol. probably read βάρβαρον βρόμον, and this would avoid the μοιότη-λεντον with v. 460. His comment is, ἀπηνῆ ἤχον. Weil and Dindorf give βάρβαρον νόμον. For οὐ σμικρὸν τρόπον, 'in no small fashion,' i. e. no diminutive device, compare Eur. Rhes. 598, ἄνδρα δ' οὐ πέπυσθε σύμμαχον Τροίαν μολόντα Πῆσον οὐ φαῦλῳ τρόπῳ; Sup. 272.

460. Weil ingeniously reads σεσημάτισται, 'is marked with a device,' the Med. having by the first hand εἰσημάτισται. And the Schol. perhaps wrote ἔχει σῆμα, not σχῆμα.



στείχει πρὸς ἐχθρῶν πύργον, ἐκπέρσαι θέλων·

βοᾷ δὲ χοῦτος γραμμάτων ἐν ξυλλαβαῖς,

ὥς οὐδ' ἂν Ἀρης σφ' ἐκβάλοι πυργωμάτων.

καὶ τῷδε φωτὶ πέμπε τὸν φερέγγυνον

465 (470)

πόλεως ἀπείργειν τῆσδε δούλειον ζυγόν.

ET. πέμποιμ' ἂν ἤδη τόνδε, σὺν τύχῃ δέ τ'ω.

καὶ δὴ πέπεμπται, κόμπον ἐν χεροῖν ἔχων,

Μεγαρεὺς, Κρέοντος σπέρμα, τοῦ Σπαρτῶν γένους,

ὃς οὔτι μάργων ἱππικῶν φρυαγμάτων

470 (475)

βρόμον φοβηθεὶς ἐκ πυλῶν χωρήσεται·

ἀλλ' ἢ θανὼν τροφεῖα πληρώσει χθονί,

ἢ καὶ δὺ ἄνδρε καὶ πόλισμ' ἐπ' ἀσπίδος

ἐλὼν λαφύροις δῶμα κοσμήσει πατρός.

κόμπαζ' ἐπ' ἄλλῳ, μηδέ μοι φθόνει λέγων.

475 (480)

XO. ἐπεύχομαι τῷδε μὲν εὐτυχίαν,

στρ. β'.

462. στείχει. The idiom is the same as στείχ' ἀνθρώπους γύας Prom. 727, where see the note. Perhaps however we should read προσπαύσει, 'by the ascent of a ladder.' The picture represented a man on the top of a scaling-ladder, which ladder reached up, or led the way, πρὸς ἐχθρῶν πύργον. Hence the boast that Ares himself shall not hurl him from the tower he thinks he has already won. Similarly King Aprias vauntingly declares (Herod. ii. 169), μηδ' ἂν θεὸν μιν μηδένα δύνασθαι παῦσαι τῆς βασιλείης.—βοᾷ καὶ οὗτος, i. e. as well as Capaneus, v. 423.

467. σὺν τύχῃ κ.τ.λ., i. e. καὶ σὺν ἀγαθῇ τύχῃ ἴτω πρὸς ἔργον. After this verse See and Dindorf mark a lacuna of several lines; and it can hardly be doubted that this speech, like the rest, contained fifteen verses.

468. πέπεμπται. The MSS. add οὐ before κόμπον, and some give πέμπτ' or πέμπετ'. Hermann has ejected the οὐ (as had been formerly done by the present editor), and so Erfurdt on Ajax, p. 514. He also removes the stop usually placed at the end of the preceding verse; 'and indeed there is already sent one who bears his vaunting (not on his tongue but) in action.' Inf. 549, ἀνὴρ ἄκομπος, χελοῖ δ' ὄρεα τὸ δράμιον. There is a similar instance of the intrusion of οὐ arising from a misconception of the sense,

inf. 1041. Dind. condemns 467—8 as spurious.

472. τροφεῖα πληρώσει, 'he will pay in full the charge for his maintenance.'

In πληροῦν there is an allusion to the ἔρανοι or subscription-clubs, whose members were called πληρωταί (Dem. Mid. p. 547). It is as if he had said, "he will either pay up the cost-money of his education by his blood, or" &c. Similarly Pericles says (Thucyd. ii. 43), καὶ ὅποτε καὶ πείρα του σφαλεῖσθαι, οὐκ οὐκ καὶ τὴν πόλιν γε τῆς σφετέρας ἀρετῆς ἀξιούντες στερίσκειν, κάλλιστον δὲ ἔρανον αὐτῇ προΐεμενοι. Cf. Isocrat. Archidam. p. 138, init. παρακαλέσαντες οὖν ἀλλήλους ἀποδῶμεν τὰ τροφεῖα τῇ πατρίδι. Lysias, Epitaph. p. 197, 70, τῇ πατρίδι τὰ τροφεῖα ἀποδόντες. Eur. Ion 852, ἀποδοὺς τροφεῖα. Eur. Suppl. 363, κάλλιστον ἔρανον δοὺς γὰρ ἀντιτάσσεται παῖδων παρ' αὐτοῦ τοιαῖδ', ἂν τοκεὺσι δῶ.

473. δὺ ἄνδρε καὶ πόλισμα. Schol. Med. τὸν φέροντα τὴν ἀσπίδα καὶ τὸν ἐγγεγραμμένον τῇ ἀσπίδι, καὶ τὸ ἐπ' ἀσπίδος πόλισμα γραφέν.

475. κόμπαζ' ἐπ' ἄλλῳ. Schol. Med. λέγε ἄλλον κομπῶδη. Cf. 1048.

476. εὐτυχίαν. The metre seems to suggest this correction of εὐτυχεῖν, though ἀντίτυπον in v. 516 might be regarded as equivalent to — — —. There is but little probability in Hermann's τῷδε μὲν εὐτελέσαι. Weil's δὴ τὰδε μὲν σε τυχεῖν is



ἰὼ πρόμαχ' ἐμῶν δόμων, τοῖσι δὲ δυστυχεῖν.

ὥς δ' ὑπέραυχα βάζουσιν ἐπὶ πτόλει

μαινομένα φρενὶ, τῶς νιν

Ζεὺς νεμέτωρ ἐπίδοι κοταίνων.

480 (485)

ΑΓ. τέταρτος ἄλλος, γείτονας πύλας ἔχων

\*Ογκας Ἀθάνας, ξὺν βοῇ παρίσταται,

Ἱππομέδοντος σχῆμα καὶ μέγας τύπος.

*The heavily armed  
massive mould of Asph.*

ἄλω δὲ πολλήν, ἀσπίδος κύκλον λέγω,

ἔφριξα δινήσαντος· οὐκ ἄλλως ἐρῶ.

485 (490)

ὁ σηματουργὸς δ' οὗ τις εὐτελὲς ἄρ' ἦν,

ὅστις τόδ' ἔργον ὥπασεν πρὸς ἀσπίδι,

Τυφῶν' ἰέντα πυρπνόον διὰ στόμα

λιγνὺν μέλαιναν, αἰόλην πυρὸς κάσιν·

*flickering*

ὀφέων δὲ πλεκτάναισι περίδρομον κύτος

490 (495)

nearer the Med. ἐπεύχομαι δὴ τάδε μὲν εὐτυχεῖν.—πρόμαχε, addressed to Eteocles: 'I pray for luck on this champion of yours, O defender of our homes, but failure for the foe.'

478. Hesych. ὑπέραυχος· ὑπερήφανος.

480. Ζεὺς νεμέτωρ. Schol. Med. ὁ πᾶν διανέμων. But it virtually signifies 'the avenger'; for νέμεσις properly means 'an awarding of deserts,' as is clear from Suppl. 397, Ζεὺς — νέμων εἰκότως ἄδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις.

482. \*Ογκας Ἀθάνας. The gates were called \*Ογκαῖαι from being near the statue or temple of Ogga or Onca, the Phoenician representative of Pallas. Cf. 496. sup. 152. Hesych. \*Ογκας Ἀθηνᾶς· τὰς \*Ωγυγίας πύλας λέγει. *Id.* \*Ογγα Ἀθηνᾶ· ἐν Θήβαις ἐπιχώριος.

483. Ἱππομέδοντος. On the metrical licence see Cho. 1038.

484. ἄλω. The disk or orb of the shield; our word *halo*. This is, according to the Schol. Med., the primary meaning, the secondary one of 'threshing-floor' being derived from the circular form of the area which is still commonly used in Italy and Spain for that purpose. Hesych. ἄλως· ἡ τοῦ ἡλίου ἢ σελήνης περιφέρεια. Αἰσχύλος περιφέρεια τῆς ἀσπίδος, καὶ κύκλος. The Schol. Med. read ἔφριξα κινήσαντος. He appears to understand not the shield itself, but the circle described as the bearer whirled it round and round with his extended arm. But this arose from a misconception of

ἀσπίδος κύκλον. 'That ample disk, the orb of his shield I mean, I shuddered as he spun round; I will not say that I did not.' Cf. Herod. ix. 74, λέγεται ὡς ἐπ' ἀσπίδος αἰετὶ περιθεούσης καὶ οὐδαμὰ ἀτρεμίζουσας ἐφόρει ἐπίσημον ἄγκυραν.—πολλήν, as in πολλὰ χάρα, Eum. 798.

486. οὗ τις εὐτελὲς ἄρ' ἦν. Schol. Med. οὐκ ἦν, ὡς ἔοικεν, εὐτελὲς. He was no cheap or ordinary draughtsman; cf. εἰς εὐτέλειαν χηνὶ συγγεγραμμένη Ar. Av. 805.

488. The short *ι* in ἰέντα is to be remarked as unusual. The same may be said of φῶα in v. 530. We have φθογγὰς ἰεῖσα in Eur. Hec. 338, εἰς πλευρὰς ἰεῖς Iph. T. 298. So θῶα is short in Eur. El. 1141 and Ar. Ach. 792. In all these cases, as in αἰσσω (ᾶ), the vowel is properly long, but made short by position, as Euripides sometimes shortens the *ω* in πατρώος.

489. αἰόλην πυρὸς κάσιν. 'The flickering sister of fire.' On the true sense of αἰδῶλος see Suppl. 322. Compare κόνης πηλοῦ κάσις Ag. 477. In the Scholium read εὐκίνητον for ἀκίνητον.

490. κύτος κ.τ.λ. 'The bulging convexity of the hollow shield has a ground affixed to it with wreaths of serpents.' He uses προσβαφίσκειν to express the attachment of the snakey border by nails or pivots, as inf. 537. Probably the dative πλεκτάναις depends on περίδρομον rather than προσσηδάφισται. In the Schol. Med. read τὰ ἐδάφη for τὰ τέλη.

προσηδάφισται κοιλογάστορος κύκλου.  
αὐτὸς δ' ἐπηλάλαξεν, ἔνθεος δ' Ἄρει  
βακχᾶ πρὸς ἀλκὴν, Θυιᾶς ὥς, φόβον βλέπων.  
τοιοῦδε φωτὸς πείραν εὖ φυλακτέον·

—| φόβος γὰρ ἤδη πρὸς πύλαις κομπάζεται. 495 (500)

ET. πρῶτον μὲν Ὅγκα Παλλὰς, ἣτ' ἀγχίπολις  
| πύλαισι γείτων, ἀνδρὸς ἐχθαίρουσ' ὕβριω,  
| εἵρξει νεοσσῶν ὥς δράκοντα δύσχιμον· *rell*  
Ἵπέρβιος δὲ, κεδνὸς Οἶνοπος τόκος,  
ἀνὴρ κατ' ἀνδρα τοῦτον ἡρέθη, θέλων 500 (505)  
ἐξιστορηῆσαι μοῖραν ἐν χρεῖα τύχης· *at bottom of cell*  
οὐτ' εἶδος, οὔτε θυμὸν, οὔδ' ὅπλων σχέσιν *below 9 or 10*  
μωμητός· Ἑρμῆς δ' εὐλόγως ξυνήγαγεν·  
ἐχθρὸς γὰρ ἀνὴρ ἀνδρὶ τῷ ξυστήσεται,  
ξυνοίσετον δὲ πολεμίους ἐπ' ἀσπίδων 505 (510)  
θεοῦ· ὁ μὲν γὰρ πυρπνόον Τυφῶν' ἔχει,  
Ἵπερβίῳ δὲ Ζεὺς πατήρ ἐπ' ἀσπίδος  
σταδαῖος ἦσται, διὰ χερὸς βέλος φλέγων·  
κοῦπω τις εἶδε Ζῆνά που νικώμενον.

The Schol. recent. explains τὸ κύτος τὸ στοργγύλον τοῦ κύκλου—προσηδάφισται καὶ προσπέλεκται πλεκτάναις τῶν ὕφρων. Schol. Med. ἡ ὄψις κύκλοθεν ἔχει ἐξωγραφημένους ὕφεις περιπεπλεγμένους.

492. αὐτὸς, i. e. the bearer of the shield, not the figure pictured on it.—βακχᾶ πρὸς ἀλκὴν, Schol. ὁρμᾶ πρὸς τὸν πόλεμον.

495. φόβος γὰρ ἤδη. 'For rout is already being boastfully predicted at the gate.' Dindorf omits this verse.

496. πρῶτον μὲν. Our first and principal security will be the protection of a goddess who will not tolerate pride; our secondary trust, in the valour of Hyperbius and the hostile god on his shield.—ἣτ' ἀγχίπολις, *quippe quae urbi proxima sit, προστατήρια* sup. 445. Perhaps for ἀνδρὸς we should read τὰν δρός.

500. κατ' ἀνδρα τοῦτον. This is rather a rare sense of κατὰ, applied to persons. It properly signifies, 'to stand opposite to, or over against him in the fight.' Cf. τύμβον κατ' αὐτὸν 523, and Pers. 872.—θέλων κ.τ.λ., 'willing to ascertain

his fate at the call of Fortune,' i. e. when τύχη requires him, he is willing to see what she has in store for him. Cf. θελούσας πρὸς πύλαις πεπτωκέναι sup. 457. Suppl. 374, δρᾶσαι τε μὴ δρᾶσαι τε καὶ τύχην ἑλεῖν.

503. Ἑρμῆς. The god of luck in drawing lots. Cf. Ar. Pac. 365 and Schol. ibid. Schol. Med. τὰ ἀπὸ τῆς τύχης Ἑρμῇ ἀναφέρονσιν.

504. ἐχθρὸς γάρ. 'For not only is our champion hostile to the hero with whom he will engage, but they will bring into the conflict gods who are at war with each other, Zeus and Typho, painted upon their shields.'

508. σταδαῖος. See on Pers. 242. The sense probably is, 'in the act of brandishing a torch after the fashion of a spear.' But the word also conveys an omen of victory (inf. 514) in the idea of 'standing firmly,' 'not disposed to fly.' Schol. Med. ἐνιδρυμένος. See on μάκαρες εὐεδροὶ sup. 94.

509. κοῦπω τις. 'And surely no one has ever yet seen Zeus inferior in fight.' Elmsley corrects του for που, like ἰμέρον



τοιάδε μέντοι προσφίλεια δαιμόνων· 510 (515)

πρὸς τῶν κρατούντων δ' ἐσμέν, οἱ δ' ἡσσωμένων·

εἰκὸς δὲ πράξειν ἄνδρας ᾧδ' ἀντιστάτας,

εἰ Ζεὺς γε Τυφῶ καρτερώτερος μάχη,

Ἵπερβίῳ τε, πρὸς λόγον τοῦ σήματος,

Σωτήρ γένοιτ' ἂν Ζεὺς, ἐπ' ἀσπίδος τυχών. 515 (520)

ΧΟ. πέποιθα δὴ τὸν Διὸς ἀντίτυπον ἀντ. β'.

ἔχοντ' ἄφιλον ἐν σάκει τοῦ χθονίου δέμας

δαίμονος, ἐχθρὸν εἰκασμα βροτοῖς τε καὶ

δαροβίοισι θεοῖσιν,

πρόσθε πυλᾶν κεφαλὰν ἰάψειν.

520 (525)

ΑΓ. οὕτως γένοιτο. τὸν δὲ πέμπτον αὖ λέγω,  
πέμπταισι προσταχθέντα Βορραΐαις πύλαις,

νικώμενος Suppl. 982. Compare with this passage Eur. Heracl. 349—53,

τῶν μὲν γὰρ Ἦρα προστατεῖ Διὸς δάμαρ,  
ἡμῶν δ' Ἀθάνᾳ φημι δ' εἰς εὐπραξίαν  
καὶ τοῦθ' ὑπάρχειν, θεῶν ἀμεινόνων  
τυχεῖν·

νικωμένη γὰρ Παλλὰς οὐκ ἀνέξεται.

Dindorf encloses in brackets, as spurious, the whole passage from 510 to 515. Weil places 510 after 508. Hermann agrees with him that the four concluding verses of the speech are interpolated, and even condemns this. It is certainly remarkable, that the majority of the short speeches in this part of the play consists of *fifteen verses*, which number in this instance would be gained by omitting *five verses*, with Hermann. Weil however thinks that the preceding speech (481 seqq.) contained twenty-nine verses, corresponding to this, and he indicates several *lacunae* accordingly in both.

510. *τοιάδε μέντοι*. 'Well, then, such is the favour of the deities, Pallas and Zeus, on our side, Typho on that of the other.' He uses *μέντοι* to resume the argument after the parenthetical verse *κοῦπω κ.τ.λ.*, and continues thus by the exegetical *δὲ*.—'That is, we are on the side of the conquerors (Zeus), they on that of the defeated (Typho); and it is to be expected that the *men* opposed to each other will come off in the fight like the gods they bear (*πράξειν ᾧδε*), since Zeus is stronger than Typho in the con-

test, and the same Zeus, depicted on the shield, may prove a protector to Hyperbæus, in accordance with the device he bears.' It is hardly necessary here to defend the construction *εἰ γένοιτ' ἂν* (which is illustrated on Ag. 903), because *εἴγε* stands for *ἐπεὶ* rather than for *εἰ*.—In one or two MSS. vv. 512, 513, are transposed. In the Med. 512 is wrongly written after 514, but letters are prefixed to each verse, showing the right order.

511. Hesych. *ἡσσωμένων· ἐλαττόνων, ἥττωνων, ὑστέρων*. Schmidt thinks the gloss refers to this passage, and remarks that the alphabetical order suggests *ἡσσωμένων*.

514. *πρὸς λόγον τοῦ σήματος*, 'In conformity with the device,' *ἐλόγως τῷ σήματι*. For Zeus Soter was painted on the shield. There is a similar play on *νῦξ*, sup. 397.

516. *τὸν—ἔχοντα* is to be construed, *not τὸν Διὸς ἀντίτυπον*.

518. *δαίμονος*. So Brunck from the Schol. Med., *πιστεύω ἀπολείσθαι τὸν ἔχοντα ἐν τῷ σάκει τὸν ἐχθρὸν τοῦ Διὸς δαίμονα*. The MSS. agree in *δαίμοσιν*. Some ancient corrector wished to adapt the construction to *ἄφιλον* or *ἐχθρὸν*, misled by *βροτοῖς τε καὶ θεοῖσιν*.

522. *Βορραΐαις*. So Porson for *βορραῖαις* or *βοραῖαις*.—*κατ' αὐτὸν τύμβον*, 'over against,' 'opposite to;' cf. 500. Frag. Glauc. Pont. 24, *κατ' αὐτὸν τύμβον ἀθλίου Λίχα*. The tomb of Amphion is mentioned in Eur. Phoen. 144, Suppl. 663, Pausan. ix. 17, 3.



τύμβον κατ' αὐτὸν Διογενοῦς Ἀμφίονος.  
 ὀμνυσι δ' αἰχμὴν ἣν ἔχει μᾶλλον θεοῦ  
 σέβειν πεποιθὼς ὀμμάτων θ' ὑπέρτερον, 525 (530)  
 ἣ μὴν λαπάξειν ἄστνυ Καδμείων βία  
 δορός· τόδ' αὐδ' ἀμητρὸς ἐξ ὄρεσκούου  
 βλάστημα καλλίπρωρον, ἀνδρόπαις ἀνὴρ. *a swiftness here*  
 στείχει δ' ἴουλος ἄρτι διὰ παρητῶν,  
 ὥρας φνούσης, ταρφὺς ἀντέλλουσα θρίξ. 530 (535)  
 ὁ δ' ὦμόν, οὔτι παρθένων ἐπώνυμον  
 φρόνημα, γοργὸν δ' ὅμμ' ἔχων, προσίσταται.  
 οὐ μὴν ἀκόμπαστός γ' ἐφίσταται πύλαις·  
 τὸ γὰρ πόλεως ὄνειδος ἐν χαλκηλάτῳ  
 σάκει, κυκλωτῶ σώματος προβλήματι, 535 (540)  
 Σφίγγ' ὠμόσιτον προσμεμηχανημένην

523. Weil and Dindorf think that a verse followed next, containing the hero's name, as in the other speeches; and that 542 was added by an interpolator to supply *quoquo modo* the deficiency. Weil further transposes 531—2 and 544 to follow next after the lacuna here left.

2 524. *ἣν ἔχει πεποιθὼς*. So Hermann construes, the comma being usually placed after *ἔχει*, and *αὐτὴν* being understood after *σέβειν*. 'He swears by his spear, which he has the confidence to hold in more honour than the god, and to value more than his own dear eyes, that' &c. This is rather far-fetched, though Weil appears to follow him. Perhaps, *μᾶλλον θεοῦ σέβων, πεποιθὼς τ' κ.τ.λ.* Compare Soph. Phil. 657, *καὶ βαστάσαι με προσκύσαι θ' ὥσπερ θεὸν*, sc. *τὰ τόξα*.

4 527. Hermann has probability in his favour in restoring *βία θεῶν* for *βία Διὸς* in 527, from Rob. and three MSS. For this was the very point of swearing by his spear, viz. that by the might of that spear he would take the city. Cf. sup. 47. Whereas *βία Διὸς*, 'in spite of Zeus,' is repeating a sentiment already attributed to two Argive heroes, Capaneus and Eteocles, 423. 464.—*ὄρεσκούου*. She was so called as being a huntress. Euripides calls her *Μαινάλου κόρη*, Phoen. 1162.

528. Schol. Med. *καλλίπρωρος ἀντὶ τοῦ εὐειδῆς, ἐπεὶ ἡ πρῶρα ὡς ὕψις ἐστὶ νεῶς*. Hesych. *καλλίπρωρον*· *εὐπρόσωπον*.—*Id.*

*ἀνδρόπαις*. *ἀνδρόβιμος ἦδη πως*· ἡ ἀνδρὸς φρόνησιν ἔχοντες. Σοφοκλῆς *Τρωίλῳ*. The MSS. here, as usual, give *πρῶρα*, not *πρῶρα*. The best scholars now adopt the latter form, according to the orthography of the *Etymol. Mag.* p. 692. 25.

530. *ὥρας φνούσης*, sc. *τῆς ἡλικίας φνούσης αὐτόν*. Cf. 13. The feminine form *ταρφὺς* follows the epic usage, as in *ἔπλυν ἔερση*. The *υ* in *φύω* is made short as inf. v. 618, in Ar. Pax 1165, and *θύω* in Eur. El. 1141. Il. xiv. 347, *τοῖσι δ' ὅπο χθὲν διὰ φύεν νεοθηλέα ποιήν*. Od. xxiv. 410, *καὶ ἐν χεῖρεσσι φύοντο*.—*ἴουλος*, 'the whisker.' Mart. vi. 77, 2, 'tam juvenis, quam nec Parthenopæus erat.' Xen. Conviv. iv. § 23, *οὐχ ὄρας ὅτι τούτῳ μὲν παρὰ τὰ ἄτα ἔρτι ἴουλος καθέρπει*;

531. *ἐπώνυμον*. See Cho. 182.

533. *ἀκόμπαστος*, 'without a vaunting device.' See on 386.

534. *πόλεως ὄνειδος*. Schol. *ἐπεὶ δὲ Οἰδίου ἐμίγη τῇ μητρὶ λύσας τὸ αἶνιγμα τῆς Σφιγγός*. Cf. Eur. Phoen. 1731, *Σφιγγὸς ἀναφέρεις ὄνειδος*. This speech, it may be observed, exceeds the normal number of *fifteen* (see on v. 509) by not less than *nine* verses. The occurrence of *ἐφίσταται* next after *προσίσταται* (v. 532—3) suggests the possibility of 533—41 being an interpolation. At all events, v. 542 seems to follow v. 532 most naturally and easily. On the other hand, these very lines seem alluded to inf. 553 seqq.

536—7. The figure of the Sphinx was

γόμφοις, ἐνώμα, λαμπρὸν ἔκκρουστον <sup>embossed</sup> δέμας·  
 φέρει δ' ὑφ' αὐτῇ φῶτα, Καδμείων ἓνα,  
 ὥς πλείστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.  
 ἔλθων δ' ἔοικεν οὐ καπηλεύσειν μάχην, 540 (545)  
 μακρὰς κελεύθου δ' οὐ καταισχνυῖ πόρον,  
 Παρθενοπαῖος Ἀρκὰς· ὁ δὲ τοιοῦσδ' ἀνὴρ  
 μέτοικος, Ἀργεὶ δ' ἐκτίνων καλὰς τροφὰς  
 πύργοις ἀπειλεῖ τοῖσδ' ἅ μὴ κραῖνοι θεός.  
 ET. εἰ γὰρ τύχοιεν ὧν φρονοῦσι πρὸς θεῶν, 545 (550)  
 αὐτοῖς ἐκείνοις ἀνοσίσις κομπάσμασιν,  
 ἧ τὰν πανῶλεις παγκάκως ὀλοίατο.

of metal, embossed or hammered out (ἔκκρουστον), burnished on the outer side (λαμπρὸν), and riveted to the shield.

538. ὑφ' αὐτῇ, i. e. as a bird carries its prey in its talons. Eur. Phoen. 808, ἅ ποτε Καδμογενὴ τετραβάμοσι χαλαῖς τείχεσι χριμπτομένα φέρον αἰθέρος εἰς ἄβατον φῶς γένναν. It was this taunt that was likely to provoke the Thebans to discharge their weapons at Parthenopæus more especially; and the device is described as a daring challenge on his part. Hermann takes ὥς πλείστα together, and understands ἀνδρὶ τῷδ' not of Parthenopæus but of the Theban; and so also Schütz with the later Scholiasts, who mistook βέλη for the claws of the Sphinx. The other explanation seems simpler and more appropriate. It is strange that Hermann should deny that ὥς can stand here for ὥστε. See Suppl. 970. 979.

540. οὐ καπηλεύσειν μάχην. 'Not to do a small business in fighting;' to fight by wholesale. An allusion, perhaps, to Phoenician merchants settled in Thebes. Compare ἀπὸ στρατείας τὰ πλείστα ἡμπολήματα, Eum. 601.

541. καταισχνυῖ, 'he will not bring discredit on.' So Hermann with the Med. for καταισχνυῖν, but by a conjecture made before he was aware of its true reading. His reason is, that the two infinitives ought to have been connected by οὐδὲ rather than by δ' οὐ. The οὐ in similar cases (χρῆ, φημι, δοκεῖ, &c.) sometimes attaches to the infinitive by a sort of affinity to the primary verb. On the metrical licence in Παρθενοπαῖος see sup. 483. Dind. omits as spurious 541—4, and thinks ten verses have been lost.

542. The Schol. Med. supplies ἐστὶν with τοιοῦδε.

543. ἐκτίνων καλὰς τροφὰς. 'Repaying to Argos her care in bringing him to comely manhood.' He refers to καλολίπρρον in 528. The words ἔλθων and μέτοικος allude to his finding a home in Argos after having left his country in consequence of a murder committed. Eur. Suppl. 888,

ὁ τῆς κυναγοῦ δ' ἄλλος Ἀταλάντης γόνος,  
 Παρθενοπαῖος, εἶδος ἐξοχώτατος,  
 Ἀρκὰς μὲν ἦν, ἔλθων δ' ἐπ' Ἰνάχου βοᾶς  
 παιδεύεται κατ' Ἀργος.

Phoen. 1153, ὁ δ' Ἀρκὰς, οὐκ Ἀργεῖος, Ἀταλάντης γόνος. According to the Schol. Med. ἀκούσιον φόνον δράσας ὁ Παρθενοπαῖος εἰς Ἀργος ἔφυγεν. By the account in the text it would seem that he came when a mere boy.

544. μὴ κραῖνοι. See on 421.

545. εἰ γὰρ τύχοιεν. 'Yes, for if they obtain from the gods what they meditate against us, with all those unhallowed vaunts of theirs, truly they will perish utterly and miserably.' Why this should be 'absurda sententia,' or why Weil and Dindorf should again have recourse to the theory of interpolated verses (545 and 547 Dind.) and lacunae, does not appear. αὐτοῖς κομπάσμασιν is used as αὐτοῖσι συμμαχοῖσι Prom. 229. The Schol. appears to have placed a fuller stop at κομπάσμασιν, which is certainly the natural order; and he makes εἰ γὰρ κ.τ.λ. an imprecation; but this does not give so satisfactory a meaning, 'May they meet with their wishes, with all their impious boasts!'



ἔστιν δὲ καὶ τῷδ', ὃν λέγεις τὸν Ἀρκάδα,  
ἀνὴρ ἄκομπος, χεῖρ δ' ὄρα τὸ δράσιμον,  
Ἄκτωρ, ἀδελφὸς τοῦ πάρος λελεγμένου 550 (555)  
ὃς οὐκ ἔασει γλῶσσαν ἐργμάτων ἄτερ  
ἔσω πυλῶν ῥέουσιν ἀλδαίνειν κακὰ,  
οὐδ' εἰσαμεῖψαι θηρὸς ἐχθίστου δάκου  
εἰκὼ φέροντα πολεμίας ἐπ' ἀσπίδος

\* \* \* \* \*

ἔξωθεν εἴσω τῷ φέροντι μέμψεται, 555 (560)  
πυκνοῦ κροτησμοῦ τυγχάνουσ' ὑπὸ πτόλιν.  
| θεῶν θελόντων ἂν ἀληθεύσαιμ' ἐγώ.

ΧΟ. ἰκνεῖται λόγος διὰ στηθέων, στρ. γ'.  
τριχὸς δ' ὄρθιος πλόκαμος ἴσταται  
μεγάλα μεγαληγόρων κλύειν 560 (565)

548. ὃν λέγεις τὸν Ἀρκάδα. He was no true Argive, but a μέτοικος, as just above described. There is something of contempt in the use of the article. To an Athenian mind the suspicion of ξενία was no light reproach.—ἄκομπος, 'without boastful words.' From v. 551 it is clear that he is not now speaking of the device on his shield. Schol. Med. ἄλλο οὐδὲν ἢ σιωπᾶν μὲν οἶδεν, τῇ δὲ χειρὶ πολεμεῖν. The usual antithesis between ἔργα and λόγοι, πράσσειν and λέγειν, is implied. Soph. Philoct. 97, γλῶσσαν μὲν ἄργον, χεῖρα δ' εἶχον ἐργάτιν.

550. τοῦ πάρος λελεγμένου, i. e. Hyperblius.

552. ἀλδαίνειν κακὰ. See 180—1. The Schol. Med. here requires correction. Read, ὃς τούτου τὸν κόμπον ἐφέξει τῶν πραξέων ἀποδόντα μὴ ἔσω πυλῶν γενέσθαι. The words that are commonly added in continuation, τὸν φέροντα τὴν Σφίγγα, are a scholium on δάκου εἰκὼ φέροντα. The meaning is, 'Actor will not allow the boastful tongue (527) of Parthenopæus, unattended by deeds, to increase the mischief by finding its way into the city, nor will he suffer him who bears the hateful Sphinx on his shield to enter the gates, but remaining outside it (the Sphinx) shall have reason to complain of him who is endeavouring to carry it in, when it meets with repeated battering under the walls of the city.' The meaning of Eteocles is, that though Parthenopæus is a boaster (524) rather than

a man of deeds, still his proud words may cause a panic if he once enters the city; and his device of the Sphinx will serve better for a target without the walls, than to bring shame and terror to the people within.

553. Weil ingeniously reads τεῖχος for θηρὸς.

555. The MSS. have ἐξωθεν or ἐξωθεν δ'. Hermann's emendation ἐξωθε δ' seems more probable than Porson's ἢ ἔωθεν. But there is some reason to fear that several verses have been lost. This speech probably contained fifteen lines, like the rest. In πυκνοῦ κροτησμοῦ there is an evident reference to 539, ὡς πλείστ' ἐπ' ἀνδρὶ τῷδ' ἰάπτεσθαι βέλη.

557. ἂν ἀληθεύσαιμ', i. e. ἂ ἀληθεύσαιμ' ἂν. So the present editor first corrected the vulgate ἂν or δ' ἂν. Hermann made the same emendation; but he connects θεῶν θελόντων with the preceding verses. For the crasis in ἂ ἂν cf. Ajac. 1085, καὶ μὴ δοκῶμεν, δρῶντες ἂν ἡδόμεθα, οὐκ ἀντιτίσκειν αὐτοῖς ἂν λυπόμεθα. Weil does not think this Aeschylean, and edits τὸδ' ἂν ἀληθεύσαιμ' ἔπος, to which the same objection might fairly be raised. Perhaps, indeed the verse is not genuine.

558. λόγος. The Schol. Med. refers this to the boasting words of the enemy; the later Scholiast to the account given of Parthenopæus by the messenger, which seems more correct.

560. κλύειν. So the sense requires for κλύων. The confusion is very frequent,



ἀνοσίων ἀνδρῶν. εἴθε γὰρ  
θεοὶ τοῦσδ' ὀλέσειαν ἐν γῇ.

- ΑΓ. ἔκτον λέγοιμ' ἂν ἄνδρα σωφρονέστατον  
ἀλκὴν τ' ἄριστον, μάντιν Ἀμφιάρεω βίαν 565  
'Ομολώσιν δὲ πρὸς πύλαις τεταγμένους (570)  
κακοῖσι βάζει πολλὰ Τυδέως βίαν,  
τὸν ἀνδροφόντην, τὸν πόλεως ταρακτορα,  
μέγιστον Ἀργεὶ τῶν κακῶν διδάσκαλον,  
'Ερινύος κλητῆρα, πρόσπολον Φόνου, 570  
κακῶν τ' Ἀδράστῳ τῶνδε βουλευτήριον. (575)  
καὶ τὸν σὸν αὐτ' ἀδελφὸν, † ἐς πατρὸς μόρον

e. g. Suppl. 57, ἀκούων for ἀκούειν, and conversely λαβεῖν for λαβὼν ibid. 174. The Schol. Med. has ἀκούων. Dindorf and most editors adopt κλυούσα from Hermann, a reading probable in itself, but attended with this objection, that it is not easy to account for the corruption, since no one would have deliberately altered κλυούσα into κλύων to agree with πλόκαμος. For the construction, which is equivalent to φοβοῦμαι κλύειν ('my hair stands on end to hear'), it is hardly necessary to compare Cho. 40, φοβοῦμαι δ' ἔπος τὸδ' ἐκβαλεῖν. Supra 415, τρέμων ἰδέσθαι.

566. Hesych. 'Ομολῶδες' πύλαι ἐν Θήβαις.

567. κακοῖσι βάζει. Hes. Opp. 186, μέμψονται δ' ἔρα τοὺς χαλεποὺς βάζοντες ἔπεισιν.—Τυδέως βίαν. Between Tydeus and Amphiaraus words had already been exchanged, sup. 377. The prophet is here represented as engaged in the Argive expedition against his better judgment, and as inveighing against Tydeus as the cause of all the evil. For Tydeus had married Deipyle the daughter of Adrastus, and persuaded him to make war against Thebes. He calls him murderer, for he had fled to Argos to be absolved from the crime of homicide; the inciter of the citizens to war; the ill-adviser of mischief to Argos and Adrastus; the person who calls into action the dormant curse of Oedipus that his sons should share the kingdom with the sword; and, lastly, the priest or minister of death (ἱερεὺς Ἄτας, Ag. 715). He even assails with reproaches the leader of the expedition, Polynices, and asks him how he can dare to invade and ravage his own country

(581). In all this his justice and disinterestedness are manifest. It is not for himself that he cares, for he knows that he will die there, and that to die will be gain (583); but he cannot approve of brother matched against brother, and of a Theban bringing a foreign army against his own country. He abstains from vaunting devices on his shield (587), and yet he is more truly to be dreaded than all the rest, because the god-fearing are themselves to be feared, as the poet finely concludes, 592.

568. τὸν ἀνδροφόντην. For the article with the predicate, where the sense is ἀποκαλῶν αὐτὸν τὸν ἀνδροφόντην, see Prom. 853. Schol. ἐπεὶ τοὺς Μέλανος ἀπέκτεινε παῖδας Ἀλκάρθουν καὶ Λυκαπέα. Eur. Suppl. 147, ΘΗ. ἦλθον δὲ δὴ πῶς πατρίδος ἐκκλιπὼνθ' ὄρους; ΑΔ. Τυδέως μὲν αἷμα συγγενὲς φεύγων χθονός.

570. κλητῆρα, here simply 'a summoner.' In Suppl. 616, 'a herald,' which is the same sense in effect. Schol. ἐπειδὴ ἐπηράσατο Οἰδίπους μεθ' αἵματος διανέμασθαι αὐτοὺς τὴν βασιλείαν. ταύτην οὖν Ἐρινὺν ἐπιστένει. Read, ἐπιστέλλει, 'sends against the sons of Oedipus.'

571. βουλευτήριον. Not the substantive, but for βουλευτικόν. There is some probability in Hermann's suggestion, that these four verses (568—71), which are even more applicable to Polynices than to Tydeus, should come after 574, so as to depend on καλεῖ, which at present only means 'he calls Polynices by name,' or possibly, 'he calls him a man of much strife.'

572. This verse is corruptly read in the MSS. καὶ τὸν σὸν αὐτοῖς προσμόραν ἀδελφόν. Dobree conceived that in πρὸς the

ἐξυπτιάζων ὄμμα, Πολυνείκους βίαν,  
 δῖς τ' ἐν τελευτῇ τοῦνομ' ἐνδατούμενος,  
 καλεῖ· λέγει δὲ τοῦτ' ἔπος διὰ στόμα· 575

Ἡ τοῖον ἔργον καὶ θεοῖσι προσφιλές, (580)  
 καλόν τ' ἀκοῦσαι καὶ λέγειν μεθυστέροις,  
 πόλιν πατρώαν καὶ θεοὺς τοὺς ἐγγενεῖς  
 πορθεῖν, στράτευμ' ἐπακτὸν ἐμβεβληκότα.  
 μητρός τε πηγὴν τίς κατασβέσει δίκη; 580

old reading πατὼς was concealed, and that ἀδελφὸν had been transposed and changed into the epic ἀδελφεὸν from an attempt to patch up the verse. Weil is convinced that πρόσμορον is a corruption of ὁμόςμορον, and ἀδελφεὸν a gloss upon it. He therefore supposes some participle to have been lost, like λοιδορῶν. Dindorf reads προσμολὼν ὁμόςμορον. The Schol. vainly endeavours to explain πρόσμορον by ἀξιοθάνατον. Hermann gives καὶ τὸν σὸν αἰθὶς ἐς πατὸς μοῖραν κἀσιν, which seems no improvement on Dobree's emendation. In the next verse ὄμμα for ὄνομα is due to Schütz. The words are often confused, as in Cho. 230, where the Med. has ὦ τερπνὸν ὄμμα for ὄνομα. Besides that ἐξυπτιάζειν ὄνομα has no intelligible sense in itself (Schol. ἀναπτύσσων, ἐτυμολογῶν, a meaning vainly defended by Scholfield on Eur. Orest. 1080), the repetition of τοῦνομα in the very next verse is quite conclusive against it. The use of ἐξυπτιάζειν is rare: Lucian once or twice employs it to express a proud mien, as Κατάπλους, p. 639, σεμνῶς προβαίνων καὶ ἑαυτὸν ἐξυπτιάζων καὶ τοὺς ἐντυγχάνοντας ἐκπλήττων. Again, Ὀνειρος, p. 719, εἶτα ἐξήλυνον ἐπὶ λευκοῦ ζεύγους, ἐξυπτιάζων, περιβλεπτός ἅπασιν τοῖς ὁρώσι καὶ ἐπίφθορος. Similarly Shakspeare, Hen. VIII. i. 2, 'mounting his eyes, he did discharge a horrible oath.' Translate, 'And then in turn, uplifting his eyes in regard to the fate of his father (Oedipus), and twice reproachfully dividing the name at the end (of his speech), he calls your brother Polynices, (man of strife,) and utters these words from his mouth.' For the use of ἐς compare Eur. Androm. 977, ὁ δ' ἦν ὑβριστὴς ἐς τ' ἐμῆς μητρὸς φόνον, Τὰς θ' αἵματω ποῖς θεὰς ὀνειδίζων ἐμοί. Ar. Pac. 1300, ἐς τὸν σαυτοῦ πατέρ' ᾄδεις; If the text is right, δῖς ἐν τελευτῇ κ.τ.λ. means, that he ended his address by ὦ Πολυνείκες πολύνεικες. So Schol. Med. (except that he

took δῖς for δίχα), εἰς δύο διαιρῶν τὸ ὄνομα τοῦ Πολυνείκου, τὸ πολλὸ καὶ τὸ νείκος. Cf. Phoen. 633, ἀληθῶς ὄνομα Πολυνείκεν πατὴρ ἔθετό σοι θεία προνοία νεικέων φερώνυμον. Hermann says "non videtur dubitari posse quin corruptum sit δῖς τ' ἐν τελευτῇ," and he reads δυσεκτέλευτον. Weil has δῖς γ' ἀντὶ λύμης, 'bis pro convicio.' The word ἐνδατεῖσθαι, probably from its use in this passage in the strict sense of 'dividing,' but with the secondary notion of 'reproaching,' came to be a favourite word with the tragic writers in the latter sense, e. g. Trach. 791. Herc. 218; and in that of mentioning or celebrating, Aeschylus himself so used it, frag. 184 (Herm., 281 Dind.), and Soph. Oed. Tyr. 205. Hesych. ἐνδατούμενος, μεριζόμενος, καὶ οἶονε κακῶς λέγων σφοδρῶς.

576. For τοῖον we might read θεῖον, but θεοῖσι would not well follow, and Hesychius has τοῖον τοιοῦτον, οὕτως ἀγαθόν, τοῦτον. It is here used in irony: 'Truly such a deed is acceptable even to the gods (i. e. not only to your fellow-citizens), and honourable for posterity to hear and speak of,' &c. By so understanding καὶ θεοῖσι, we avoid the difficulty of supposing καὶ—τε can be used indifferently for τε—καὶ in connecting two terms. See on Suppl. 742. The few apparent exceptions (see Linwood on Eum. 75) seem capable of the same acceptance.

577. Schol. Med. τοῖς μεθ' ἡμᾶς ὕστερον λέγειν ταῦτα καλὸν ἔστιν ὥστε περὶ σοῦ λέγεσθαι. Were these important scholia properly edited (which they never yet have been), the words ὥστε περὶ σοῦ λέγεσθαι would be printed as a distinct scholium explanatory of λέγειν.

580. μητρός τε πηγὴν. There is considerable obscurity in this verse. Weil pronounces the vulgate 'absurd,' and edits μητρός τε πηγὴν, 'as no justice can expiate a mother's slaughter, so' &c. Dindorf omits 580—2 as spurious. Her-



πατρίς τε γαῖα σῆς ὑπὸ σπουδῆς δορὶ (585)

ἀλούσα πῶς σοι ξύμμαχος γενήσεται ;

ἔγωγε μὲν δὴ τήνδε πιανῶ χθόνα

μάντις κεκευθὼς πολεμίας ὑπὸ χθονός.

μαχώμεθ', οὐκ ἄτιμον ἐλπίζω μόρον. 585

τοιαῦθ' ὁ μάντις, ἀσπίδ' εὐκυκλον νέμων (590)

πάγχαλκον, ἥνδα. σῆμα δ' οὐκ ἐπὴν κύκλω·

οὐ γὰρ δοκεῖν ἄριστος, ἀλλ' εἶναι θέλει,

mann says, "Μητρὸς πηγὴν dicit matrum fontem, ex quo quis natus est. Itaque res eo redit, ut dicat, quemadmodum matris caedes injusta est, ita injusta est expugnatio patriae. Recte se habet τίς δίκη, quae justitia matrem exstinguet, i. e. quis juste matrem suam occidat? Recte etiam μητρὸς τε et πατρὸς τε dicta sunt, opposita et per illa duo τε comparisonem indicantia." The ordinary interpretation is, 'what plea of justice (or what subsequent vengeance) shall stop your mother's tears?' By μητρὸς some, with the Schol. Med., understand his country, others his mother Jocasta. Hermann's view seems liable to several objections; and one is, that whereas κατασβεσθῆναι is used both of tears and of the waters of the sea, Ag. 861. 931, it is strangely employed of putting out a life-giving source, where the latter expression is a mere periphrasis for a person, or for the abstract principle of maternity. It appears simpler to explain πηγὴ μητρὸς of Jocasta's tears, in allusion to her suicide when the fate of her sons was decided, Phoen. 1434—57. So νότιοι παγαὶ of tears, Prom. 410. Polynices carried on his shield the device of Justice conducting him back to his city (643), and Amphiarus seems to mean that such a consideration will not console a mother for the loss of a son.

582. ξύμμαχος. Cf. Pers. 788, αὐτὴ γὰρ ἡ γῆ ξύμμαχος κείνοις πέλει.

583. πιανῶ. "Non videtur de corpore putrefacto intelligendum esse, sed significare superbam reddam similiter atque in Ag. 267. 1647." Herm. It was destined that Amphiarus should be swallowed up within the Theban soil (Pind. Nem. ix. 25. Eur. Suppl. 500. 925. Soph. frag. 781), and an oracle established over his relics. Schol. Med. οὗτος γὰρ ἐκεῖ καταποθεῖς ὑπὸ τῆς γῆς ὕστερον μετὰ θάνατον ἐμάντευεν. Cic. de Div. i.

§ 40, 'Amphiarum autem sic honoravit fama Graeciae, deus ut haberetur, atque ab ejus solo in quo est humatus oracula peterentur.' Id. ad Fam. vi. 6, 6, 'ut in fabulis Amphiarus, sic ego prudens et sciens

"Ad pestem ante oculos positam" sum profectus.'

585. μαχώμεθ'. 'Fight if you will; I have only an honourable fate to look forward to.' This is a half-ironical exhortation, said in reference to Tydeus' taunt of cowardice, sup. 378. But ἄτιμον does not, as Blomfield thinks, refer to his achievements in battle just before death, but to his celebrity after it.

587. σῆμα δ' οὐκ ἐπὴν. Phoen. 1111, ὁ μάντις Ἀμφιάραος, οὐ σημεῖ' ἔχων ὕβρισμέν', ἀλλὰ σωφρόνως ἄσχη' ὄπλα, where the present verse together with the preceding is quoted by the Scholiast.

588. Blomfield reads δίκαιος. The MSS. of Aeschylus agree in ἄριστος. Plutarch (Vit. Aristid. § 3) quotes this passage with the reading δίκαιος, and distinctly states that the eyes of all the spectators were turned towards Aristides the Just. But in two other passages (De audiend. Poet. p. 32, E, and Apophth. Reg. et Imp. p. 186, n) the same writer quotes the reading ἄριστος. A considerable number of ancient grammarians, enumerated by Hermann and others, have δίκαιος. Plato refers to the passage twice (p. 361, B, and 362, A), in one of which he has οὐ δοκεῖν ἀλλ' εἶναι ἀγαθὸν ἐθέλοντα, in the other οὐ δοκεῖν ἔδικον ἀλλ' εἶναι ἐθέλειν. The following passage may be added to the evidence in this nicely balanced critical question, Herc. Fur. 183,

ἔρου τίς' ἄνδρ' ἄριστον ἐγκρίναιεν ἄν' ἢ οὐ παῖδα τὸν ἐμὸν, δν σὺ φῆς εἶναι δοκεῖν;

Hermann, who retains ἄριστος, imagines that the tragic actor, wishing to compli-



βαθείαν ἄλοκα διὰ φρενὸς καρπούμενος,  
 ἐξ ἧς τὰ κεδνὰ βλαστάνει βουλευμάτα. 590  
 τούτῳ σοφούς τε κἀγαθοὺς ἀντηρέτας (595)  
 πέμπειν ἐπαινῶ. δεινὸς ὃς θεοὺς σέβει.  
 ET. | φεῦ τοῦ ξυναλλάσσοντος ὄρνιθος βροτοῖς  
 δίκαιον ἄνδρα τοῖσι δυσσεβεστέροις.  
 ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς 595  
 κάκιον οὐδὲν, καρπὸς οὐ κομιστέος. (600)  
 ἄτης ἄρουρα θάνατον ἐκκαρπίζεται.  
 ἧ γὰρ ξυνεισβὰς πλοῖον εὐσεβῆς ἀνὴρ  
 ναῦταισι θερμοῖς καὶ πανουργίᾳ τινὶ

ment Aristides, altered the genuine word ἄριστος into δίκαιος, and this is perhaps the most probable account of the matter. In fact, *bravery* is the virtue most obviously to be inferred from the words *μαχώμεθα* κ.τ.λ., and it was *cowardice* that Tydeus had reproached him with at v. 378. One point is indisputable, that both readings have co-existed from very ancient times, and it is impossible to pronounce with certainty which is the true one.

589. *καρπούμενος*. 'Reaping a crop from a deep (i. e. fertile) furrow through (i. e. ploughed through) his mind, from which (furrow) those honest counsels of his are produced,' Dindorf prefers *ἀφ'* ἧς from Arist. Lys. 407, and Plutarch in the three passages referred to above.

592. *δεινός*, 'to be feared.' Schol. *δυσκατέργαστος*.

593. *ὄρνιθος*, 'alas for the ill-luck in mortals that brings the honest man into company with those who have less regard for religion.' Hermann gives *δυσσεβεστέτοις* with Rob. and several MSS. If the comparative be preferred, *δίκαιον ἄνδρα* is used generally: in the other case it refers to Amphiaraut.—*βροτοῖς* is the dative of reference, not agreeing with *δυσσεβεστέροις*. Compare Ag. 215.

596. *καρπός*. The abruptness of this clause is rather harsh. Dind. reads *καρπὸς ἧς ἀσύμφορος*, and omits 595 as the citation of some grammarian. Schol. Med. οὐκ ἄξιός κομίζεσθαι ὁ καρπὸς αὐτῆς.

597. *ἄτης ἄρουρα*. This verse, though truly Aeschylean both in diction and sentiment, has been condemned as spurious by most critics, including Hermann, from

Porson downwards. The Schol. Med. comments upon it (*ἀλύμης χωρίον, ἡ τῶν πονηρῶν φίλια*), and it is really difficult to see why it should be rejected. The metaphor from crops is continued: see sup. 589. The meaning is, 'The field of infatuation has death produced from it as its fruit.' As *καρπὸς* and *καρποῦμαι* co-exist, so *καρπίζω* and *καρπίζεσθαι* may be defended on precisely the same analogy. The first is 'to form or produce fruit,' as Pers. 817, *ὕβρις γὰρ ἐξανθοῦς ἐκάρπωσε στάχυν ἄτης*, *ὅθεν πάγκλαντον ἐξαμᾶ θέρος*. In the middle, *καρποῦσθαι* and *ἐκκαρποῦσθαι* (Eur. Ion 815) mean properly, 'to have fruit produced for one's own use.' But *καρπίζειν* is 'to cause (a tree or a field) to produce fruit.' Eur. Hel. 1327, *βροτοῖσι δ' ἄχλוא πεδία γῆς οὐ καρπίζουσ' ἀρτοῖσι λαῶν φθέρει γενεάν* (sc. *Δημήτηρ*). Bacch. 404, *Πάφον, ἃν ἐκατόστομοι βαρβάρου ποταμοῦ ῥοαὶ καρπίζουσιν ἄνομβροι*. Phoen. 210, *ὕπὲρ ἀκαρπίστων πεδίων Σικελίας*. Hipp. 432, *καὶ δόξαν ἐσθλὴν ἐν βροτοῖς καρπίζεται*. Hence it seems clear that a field may be said *ἐκκαρπίζεσθαι* in the sense given above, the middle voice referring to the field itself rather than to the owner, as in *καρποῦσθαι*.

599. *ναῦταισι θερμοῖς*, i. e. *θερμουργοῖς*. Cf. Eum. 530, *γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ*. Cho. 991, *πολλὰ θερμαῖνοι φρενί*. Compare for the sentiment Antiphon, *περὶ τοῦ Ἡρώδου φόνου*, p. 139. 82, *οἶμαι γὰρ ὑμᾶς ἐπιστάσθαι, ὅτι πολλοὶ ἤδη ἄνθρωποι μὴ καθαροὶ χεῖρας ἢ ἄλλο τι μίσμα ἔχοντες συνεισβάντες εἰς τὸ πλοῖον συναπώλεσαν μετὰ τῆς αὐτῶν ψυχῆς τοὺς δούλους διακειμένους τὰ πρὸς τοὺς θεούς*. Plaut. Rudens, 505, 'Pol minime miror,

ὄλωλεν ἀνδρῶν ξὺν θεοπτύστῳ γίνει 600  
 ἢ ξὺν πολίταις ἀνδράσιν, δίκαιος ὦν, (605)  
 ἐχθροξένοις τε καὶ θεῶν ἀμνήμοσι,  
 ταῦτοῦ κυρήσας ἐνδίκως ἀγρεύματος,  
 πηληγείς θεοῦ μάστιγι παγκοίνῳ δάμη.  
 οὗτος δ' ὁ μάντις, υἱὸν Οἰκλέους λέγω, 605  
 σῶφρων, δίκαιος, ἀγαθός, εὖσεβής ἀνὴρ, (610)  
 μέγας προφήτης, ἀνοσίοισι συμμιγείς  
 θρασυστόμοισιν ἀνδράσιν, βία † φρενῶν  
 τείνουσι πομπήν, τὴν μακρὰν πόλιν μολεῖν  
 Διὸς θέλοντος συγκαθελκυσθήσεται. 610

navis si fracta est tibi, Scelus te et sceleste parta quae vexit bona.'

601. ἢ ξὺν πολίταις. 'Such,' says Müller (Diss. ad Eun. p. 80), 'no doubt, in Aeschylus's view was the station then occupied by Aristides in juxtaposition with the grasping and unconscientious party of Themistocles, whose projects obviously extended to the subjugation of the rest of Greece.' Translate: 'Or else, by keeping company with churlish and godless citizens, being himself honest, having justly fallen into the same snare with them, he dies stricken by the indiscriminating scourge of the god.' The metaphor is perhaps from the taming of wild animals caught in a trap. For the sentiment compare Hor. Od. iii. 2, 29, 'saepe Diespiter neglectus incesto addidit integrum.' Eur. El. 1354, οὕτως ἀδικεῖν μηδεὶς θελέτω, μηδ' ἐπιόρκων μέτα συμπλείτω. Id. Suppl. 223,

χρῆν γὰρ οὔτε σώματα  
 ἄδικοι δικαίοις τὸν σοφὸν ξυμμιγνύναι,—  
 κοινὰς γὰρ ὁ θεὸς τὰς τύχας ἡγούμενος  
 τοῖς τοῦ νοσοῦντος πῆμασιν διώλεσε  
 τὸν οὐ νοσοῦντα κοῦδὲν ἡδικηκότα.

603. ἐνδίκως. There is better authority for ἐκδίκως, but Hermann argues against it at some length, and shows that though the poet might have said ἀναξίως, he could not say ἐκδίκως without directly impeaching the justice of the general law which he contends to prevail among men, namely, that the innocent suffer with the guilty. He translates ἐνδίκως 'ut consentaneum est.' The poet rather means, that it serves him right; that it is his own fault, for having to do with bad men. Blomfield gives

ἐνδίκως, but needlessly adds, 'nihil dubito quin vera lectio sit ἐκ Δίκης.'

608. The Schol. Med. construes βία φρενῶν τείνουσι πομπήν, which he explains by τοῖς ὁμῶσι τῇ βίᾳ. If we connect συμμιγείς βία φρενῶν, 'associating with them against his better judgment,' then τείνουσι πομπήν stands alone, since ἡ μακρὰν πόλιν clearly means Hades. It is exceedingly probable that βία θεῶν is the true reading.

609. As in Prom. 833, μακρὰν seems here an adverb, and ἡ μακρὰν πόλιν is Hades, as opposed to the short expedition from Argos to Thebes. Translate, 'who are going on a long march in despite of reason, shall be dragged down with them to reach that far-off city.' The words τείνειν πομπήν seem to refer to the long train of a procession, and perhaps the idea is borrowed, as inf. 852, from the annual *theoria* to Delphi, 'a mission to the infernal god' being used for 'an unlucky expedition.' In συγκαθελκυσθήσεται there is an allusion to the fate of the prophet in being swallowed up alive, sup. 583; not that Eteocles can be supposed to have exactly understood those ambiguous words, but he uses a term which is consistent with the actual event. For πόλιν the Med. gives πάλιν, which Blomfield adopts, i.e. συγκαθελκ. ὥστε πάλιν μολεῖν. And so the Schol. Med., τὴν ἐναντίαν τῇ εἰς Ἄργος. But this is, in fact, a distinct scholium. Another recognizes πόλιν, in ἐπὶ τὴν εἰς Ἀίδην ἀποικίαν ἐλκυσθήσεται μολεῖν. Dindorf condemns the verse as an interpolation. But it is not a little remarkable, that this speech, like the preceding one of the messenger, contains just *twenty-nine* verses.



δοκῶ μὲν οὖν σφε μῆδὲ προσβαλεῖν πύλαις, (615)

οὐχ ὡς ἄθυμος, οὐδὲ λήματος κάκη,

ἀλλ' οἶδεν ὥς σφε χρὴ τελευτῆσαι μάχῃ,

εἰ καρπὸς ἔσται θεσφάτοισι Λοξίου.

φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια.

615

ὁμως δ' ἐπ' αὐτῷ φῶτα, Λασθένους βίαν,

(620)

ἐχθρόξενον πυλωρὸν ἀντιτάξομεν,

γέροντα τὸν νοῦν, σάρκα δ' ἡβῶσαν φύνει,

ποδῶκες ὄμμα, χεῖρα δ' οὐ βραδύνεται

παρ' ἀσπίδος γυμνωθὲν ἀρπάσαι δόρυ.

620

θεοῦ δὲ δῶρόν ἐστιν εὐτυχεῖν βροτούς.

(625)

ΧΟ. κλύοντες θεοὶ δικαίους λιτάς

ἀντ. γ'.

ἡμετέρας τελεῖθ', ὡς πόλις εὐτυχῇ,

δορίπωνα κάκ' ἐκτρέποντες εἰς [γᾶς]

612. ἄθυμος. So all the good copies, and perhaps rightly, though the construction is singularly careless. He intended to say, *δοκεῖν ἐμοί, οὐδὲ προσβαλεῖν*, but the same confusion with *δοκεῖν* occurs Pers. 190. Schol. Med. *ὡς μάντις τὸ τέλος εἰδὼς οὐκ εἰς κίνδυνον ἑαυτὸν καθήσει*. In the next verse we should perhaps read *ὡς οὐ χρὴ (or χρὴ μὴ) τελευτῆσαι μάχῃ*. The seer was destined not to die in the fight, but to be swallowed up alive by the earth.

614. καρπός. See Eum. 684.

615. φιλεῖ δέ. 'And he (i. e. Apollo) either says nothing at all, or says what is to the point,' i. e. the truth. Cf. sup. 1. Cho. 573. If φιλεῖ be referred to Amphiaras, we must understand οἶδεν of the declaration in 583, *ὡς* meaning 'how.'

616. ὁμως. Though he may not make the attack on the gates at all (sup. 611), still &c.

618. φύνει. So Wellauer, Dindorf, Weil, Hermann for the vulg. φέρεi. The Med. with Rob. and two or three MSS. give φύσσει, and one copy has φύγη, but with the variant φέρεi. Hermann well compares Ajac. 1077, *ἄνδρα χρὴ, κἂν σῶμα γεννήσῃ μέγα, with ἄρας φουόσης (τὸν λουλον)* supra 530. So φύνει φρένας, 'to grow in wisdom,' &c. Cf. also Suppl. 755, *ἄγγελον δ' οὐ μέμψεται πόλις γέρονθ', ἡβῶντα δ' εὐγλώσσω φρενί*.—ποδῶκες ὄμμα, 'a swift-footed eye,' i. e. one that runs along the ranks and anticipates attack. But perhaps the com-

pound only signifies ὠκὺ, like εἰόφρων πέτρα Suppl. 775. Dindorf rejects this verse as an interpolation.

620. παρ' ἀσπίδος. 'To snatch the naked spear from alongside of the shield.' It appears from Theocr. xxii. 184, *σεῖων κάρτερον ἔγχος ὑπ' ἀσπίδος ἄντυγα πράταν*, that the short spear or javelin was held, as indeed was natural, underneath the shield till the moment for action. Hence γυμνωθὲν means 'suddenly exposed to view,' and does not prove that ἔγχος is here used for εἶφος. Blomfield compares Ar. Av. 388, *καὶ τὸ δόρυ χρὴ, τὸν ὀβελίσκον, περιπατεῖν ἔχοντας ἡμᾶς τῶν ὀπλων ἐντὸς παρ' αὐτὴν τὴν χύτραν*.

622—3. λιτάς. There is another reading λόγους, which very probably arose from an objection to δικαίους for δικαίας (like κύριος ἡμέρα Suppl. 712). Robortello prints the passage thus, κλύοντες θεοὶ δικαίους λόγους ἐμοῦς, εὐ τελεῖτε πόλιν εὐτυχεῖν. Blomfield gives δικαίας λιτάς | ἐμὰς εὐ τελοῖθ' ὡς πόλις εὐτυχῇ. But the real value of Robortello's edition as an authority is now better understood. Very unusual as the metrical variation is, there seems no sufficient reason to condemn it in this place, where strophe and antistrophe are separated by a considerable interval. On the idiom τελεῖθ' ὡς εὐτυχῇ see Suppl. 317. Schol. ἐπιτελεῖτε ὅπως εὐτυχῇ.

624. [γᾶς]. If the reading given in 560 be correct, it follows that γᾶς is here an interpolation. The εἰς is written in



ἐπιμόλους· πύργων δ' ἔκτοθεν 625  
βαλὼν Ζεὺς σφε κάνοι κεραυνῶ. (630)

ΑΓ. τὸν ἔβδομον δὴ τῶνδ' ἐφ' ἐβδόμαις πύλαις  
λέξω, τὸν αὐτοῦ σοῦ κασίγνητον, πόλει  
οἷας ἀράται καὶ κατεύχεται τύχας· 630

πύργοις ἐπεμβὰς κάπικηρυχθεὶς χθοινί,  
ἀλώσιμον παιᾶν' ἐπεξιακχάσας, 635

σοὶ ξυμφέρεσθαι καὶ κτανὼν θανεῖν πέλας,  
ἣ ζῶντ' ἀτιμαστήρα σῶς ἀνδρηλατῶν  
φυγῇ τὸν αὐτὸν τόνδε τίσασθαι τρόπον. 635

τοιαῦτ' αὐτεῖ, καὶ θεοὺς γενεθλίους  
καλεῖ πατρώας γῆς ἐποπτήρας λιτῶν (640)

2 [τῶν ὧν γενέσθαι πάγχυ Πολυνείκους βία].

ἔχει δὲ καινοπηγὲς εὐθετον σάκος,  
διπλοῦν τε σῆμα προσμεμηχανημένον· 640

the Med. by a later hand. Several copies give γᾶς πρὸς. Hermann reads ἐς γᾶς, supposing ἐς to have been lost or absorbed by the preceding termination in —es. The Schol. Med. seems rather to favour the above view, τὰ ἀπὸ τοῦ πολέμου κακὰ ἀπὸ τῆς γῆς ἐπὶ τοὺς ἐπελθόντας τρέποντες, where ἀπὸ τῆς γῆς was probably added to explain the compound ἐκτρέποντες.

626. κάνοι. Schol. Med. ἀποβαλὼν δὲ αὐτοὺς ὁ Ζεὺς ἔξω τῶν τειχῶν διαφθερεῖ ἐν κεραυνῶ ἐπὶ ταῖς πύλαις. Read διαφθείρειεν.

627. τόνδε, δεικτικῶς,—‘him yonder at the seventh gate.’ τὸν πρὸς Weil, from Dindorf's conjecture. But perhaps ταῖσδ' should be read; cf. inf. 711.

630. οἷας. The Med. has οἷας γ' with Rob. and two other MSS., the reason of which is evident, for the as is an alteration by a later hand, the original reading having been οἷα. Hence οἷά γ' and οἷα γ' occur in later copies. The γε therefore was a mere metrical insertion.

631. ἐπικηρυχθεὶς χθοινί. ‘Having been duly proclaimed King to the whole Theban territory,’ perhaps by the voice of the herald from the top of the wall. The later MSS. give κάποκηρυχθεὶς. Weil ἀποκηρυχθεὶς χθοινίς, ‘he who has been disowned by the land.’—ἀλώσιμον παιᾶνα, like ἀλώσιμον βάειν Ag. 10.—On the double form ἱακχῇ and ἱαχῇ see Cho. 1038.

633. κείσθαι πέλας would be more in accordance with tragic usage than θανεῖν πέλας. Schol. Med. συστήναί σοι καὶ φονεῖσαι, ἀποθανὼν ἐγγύς. He read therefore, καὶ κτανεῖν, θανὼν πέλας. Weil thinks a verse has been lost after this.

634. ἀνδρηλατῶν. We can hardly doubt that this is the true reading instead of the vulg. ἀνδρηλάτην. For we have the antithesis ἀνδρηλατῶν ζῶντα and κτανῶν, and the terminations -ῶν, -εῖν, -ην, are very often interchanged. For τῶς Madvig, Adv. Crit. i. p. 195, reads σῶς ἀνδρηλάτης, “vivo ignominiae auctori se vivum exilii et ignominiae auctorem fore Polynices cupit.” Thus, he observes, κτανῶν θανεῖν and σῶς ζῶντα are combined. Translate: ‘Or letting you live, and in his own life-time banishing you as the cause of his disgrace, (he impiously prays) that he may requite you with exile after the example you have set.’

638. The Schol. has this comment: τούτων οὖν αὐτῶν βοηθοὺς γενέσθαι τοῖς θεοῖς ἐπεύχεται παντελῶς τῇ βίᾳ αὐτοῦ (l. αὐτῶν) ὁ Πολυνείκης. It is clear therefore that he read Πολυνείκης βία. And M. with Aldus and Robortello gives βία. But the verse reads like the interpolation of some emendator.—πάγχυ, in every respect; in all the details of his impious petition.

640. διπλοῦν σῆμα προσμεμηχανημένον.

χρυσήλατον γὰρ ἄνδρα τευχηστήν ἰδεῖν  
ἄγει γυνή τις σωφρόνως ἡγουμένη. (645)

Δίκη δ' ἄρ' εἶναί φησιν, ὡς τὰ γράμματα  
λέγει, Κατάξω δ' ἄνδρα τόνδε, καὶ πόλιν  
ἔξει πατρώων δωμάτων τ' ἐπιστροφάς. 645

τοιαυτ' ἐκείνων ἐστὶ τάξευρήματα·  
σὺ δ' αὐτὸς ἤδη γνῶθι [τίνα πέμπειν δοκεῖς, (650)  
ὡς οὐποτ' ἀνδρὶ τῷδε κηρυκευμάτων  
μέμψει· σὺ δ' αὐτὸς γνῶθι] ναυκληρεῖν πόλιν.

ET. ὦ θεομανές τε καὶ θεῶν μέγα στύγος, 650

ὦ πανδάκρυτον ἄμὸν Οἰδίπου γένος·  
ῶμοι, πατρὸς δὴ νῦν ἄραί τελεσφόροι. (655)

ἀλλ' οὔτε κλαίειν οὔτ' ὀδύρεσθαι πρέπει,  
μὴ καὶ τεκνωθῇ δυσφορώτερος γόος.  
ἐπωνύμῳ δὲ κάρτα, Πολυνείκη λέγω, 655

A device composed of two figures attached to the shield by rivets. See 536. For εἴθετον the Med. and most MSS. have εὐκυκλον. Cf. Ag. 430.

641—2. τευχηστήν ἰδεῖν. 'A fully-armed (shield-bearing) warrior in appearance,' sc. dressed as a ὁπλίτης. For ἡγουμένη Prof. Conington and Butler before him conjectured ἡσκημένη. This is probable; but the vulgate may mean 'preceding him with modest look and stately tread.'

643. ὡς τὰ γράμματα λέγει. The word ΔΙΚΗ was written above the female figure, who was leading an armed warrior by the hand into his house.

644. κατάξω. 'I will restore,' or bring back from exile. Cf. Ag. 1585.—ἐπιστροφάς, 'the range of his house.' Ag. 945, ἀνδρὸς τελείου δῶμ' ἐπιστροφωμένου.

646. ἐκείνων τὰ ξευρήματα. The devices on the shield of the seven Argive chieftains, as above described. For the article compare Dem. Lacrit. p. 929, ταῦτα πάντα ἐστὶ τὰ σοφίσματα Λακρίτου τούτου. Lit. 'such inventions are (the inventions) of those men.' Dindorf rejects this and the next verse, and somewhat rashly substitutes one of his own composition, καὶ δὴ ἐλέκεται πάντα τὰν τεταλμένα. Weil thinks a verse has dropped out after 647.

649. ναυκληρεῖν πόλιν. Cf. sup. 3.

Hermann reads ναυκλήρει, 'do you, I say, decide; be the pilot of the state,' adding "hac sola ratione vis est in repetitione." It is pretty certain that this passage has been interpolated. The metre of v. 647 is quite unlike the style of Aeschylus, and the repetition of σὺ δ' αὐτὸς γνῶθι is plainly intolerable. It is probable that this speech contained twenty verses, as well as the next, and that the same uniformity was preserved as in the two opening speeches of this scene, on which see v. 388.

650. ὦ θεομανές τε. Aeschylus scarcely ever begins a senarius with a dactyl, unless in a proper name. See on Cho. 208. Perhaps therefore it was here pronounced θευμανές. But the verse is a weak one, meaning θεομανές and θεοστύγος, and for the reason given in the preceding note it is possibly spurious.

652. νῦν. "Nam casu fatali factum erat ut eandem sibi portam uterque frater destinaret," Weil.

653. πρέπει. It was not right to indulge in grief, lest one lamentation should beget another, according to the Aeschylean doctrine, Ag. 729 seqq. Cho. 636. 792.

654. τεκνωθῇ. Schol. αὐξηθῇ.

655. ἐπωνύμῳ κάρτα. Cf. 573—4. Eum. 90, κάρτα δ' ὦν ἐπώνυμος πομπάιος ἴσθι. Rhes. 158, ἐπώνυμος μὲν κάρτα καὶ φιλόπολις Δόλων. On the formula τάχ'



τάχ' εἰσόμεσθα τοῦπίσημ' ὅποι τελεῖ·  
εἷ νιν κατάξει χρυσότευκτα γράμματα (660)

ἐπ' ἀσπίδος φλύοντα σὺν φοίτῳ φρενῶν.  
εἰ δ' ἢ Διὸς παῖς παρθένος Δίκη παρῆν  
ἔργοις ἐκείνου καὶ φρεσὶν, τάχ' ἂν τόδ' ᾔην· 660  
ἀλλ' οὔτε νιν φυγόντα μητρόθεν σκότον,  
οὔτ' ἐν τροφαῖσιν, οὔτ' ἐφηβήσαντά πω, (665)

οὔτ' ἐν γενείου ξυλλογῇ τριχώματος,  
Δίκη προσεῖπε καὶ κατηξιώσατο·  
οὐδ' ἐν πατρώας μὴν χθονὸς κακουχία 665  
οἴμαί νιν αὐτῷ νῦν παραστατεῖν πέλας.  
ἦ δῆτ' ἂν εἷη πανδίκως ψευδώνυμος (670)

Δίκη ξυνοῦσα φωτὶ παντόλμῳ φρένας.  
τούτοις πεποιθὼς εἶμι καὶ ξυστήσομαι  
αὐτός· τίς ἄλλος μᾶλλον ἐνδικώτερος ; 670  
ἄρχοντί τ' ἄρχων καὶ κασιγνήτῳ κάσις,

εἶσομαι see Cho. 297. On ὅποι τελεῖ Suppl. 597.

656. τοῦπίσημ'. Phoen. 1107, ἐπίσημ' ἔχων οἰκεῖον ἐν μέσῳ σάκει. Pausan. ix. 40, 5, οὐκ ἐπιγέγραπται μὲν δὴ ἐπίγραμμα, ἐπίσημα δὲ ἔπεστιν αὐτῷ λέων. Hermann has τὰπίσημ', which he thinks was the original reading of the Med. Translate: 'But for him who is truly so named, Polynices I mean, we shall soon know to what this device of his will come.'

658. φλύοντα, φλυαροῦντα, vainly boasting or bragging on his shield, with no sound sense on the part of him who displays it. These lines are said with an expression of contempt.—Hesych. φοῖτος· μανία, λίσσα.

659. εἰ δ'—τόδ' ᾔην. Cf. Suppl. 337—S.

661. φυγόντα. Perhaps φεύγοντα is more likely to be correct. For μητρόθεν σκότον see Eum. 635. Cf. Hor. Od. iv. 3, 2, 'quem tu, Melpomene, semel Nascentem placido lumine videris,' from Hes. Theog. 82, ὄντινα τιμήσονται Διὸς κοῦραι μεγάλοιο, γεινόμενόν τ' εἰδῶσι. This passage gives some probability to the reading of the Schol. Med. προσεῖδε, adopted by Blomf., Weil, Dind. But on the other hand the use of ἀξιόσθαι in the middle, in a very similar passage, Eum. 345, goes far to prove προσεῖπε right,—Zeὺς γὰρ ἀξιόμισον ἔσθνος τόδε

λέσχας ὡς ἀπηξιώσατο. Here we may supply λέσχης with κατηξιώσατο. The same idea occurs in Eur. Suppl. 959, οὐδ' Ἄρτεμις λοχία προσφθέγγεται ἂν τὰς ἀτέκνους. The sense is, 'As neither at his birth, nor in his growth, nor in manhood, has Justice deigned to admit him to converse with herself, i. e. acknowledged him for her own, so she is even less likely to stand by him in ravaging his native land.'

665. οὐδὲ—μὴν. Some MSS. have οὔτε, and the Med. μὴ by the first hand. But cf. Cho. 181, ἀλλ' οὐδὲ μὴν νιν ἡ κτανούσ' ἐκέλευετο. Eum. 449, οὐδὲ μὴν ἐμοὶ θέμις. Hel. 1047, ἀλλ' οὐδὲ μὴν ναὺς ἔστιν ἡ σωθεῖμεν ἂν. Add Orest. 1117, and Androm. 256.—κακουχία, 'evil treatment' (dum patriam male habet); Schol. Med. κακῶσει. Plat. Resp. x. § 12, ἢ πόλεις προδόντες ἢ στρατόπεδα, καὶ εἰς δουλείας ἐμβεβληκότες ἢ τινος ἄλλης κακουχίας μεταίτιοι.

667. πανδίκως, a play on δίκη. 'Justice would justly be thought a misnomer, if she kept company with a man who would dare anything in his heart.'

671—3. It is very probable that these three verses, though they give a reason why Eteocles himself should go forth, are an interpolation, from Eur. Phoen. 779, ἐκφέρετε τεύχη πάνοπλά τ' ἀμφιβλήματα



ἐχθρὸς ξὺν ἐχθρῷ στήσομαι. φέρ' ὥς τάχος (675)  
κνημίδας, αἰχμῆς καὶ πέτρων προβλήματα.

ΧΟ. μῆ, φίλτατ' ἀνδρῶν, Οἰδίπου τέκος, γένη  
ὀργὴν ὁμοῖος τῷ κάκιστ' αὐδωμένῳ. 675  
ἀλλ' ἄνδρας Ἀργείοισι Καδμείους ἄλλis  
ἐς χεῖρας ἐλθεῖν. αἷμα γὰρ καθάρσιον. (680)

Λ. | ἀνδρῶν δ' ὁμαίμουν θάνατος ᾧδ' αὐτόκτονος,  
| οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος.

ΕΤ. εἴπερ κακὸν φέροι τις, αἰσχύνῃς ἄτερ 680  
ἔστω· μόνον γὰρ κέρδος ἐν τεθνηκόσι.  
| κτεκῶν δὲ κασχωρῶν † οὐ τιν' εὐκλείαν ἐρεῖς. (685)

κ.τ.λ. The ground of probability is not so much the numerical excess of verses in this speech (see v. 649), as that the composition of these three lines seems scarcely Aeschylean. Nor does the Schol. Med. make any allusion to one of these lines. Dindorf omits them, though in doing so "picalum commisit," according to Weil.

673. αἰχμῆς καὶ πέτρων. The Med. has πετρῶν, with many of the other MSS. Robortello edits αἰχμῆν καὶ πετρῶν προβλήματα, a reading found in several copies and recognized by the later Scholiast, τὰ δὲ πετρῶν προβλήματα τοὺς ὀστέους νβει. Hermann adopts this reading, though he admits that he cannot adduce any instance of πετρεῖ used alone for σπονδῶν. In Eur. Hel. 76, τῷδ' ἂν εὐστόχῳ πετρεῖ—ἐθανεῖς ἂν, the epithet makes all the difference. With the accent of πετρῶν changed, the sense of the vulgate is simple, 'bring me quickly my greaves, to protect me from the spear and the throwing of stones.'

675. τῷ κάκιστ' αὐδωμένῳ. 'To him who has that worst of names,' Polynices, from πολὺ νείκος. The meaning therefore is, μὴ φιλονεῖκει. "Noli imitari eum in quem merito invecetus es," Weil. In this sense, 'spoken ill of,' compare εὐφημουμένη, Suppl. 506. Hermann understands it actively, for λέγοντι, in allusion to the blood-thirsty wish in 630 seqq. The middle voice occurs Eum. 358. Cho. 144, but one can hardly think this interpretation more probable in the present instance. The Schol. explains τῷ ἀδελφῷ σου (l. τῷ ὑπὸ σοῦ) βλασφημουμένην.

679. οὐκ ἔστι γῆρας. In point of construction, he should have said οὐ γηράσκει. Schol. Med. ὑπερβατὸν δὲ ἔστιν, ἢ ᾧ,

αἷμα γὰρ τοῦτο καθάρσιον οὐκ ἐπιδέχεται, ὅταν ἀδελφοὶ αὐτόκτονες γένωνται, καὶ οὕτως αὐτῶν ὁ θάνατος γένηται. The idea was, that the pollution of an ordinary murder gradually faded away by time, like the colour of the blood that had been shed. Cf. Eum. 276, χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.

680. αἰσχύνῃς ἄτερ ἔστω. Schol. Med. εἰ ὅλως τις ἀτυχεῖ, καλὸν τὸ δίχα αἰσχύνῃς. 'If a man must come to harm (i. e. fall in battle), let him do so with honour; for that is the only gain (we say, 'the only consolation') in the grave.' The reply of Eteocles amounts to this, that however sad in its consequences fratricide may be, he has justice and honour on his side, which Polynices has not, should he prevail. The next verse, which was marked as spurious in former editions of this work, is now retained (though it reads like a spurious insertion), because Eteocles speaks in three lines in the following dialogue with the chorus, and the ἂν made long in εὐκλείαν is not more anomalous than the occasional use of ἀνολα. Probably however we should read οὐ τις εὐκλείαν φέρεi, corresponding to εἴπερ κακὸν φέροι τις. We have the crasis τῶσχα in Eur. Tro. 384. κασχωρῇ Eur. Suppl. 767. κασχωροῖ Ar. Nub. 1374. Schol. Med. ἐν κέρδος τὸ αὐτὸν ἐκδικῆσαι ἀδικούμενον. ἔαν δὲ ἀνεκδίκητος ἀποθάνῃ, ἕνεκά γε τῶν εἰς αὐτὸν γενομένων κακῶν καὶ αἰσχωρῶν ἔδοξος. The meaning is, 'but in matters which are both bad and discreditable, you cannot say there is any glory.' From the γε (ἕνεκά γε) of the Schol., it is probable that he read κακῶν δὲ κασχωρῶν οὐνεκ' εὐκλείαν γ' ἔχει.

ΧΟ. τί μέμονας, τέκνον; μήτι σε θυμοπλη- στρ. δ'.  
 θῆς δορίμαργος ἅτα φερέτω· κακοῦ δ'  
 ἔκβαλ' ἔρωτος ἀρχάν. 685

ΕΤ. ἐπεὶ τὸ πρᾶγμα κάρτ' ἐπισπέρχει θεὸς,  
 ἴτω κατ' οὖρον, κῦμα Κωκυτοῦ λαχόν,  
 Φοίβῳ στυγηθὲν πᾶν τὸ Λαῖου γένος. (690)

ΧΟ. ὠμοδακῆς σ' ἄγαν ἵμερος ἐξοτρύ- ἀντ. δ'.  
 νει πικρόκαρπον ἀνδροκτασίαν τελεῖν 690  
 αἵματος οὐ θεμιστοῦ.

ΕΤ. φίλου γὰρ ἐχθρά μοι πατρὸς μέλαιν' ἀρὰ (695)  
 ξηροῖς ἀκλαύστοις ὄμμασιν προσιζάνει,  
 λέγουσα κέρδος πρότερον ὑστέρον μόρου.

ΧΟ. ἀλλὰ σὺ μὴ ποτρύνουν· κακὸς οὐ κεκλή- στρ. ε'.

686. τὸ πρᾶγμα. Schol. recent. τὸν ἡμέτερον ἀφανισμόν. Impressed with the conviction that the event is predestined and inevitable, Eteocles abandons himself to a kind of peevish despair. In 700 he reproaches the gods with desiring the destruction of the family, and will not hear of trying to avert the curse by propitiatory sacrifices. Disobedience to the oracle of Phoebus (742) has incurred the anger of that deity. He hates the house of Laius, and there is no way of saving it. Let it float with the breeze and the current down the infernal river of Lamentation. Cf. Soph. Trach. 468, ἀλλὰ ταῦτα μὲν βέλτω κατ' οὖρον.

689. ὠμοδακῆς. Schol. Med. ἡ ἔλλογος ἄγαν ἐπιθυμία παρορμῆ, ἡ πικρὸν καρπὸν καὶ κέρδος ἔχουσα, εἰς ταῦτόν οὖν (i. ἐλθεῖν) τοὺς ἄνδρας ἀδίκον ἔνεκεν αἵματος. From this Scholium it may be inferred (1) that ὠμοδακῆς was not the original reading, especially as it does not suit the strophe. (2) That σε was not then in the text. (3) That πικρόκαρπος, not πικρόκαρπον, was found. For the first, Porson proposed καὶ μέμονας in 683, Robertello having τί καὶ μέμονας. The article (ἡ ἔλλογος) and the requirements of the metre suggest that the verse began with δ' (ὁ δ' ἀμαθής?). The vulgate, if correct, seems to mean 'biting to the quick,' unless the phrase be taken in a wider sense for 'the longing for raw flesh,' i. e. blood.

692. The Med. has ἀσυχρὰ for ἐχθρὰ, and most of the copies have τέλει' ἀρὰ, which Weil, who reads μέλαιν' ἀρὰ, supposes to have resulted from the combina-

tion inf. 828. Dindorf reads τέλειν' ἀρὰ, which occurs Eur. Hipp. 1241, and so J. Wordsworth in Camb. Phil. Mus. i. p. 222. Hermann follows Blomfield in adopting τέλειν' from Turnebus. The sense would thus be, 'my father's curse sits heavily on my tearless eyes (persuading me) to accomplish (the murder),'—the harshness of which will be readily admitted. The Med. has τελεῖ' ἀρὰ, with several others, but ἀρὰ has been altered to ἀρα. It is a notable circumstance that in Suppl. 719, the Med. reads τελεῖα for τελεῖα. We have the very same epithet v. 763, τέλειαι ἀρα, and sup. 652, τελεσφόροι ἀραί. In proper names this licence is indubitable, as Διομήδεια ἀνάγκη Ar. Eccl. 1029, Ἐκτόρεια χεῖρ Rhcs. 762, Κύκνεα μάχη Pincl. Ol. xi. 15.

693. ἀκλαύστοις. The curse so sits or broods upon his eyes that they cannot shed tears at a brother's fate. Schol. Med. ἀσυμπαθέσιν, ἀναλγῆτοις. Rather, ὥστε εἶναι ἄκλαυστα. Cf. ὀμμάτων ξηραῖς κόραις, Orest. 389.

694. πρότερον ὑστέρον μόρου. 'Telling me that gain which comes first ought to stand before the death that comes after,' or perhaps, 'stands secondary.' Weil strangely takes κέρδος = αἰρετώτερον, "primam quamque mortem optimam praedicans." Cf. Androm. 392, τὴν ἀρχὴν ἀφελὺς πρὸς τὴν τελευτὴν ὑστέραν οὖσαν φέρει. Suppl. 591, οὐτινος ἀνωθεν ἡμέ-νου σέβει κατῶ.

695. κακὸς οὐ κεκλήσει. The chorus continues to dissuade Eteocles from a bloody and impious deed which he is about to



σει βίον εὖ κυρήσας· μελαναιγίς ἔξ- 696  
 εισι δόμων Ἐρινύς, ὅταν ἐκ χερῶν (700)  
 θεοὶ θυσίαν δέχωνται.

ET. θεοῖς μὲν ἤδη πως παρημελήμεθα,  
 χάρις δ' ἀπ' ἀνδρῶν ὀλομένων θαυμάζεται 700  
 τί οὖν ἔτ' ἂν σαίνοιμεν ὀλέθριον μόρον;

XO. νῦν ὅτε σοὶ παρέστακεν· ἐπεὶ δαίμων ἀντ. ε. (705)  
 λήματος αὖ τροπαία χρονία μεταλ-  
 λακτὸς ἴσως ἂν ἔλθοι θελεμωτέρῳ  
 πνεύματι· νῦν δ' ἐτι ζεῖ. 705

ET. ἐξέξεσαν γὰρ Οἰδίου κατεύγματα,

undertake for no better reason than that he will be called a poltroon if he does not. — βίον εὖ κυρήσας is like εὐτυχεῖν εὐγὰν sup. 359, and so Schol. Med. εὐτυχήσας, εὖ πράξας. The sense is, 'since you have rightly and religiously ordered your life heretofore,' i.e. have shown by your deeds that you are not κακός.—After μελαναιγίς the MSS. add δ', which the editors, after Pauw, omit on account of the metre.

696. ἔξεισι is Weil's happy and safe correction for οὐκ εἴσι. Schol. Med. κατὰ τῶν δόμων τοῦ ὁσίου ἀνδρός. Read, ἄπεισι τῶν δόμων κ.τ.λ. The effects of a curse inherent in a family will be averted by propitiatory offerings. See Plato, Phaedr. p. 244, D.

699. παρημελήμεθα, 'we have been abandoned.' Cf. Eum. 290.

700. χάρις κ.τ.λ. Schol. Med. τὴν ἀπώλειαν ἡμῶν ἐν χάριτος μοίρᾳ λαμβάνουσιν. For ἀφ' ἡμῶν I have restored ἀπ' ἀνδρῶν from another scholium which has αἱ πράξεις τῶν ἀνθρώπων θαυμάζονται.

701. σαίνοιμεν. Supra 378, σαίνειν μόρον τε καὶ μάχην ἀψυχία. Schol. Med. τί κολακεύομεν τὸν θάνατον, καὶ οὐχὶ χωροῦμεν πρὸς αὐτόν;

702. νῦν δτε, c'est à présent que (Weil). Suppl. 624, νῦν δτε καὶ θεοὶ διογενεῖς κλύοιτε. Schol. recent. νῦν κολακευτέον τὸν θάνατον, δτε σοι οὕτως παρέρστηκε καὶ ἐπῆλθεν. The meaning appears to be this: 'Relent now, when death is close at hand, otherwise it will be too late. Hereafter, when your passion shall have calmed, you will be glad that you followed my advice.' Schol. recent. ἴσως ὅψε ποτε ἀναπσεῖ καὶ βραθυμῆσει, καὶ τὸν θυμὸν καταστελεῖ, καὶ οὐ θελήσει ἀποθα-

νεῖν. Literally, 'since fortune may perchance hereafter come with a milder breeze, shifting with a late change of your disposition; but at present it is yet hot.' With ζεῖ supply λῆμα, and compare Od. xii. 237, Herod. vii. 188, τῆς θαλάσσης ζεσάσης. For the metaphor cf. Pers. 603, ὅταν δ' ὁ δαίμων εὐροῇ. We should doubtless read αὖ for ἂν, the MSS. having ἀντροπαία, which Hermann retains, though he admits that it ought rather to signify 'eversio' than 'mutatio.' The common reading is ἐν τροπαία, from Ald., Turn. Elsewhere, as Ag. 212, Cho. 762, Aeschylus uses τροπαία, with αἶψα understood, in the same sense for μεταλλαγή. And αὖ is sufficiently defended by the very similar passage, Pers. 923, δαίμων γὰρ ὅδ' αὖ μετὰ τροπὸς ἐπ' ἐμοί, where see the note. Ibid. 890, νῦν δ' οὐκ ἀμφιβόλως θεοτρεπτατάδ' αὖ φέρομεν. Eur. El. 590, θεὸς αὖ θεὸς ἀμετέραν τις ἄγει νίκαν, ὦ φίλα.

704. θελεμωτέρῳ, 'gentler.' This is Prof. Conington's correction of θαλερωτέρῳ, 'stiffer,' 'fresher,' which is contrary to the sense. See on Suppl. 1007, where for θελεμὸν the Paris MS. gives θαλερόν. The Med. here has θαλωτέρῳ, but with αλ in an erasure, so that there is hardly a doubt about the original reading having been changed.

706. ἐξέξεσαν Hermann, with the Med. and many others. The subject seems to be ὕψις, 'the dream gave a new and terrible import to the curse of Oedipus.' For the transitive use of ζέω see Prom. 378, and on Eum. 823. Unless the δὲ should be omitted, ἦσαν must be supplied to ἀληθεῖς.



ἄγαν δ' ἀληθεῖς ἐνυπνίων φαντασμάτων (710)

ὄψεις πατρῶν χρημάτων δατήριοι.

ΧΟ. πείθου γυναιξί, καίπερ οὐ στέργων ὁμως.

ΕΤ. | λέγοιτ' ἂν ὦν ἄνη τις· οὐδὲ χρὴ μακράν. 710

ΧΟ. μὴ λθῃς ὁδοὺς σὺ τάσδ' ἐφ' ἐβδόμαις πύλαις.

ΕΤ. τεθηγμένον τοί μ' οὐκ ἀπαμβλυνεῖς λόγῳ. (715)

ΧΟ. | νίκην γε μέντοι καὶ κακὴν τιμὰ θεός.

ΕΤ. οὐκ ἄνδρ' ὀπλίτην τοῦτο χρὴ στέργειν ἔπος.

ΧΟ. ἀλλ' αὐτάδελφον αἶμα δρέψασθαι θέλεις; 715

ΕΤ. θεῶν διδόντων, οὐκ ἂν ἐκφύγοι κακά.

ΧΟ. πέφρικα τὰν ὠλεσίοικον στρ. α.

θεὸν οὐ θεοῖς ὁμοίαν, (721)

708. ὄψεις. "De hoc somnio dictum fuisse necesse est in praegressa tragoedia Oedipo." Hermann. Schol. ὥς τοῦτο ἐν τοῖς ὕπνοις φαντασθεῖς, ὅτι δι' αἵματος αὐτῷ ἔσται ἡ τῶν χρημάτων διανομή.

710. ὦν ἄνη τις. Schol. Med. ἀνίσσιμα καὶ τελεσθῆναι δυνάμενα. Hesych. ἄνη ἄνυσσις καὶ πράξις. Many MSS. here give the gloss ἄνυτις or ἄνυσσις. See on Prom. 221. Callim. Hymn. Jov. 89, τῶν δ' ἀπὸ πάμπαν αὐτὸς ἄνην ἐκόλουσας, ἐνέκλασσας δὲ μενουρήν. — οὐδὲ, for ἄλλ' οὐ. See Prom. 921.

711. ἐβδόμαις πύλαις. The dative is rather unusual (i. e. ὥστε εἶναι ἐπι), but was probably preferred to avoid ambiguity with τάσδε.

712. τεθηγμένον. See Suppl. 182. 'Be sure, now that I am whetted for the contest, you will not blunt me by your talk.'

713. νίκην κακὴν. 'There is a victory, even if it is one of defeat, which the god holds in honour.' Compare Ag. 915, ἡ καὶ σὺ νίκην τήνδε δῆριος τίεις; where the meaning seems to be τὸ νικᾶσθαι ἀντὶ τοῦ νικᾶν. In Eum. 863 we have ὅποια νίκης μὴ κακῆς ἐπίσκοπα. So Ajac. 1353, παῦσαι, κρατεῖς τοι τῶν φίλων νικώμενος. Hermann denies that any sense can be extracted from the text as it stands, and reads νίκη γε μέντοι καὶ κακὴν τιμὰ θεός, 'sometimes fortune gives the victory to the wrong side,' i. e. it may happen that Polynices will prevail. And the answer is certainly appropriate, 'a warrior must not even think of being defeated.' Weil supposes a line lost after 712, and also after this, which he

gives to Eteocles.

715. δρέψασθαι. Cf. Bion i. 22, αἱ δὲ βάτοι νιν ἐρχομέναν τείροντι καὶ ἱερὸν αἶμα δρέπονται.

716. ἐκφύγοι. So Hermann with the great majority of copies. The Med. has ἐκφύγοις by the first hand, but with οἱ written over it as a later correction. The third person seems decidedly better. 'What! would you kill your own brother? — If heaven wills, he shall not escape harm.' Thus the obstinate character of Eteocles is well kept up to the last. He cares neither for his own life nor for that of his brother. Like a reckless man, he challenges the curse, and the curse is fulfilled.

717 seqq. While Eteocles departs on his fatal resolve to meet his brother hand to hand in mortal combat, the chorus sings a *stasimon* full of foreboding lest the curse of Oedipus should now be on the point of its accomplishment. They are about to share their patrimony, but the division will be effected by the sword (726), and they shall only obtain earth enough for a grave out of all those wide domains. Should they fall, the crime will not admit of expiation (731—6). Alas for the disobedience of Laius, which has caused all the woe (737—54). The city is on the point of falling as well as the kings (755—62). The too great prosperity of Oedipus brought on calamity in his own person, for he blinded himself and cursed his own sons (766—87). And now the Fury is about to accomplish that curse (788).

παναληθῇ κακόμαντι  
 πατὸς εὐκταίαν Ἐρινὺν 720  
 τελέσαι τὰς περιθύμους  
 κατάρας βλαψίφρονάς τ' Οἰδιπόδα· (725)  
 παιδολέτωρ δ' Ἐρις ἄδ' ὀτρύνει.  
 ξένος δὲ κλήρους ἐπινωμᾷ ἀντ. α.  
 Χάλυβος Σκυθῶν ἄποικος, 725  
 κτεάνων χρηματοδαίτας  
 πικρὸς, ὠμόφρων σίδαρος,  
 χθόνα ναίειν διαπήλας (730)  
 ὅποσαν καὶ φθιμένοισιν κατέχειν,  
 τῶν μεγάλων πεδίων ἀμοίρους. 730  
 ἐπειδὰν αὐτοκτόνως δ' στρ. β'.

721. τελέσαι. The Schol. Med. construes this with *εὐκταίαν*, ἣν ἐπιήξατο Οἰδῖπους τελέσαι τὰς ἀράς. Otherwise *εὐκταία Ἐρινὺς* is a personification of the curse of Oedipus, or the ill-boding dream sent in consequence of the curse; see Cho. 525, Hom. Il. ix. 571, τῆς δ' ἡεροφούτης Ἐρινὺς ἐκλυεν ἐξ Ἑρέβεσφιν. But *πέφρικα τελέσαι*, for *μὴ τελέσῃ*, which the later Scholiast prefers, is very unusual. The middle syllable in *εὐκταίαν* is perhaps shortened, as in *ἱκταίου* Suppl. 379. Hermann suspects *ὠκύπου* to be the true reading. There seems nothing to object to in the vulgate. The metre is Ionic a minore, as in Prom. 405. The chorus in Soph. El. 1058 seqq. commences in precisely the same measure, and with the *anacrusis*.

722. βλαψίφρονάς τ'. The MSS. have *βλαψίφρονος Οἰδιπόδα*. Blomfield, Herm., Weil, Dind. transpose *Οἰδιπόδα βλαψίφρονος*. The difficulty is to understand why the transcribers should ever have changed it. Inf. 854. The *τε* is not very common in coupling mere epithets; but inf. v. 854 we have *πάνδοκον εἰς ἀφανῆ τε χέρσον*, and Pers. 848, *μεγάλας ἀγαθὰς τε πολισσονόμον βιοτὰς*.

723. *παιδολέτωρ Ἐρις ἄδε*. 'Tis this curse, fatal to the sons of Oedipus, that is urging them on,' i. e. they cannot help themselves; they are infatuated by reason of the ban that is upon them. Schol. ὁποκοριστικῶς τὴν Ἐρινὺν Ἐριν εἶπεν. Strife is similarly personified in Il. xi. 3. 10. 74.

725. Χάλυβος. This rare form occurs Alcest. 980, καὶ τὸν ἐν Χαλύβοις δαμάσεις σὺ βία σίδαρον. Eur. frag. Cret. ii. 7, Χαλύβω πελέκει. The mistaken idea that the Chalybes were Scythians, whereas they bordered on Colchis and Armenia, is repeated from Prom. 734. The sword is to distribute the lots for the division of the empire, παιητικῶς πάνυ, says the Scholiast, who adds, οὗτος οὖν (ὁ σίδηρος) μερίζει τοῖς παῖσι τοῖτοισι καὶ ὥσπερ ἀποκληροῖ οὐχὶ παῖδια μεγάλα, ἀλλὰ παντελῶς μικρὰ, δυνάμενα μόνα αὐτῶν τὰ σώματα χωρῆσαι πεπτωκότα. For *παιδία* a later hand corrects *πεδία*. Read *πραιδία*, the Grecized form of *praedia*. Hence *πικρὸς*, while it bears the usual meaning of something to one's own cost, as Prom. 758, Pers. 475, is used in allusion to its primary sense of *piercing*. Compare infra 932—7.

729. ὅποσαν κατέχειν, i. e. διαπήλας αὐτοῖς χθόνα ὅσῃν φθιμένοι κατέχειν, φθιμένοι being attracted to *διαπήλας* as the object, while *ἀμοίρους* is added as if he had written ὥστε αὐτοὺς κατέχειν αὐτήν. On the peculiar sense of *κατέχειν* see Suppl. 25. Ag. 441, *θήκας Ἰλιάδος γᾶς κατέχουσιν*. The sentiment is repeated inf. 814. Ar. Eccl. 592, *μηδὲ γεωργεῖν τὸν μὲν πολλὴν, τῷ δ' εἶναι μηδὲ ταφῆναι*. Plut. 556, *εἰ φεισάμενος καὶ μοχθήσας καταλείψει μηδὲ ταφῆναι*. Oed. Col. 790, *χθονὸς λαχὼν τοσοῦτον, ἐρθανεῖν μόνον*. Shakspeare, Henry IV. Part I. v. 4, 'But now two paces of the vilest earth Is room enough.'

731. The Med. has *αὐτοκτόνωνσιν*.



αὐτοδάϊκτοι θάνωσι, (735)

καὶ †χθονία κόνις πῆγ

μελαμπαγὲς αἷμα φοῖνιον,

τίς ἂν καθαρμοὺς πόροι ; 735

τίς ἂν σφε λούσειεν ; ὦ

πόννοι δόμων νέοι παλαιοῖσι σύμμιγεῖς κακοῖς· (741)

παλαιγενῇ γὰρ λέγω ἄντ. β'.

παρβασίαν ὠκύποινον· 740

αἰῶνα δ' ἐς τρίτον μένει·

Ἀπόλλωνος εὖτε Λαῖος (745)

βία, τρὶς εἰπόντος ἐν

μεσομφάλοις Πυθικοῖς

χρηστηρίοις, θνάσκοντα γέννας ἄτερ σώσειν

πόλιν, 745

κρατῆθεις δ' ἐκ φίλων ἀβουλῶν στρ. γ'. (750)

ἐγείνατο μὲν μόρον αὐτῶ,

Weil αὐτοκτόνοι καὐτοδάϊκτοι. The δ' has now been added, which seems essential to the sense, and may account for the corruption.

733. *χθονία*. This word is corrupt, as the antistrophe shows. The true reading has probably been supplanted by a gloss, unless we should read in v. 741 ἐς γενεὰν τρίταν μένειν, from the comment of the Schol., Λαῖον, Οἰδίποδος, Ἐτεοκλέους. The Schol. has πατρία κόνις and πατρία γῆ. "Scripsi καὶ γαῖα κόνις πῆγ. Hunc ipsum enim versum respexisse videtur Hesychius, quum scriberet γαῖα κόνις, ἢ γῆ. Sic enim eum scripsisse puto pro eo, quod nunc parum apte legitur, γαῖα, ἢ κόνις, καὶ ἢ γῆ." Hermann. Weil proposes νεπτέρα. As πᾶτριαν γῆν is used in Rhes. 932, this may have been exceptionally used also by Aeschylus.

735. Schol. Med. τίς ἂν εὐρεθείη ; τίς αὐτοὺς ἐκλύσει τοῦ τοιοῦτου μίσματος ; Read, τίς ἂν εὐρεθείη ὅστις αὐτοὺς κ.τ.λ. He seems to have found λύσειεν, not λούσειεν.

737. *σύνμιγεῖς*. Associated with, not independent of, the former disobedience of Laius. Cho. 731, τὰ μὲν παλαιὰ συγκεκραμένα ἄλλα δύοισιτα. One of the most favourite doctrines of Aeschylus was the adherence of a curse or the consequences of a crime to one family

for many generations.

740. *ὠκύποινον*. There is nothing inconsistent, as Hermann observes, in adding αἰῶνα ἐς τρίτον μένει. It is one thing for a curse to remain till the third generation, another that it should fall with swift and heavy vengeance on several devoted heads successively, viz. Laius, Oedipus, and his sons.

743. *τρὶς εἰπόντος*. The *τρὶς* implies the weight and importance of the injunction rather than, as the Schol. thinks, the forbearance of the god in giving three separate warnings.

745. For σώσειν I have restored σώσειν, which the context clearly requires. The story was told in the *Cyclic Thebaid* ; cf. inf. 824.

746. *κρατῆθεις δ'*. The δὲ may resume the subject of the narrative, 'when Laius, I say,' &c. Cf. Ag. 196. Weil and Dindorf omit δ' with Porson. Hermann understands Ἀπόλλωνος μὲν βία, κρατῆθεις δὲ, which is the view taken of the construction by one of the later Scholiasts. —ἐκ φίλων. 'By those dear to him,' i. e. 'by the persuasion of his wife.' Schol. Med. κρατῆθεις ὑπὸ τῶν αὐτῶ φίλων ἡδονῶν, ἢ ἀπὸ τοῦ τῆς γυναικός.—ἀβουλῶν Dind., Weil for ἀβουλῶν. Perhaps ἀβουλῶν.



πατροκτόνον Οιδιπόδαν,

ὅστε ματρὸς ἀγνάν

750

σπείρας ἄρουραν, ἣν ἐτράφη,

ρίζαν αἱματόεσσαν

(755)

ἔτλα. παράνοια συνάγε

νυμφίους φρενώλεις.

κακῶν δ' ὥσπερ θάλασσα κύμ' ἄγει,

ἀντ. γ'.

τὸ μὲν πίτνον, ἄλλο δ' αἰεῖρει

756

τρίχαλον, ὃ καὶ περὶ πρύμ-

(760)

ναν πόλεως καχλάζει·

μεταξὺ δ' ἀλκὰ δι' ὀλίγου

τείνει, πύργος ἐν εὐρει.

760

δέδοικα δὲ σὺν βασιλεῦσι

μὴ πόλις δαμασθῇ.

(765)

τέλειαι γὰρ παλαιφάτων ἀρᾶν

στρ. δ'.

750. ὅστε. Perhaps ὅς γε, *quippe qui*. The reading of the Med. is *ματρός*. Vulgo *μή πρὸς ἀγνάν*. The construction is unusual, and seems to represent *σπείρειν ἀγρὸν σπέρματα*, to sow a field with seed. With *ρίζαν* we should expect rather *φυτεύειν*. Dindorf gives *ἔτλα* for *ἔτλα*, —a bad and unworthy alteration.—*ἔτλη σπείρας* is used as *πραθέντα τλήναι* Ag. 1008.—*ἄρουραν*, cf. Antig. 569, *ἀρώσιμοι γὰρ χᾶτέρων εἰσὶν γῆαι*.

753. *παράνοια*. 'It was a fatal blindness that brought together the infatuated pair,' i. e. Laius and his wife Jocasta. The Med. has *παράνοια*—*φρενώλης* by the first hand, *παράνοια*—*φρενώλεις* by the second. The Schol. found *παράνοια*—*φρενώλης*:—*ἔτλη δὲ ἀγνοία συναγαγεῖν τοὺς γάμους ὃ τὰς φρένας βλαβεῖς*. But another scholium recognizes the nominative, *ἀγνοια τὰς φρένας ἀπολλύουσα*.

755. Cf. Soph. Trach. 117, *οὕτω δὲ τὴν Καδμογενὴ τρέφει—ὥσπερ πέλαγος Κρήσιον*. So *ἄτης πέλαγος* Suppl. 464.

756. *τὸ μὲν πίτνον*. The metaphor expresses the succession of evils which fall not only on the royal family, but chase and murmur even round the stern of the state. See inf. 792. By *τρίχηλον*, 'with triple crest,' he expresses the more common word *τρικυμία*. From the various senses of *χηλή* (*χηλῶς*, *χηλὸς*) it may be inferred that it was also used of the curvature of a wave at the moment

of breaking on the shore. Hesychius, *τρίχηλον* *τρικύρυνον*, and *χηλαί* *τὰ κύματα*. The primary idea is that of enclosing or embracing within a circumscribed space. Hence 'the hoof of a horse,' 'the claw of a crab,' 'a break-water or mole in the sea,' Thucyd. i. 63. By a slight change of construction *αἰεῖρει* is put for *αἰερόμενον*. Cf. inf. 811. So Eur. Bacch. 1131, *ἦν δὲ πᾶσ' ὁμοῦ βοῇ, ὃ μὲν στενάδων ὅσον ἐτύγγχανεν πνέων, αἱ δ' ἠλάλαζον*.

759. *ἀλκὰ*. Hermann gives *ἀλκάν* with one of the most recent MSS., and ἐν 'Ἀρει in the next verse, "*ad breve tempus munimentum tendit in bello turris*." If the vulgate is right, we may translate, 'between (us and the tide of war) a protection extends but a little way, a wall in thickness,'—*δι' ὀλίγου*, i. e. *διαστήματος*. Eur. Phoen. 1097, *ὥς τῷ νοσοῦντι τευχέων εἴη δορὸς ἀλκὴ δι' ὀλίγου*. The image in the poet's mind was that of a castle wall washed by the billows without. According to the Schol. Med. the sense is, 'The enemy's strength is but little removed from ours, only a wall in the intervening space.' Thus *πύργος* might be an epexegetis of *δι' ὀλίγου*.

761. *σὺν βασιλεῦσι*. Lest, if both the brothers should fall, the state should fall also.

763. *παλαιφάτων* is the reading of the Med., *ἀρᾶν* the correction of Enger and

βαρεῖαι καταλλαγαί,  
 | τὰ δ' ὅλοα πελόμεν' οὐ παρέρχεται. 765  
 πρόπρυμνα δ' ἐκβολὰν φέρει  
 ἀνδρῶν ἀλφειστῶν (770)  
 ὄλβος ἄγαν παχυνθείς.  
 τιν' ἀνδρῶν γὰρ τοσόνδ' ἐθαύμασαν ἀντ. δ'.  
 † θεοὶ καὶ ξυνέστιοι 770  
 2 πόλεως, πολύβατός τ' ἄγων βροτῶν, *ma. nat. ἄγων*  
 ὅσον τότ' Οἰδίπουν τίον (775)  
 τὰν ἄρπαξάνδραν  
 κῆρ' ἀφελόντα χώρας ;  
 ἐπεὶ δ' ἀρτίφρων *εἰρημωτής* στρ. έ.  
 ἐγένετο μέλεος ἀθλίων 776  
 γάμων, ἐπ' ἄλγει δυσφορῶν (780)  
 μαινομένα κραδία  
 δίδυμα κάκ' ἐτέλεσεν

Hermann for ἀραί. 'The reconciliation of the curse long ago uttered is now being brought to its accomplishment,' i. e. not the reconciliation of friendship, but the hostile meeting which Oedipus imprecated upon them. Hermann, comparing πολέμον καταλλαγῆς Ar. Av. 1588, appears to understand 'the cessation of the old curse,' i. e. inasmuch as it has now run its course, and is come to its accomplishment. The Schol. rightly explains, δυσχερὲς τὸ φιλιωθῆναι αὐτοὺς διὰ τὰς καταράς. The Schol. Med. read τέλεια, where he absurdly says the final (τέλειαι) was dropped on account of the metre.

765. πελόμεν'. So Herm., Dind., after the original reading of the Med. Other readings are τελόμεν' and τελλόμεν'. The metaphor is continued from a storm and (in what follows) from a ship in distress. 'This feud that is proving so deadly does not pass away (but abides in the family).'

766. ἐκβολὰν φέρει. The Med. with one scholium has ἐκβολῶν. The sense is, 'Too great prosperity always experiences a reverse, as a ship too heavily freighted must be lightened of its goods in a storm.' The application to the case of Oedipus is then made. Compare with this passage Ag. 980 seqq.—ἀλφειστῶν, the Homeric epithet for

traders or merchants.—παχυνθείς, cf. Suppl. 612.

770. Hesych. συνέστιοι συναγωγῶν, δημογράφοι.

771. πόλεως. Hermann and Dindorf read πόλεος, ὁ πολύβατός τ' on account of the metre. The Schol. Med. found πολύβατος:—ὁ ὑπὸ πολλῶν ἐμβατευόμενος ἀνδρῶν. Weil's correction is very ingenious and probable, ὁ πολύβατός τ' ἄγων, "i. e. ἀγορὰ, locus ubi homines conveniunt, quem Pindarus fr. 45, 3, πολύβατον ἄστεος ὁμφαλὸν dicit." Not so his θεράπναι for θεοὶ καὶ in 770. Mr. Davies suggests ἑορταὶ ξυνέστιοι, comparing Soph. Oed. R. 1489. Perhaps ξένοι καὶ ξ., i. e. ξένοι καὶ μέτοικοι.

773. τὰν ἄρπαξάνδραν. So Hermann, for ἀναρπάξάνδραν. An excellent emendation; but the termination in *os* seems more likely to have been employed. The Schol. Med. however observes that the feminine is μεταπλασμός τοῦ ἀναρπάξανδρος. He may have meant that the word was formed on the analogy of proper names, Κασσάνδρα, Ἀλεξάνδρα, &c. The Sphinx is of course meant, and is here called a 'demon of destruction.'

775. Schol. ἐπεὶ ἔμφρων ἐγένετο, ἐπεὶ συνήκεν δ' ἐπραξε κατὰ τῆς μητρὸς.

777. δυσφορῶν. See Suppl. 507.

πατροφόνῳ χερὶ τῶν

780

† κρεισσοτέκνων ὀμμάτων ἐπλάγχθη·

τέκνοισιν δ' ἀρὰς

ἀντ. ε. (785)

ἐφῆκεν ἐπικότος τροφᾶς,

αἰαῖ, πικρογλώσσους ἀρὰς,

καὶ σφε σιδαρονόμῳ

785

διὰ χερὶ ποτε λαχεῖν

κτῆματα· νῦν δὲ τρέω

(790)

μὴ τελέσῃ καμψίπους Ἑρινύς.

ΑΓ. θαρσεῖτε, παῖδες μητέρων τεθραμμένοι.

πόλις πέφενγεν ἦδε δούλειον ζυγόν·

790

πέπτωκεν ἀνδρῶν ὀβρίμων κομπάσματα·

781. κρεισσοτέκνων Hermann for κρεισσοτέκνων, which can hardly be defended. The Greeks often speak of children, &c. being 'dearer than the very eyes,' cf. sup. 525, but the converse seems absurd, to say nothing of the strangeness of the compound. Hermann renders, *privavit se oculis qui liberis occursuri erant*, i. e. 'visuri eos,' referring to Oed. R. 1268 (1273). Donaldson (*New Crat.* § 311) reads κρεισσοτεχνῶν, comparing Pind. frag. 29, ἀριστοτέχνα πάτερ. Schol. M. ἐστερήθη τῶν κρεισσόνων ὀμμάτων.

783. ἐφῆκεν. Compare Eum. 478, πάντ' ἐφήσω λόγον. Eur. Androm. 954, ἔγαν ἐφήκας γλώσσαν ἐς τὸ σύμφυτον, 'you have let loose your tongue against your own sex.' So Homer has πότμον or χεῖρας ἐφεῖναι, Il. i. 567. iv. 396. Od. xvii. 130, 'to let loose at a person,' as a hunter does a dog at the prey.—ἐπικότος τροφᾶς, 'in anger at the maintenance they afforded him.' The common reading is τέκνοισ δ' ἀρὰς ἐφῆκεν ἐπικότους τροφᾶς. The Schol. Med. found the genitive; ἐπιβλαβεῖς ἐντολὰς περὶ τροφῶν ἐφῆκεν αὐτοῖς. Weil, ἀρὰς τέκνοισ δ' ἐφῆκεν ἐπικότους τροφᾶς λιτὰς, supposing the last word to have been corrupted to αἰαῖ. Hermann's correction is τέκνοισιν δ' ἀρὰς ἐφῆκεν ἐπικότους τροφᾶς, which he understands, with Schütz, 'curses resulting from anger at having brought up sons the offspring of an incestuous union.' Schütz translates, *indigne ferens se tales filios educasse*, and Weil approves this. On the other hand, the Schol. on Oed. Col. 1375 cites some late iambic verses

to show that Aeschylus here followed an old tradition that the curse originated in the anger of Oedipus at bad food supplied by his sons when he was confined by them. (These fifteen verses, doubtless adapted from the Cyclic Thebais, are quoted at length in Dindorf's Preface to Sophocles, p. v, ed. Teubn. 1866. See Welcker, Ep. Cycl. ii. p. 550.)

788. καμψίπους, 'nimble,' i. e. not stiff in the joints of the leg. Hermann well observes that *κάμπτειν γόνυ* does not always or of necessity mean 'to rest' (as Prom. 32), and he proves this from Xen. de re Equest. i. 6, τὰ γε μὴν γόνατα ἦν βαδίζων ὁ πῶλος ὑγρῶς κάμπτη κ.τ.λ. Swiftiness is the natural and most appropriate epithet of a pursuing demon. So τανύπους Ἑρινύς Ajac. 837. Compare Eum. 346—50. Plat. Apol. p. 39, v. The Scholiasts wrongly explain, 'the Fury who ties up the feet of her victims.'

789. τεθραμμένοι. The Schol. Med. has *συγγενεῖς*, ἡ δειλαὶ, ὅνδ μητέρων ἀπαλῶς τεθραμμένοι. On the latter hint Hermann edits *τεθρυμμένοι*, *delicatae*. Weil says, "Si usquam, hic manifestum est verum excidisse." If the vulgate be right, we must understand *μητέρων θρέμματα*, with a notion of reproach for their unmanly spirit. Cf. Philoct. 3, ὁ κρατίστου πατρὸς Ἑλλήνων τραφεῖς. Translate, "Courage! mother's children that ye are!" i. e. not inheriting your dispositions from the male, Eum. 630.

791. πέπτωκεν, 'have come to nought.' See on Suppl. 85. Hippol. 41, ἀλλ' οὐτὶ ταύτη τόνδ' ἔρωτα χρὴ πεσεῖν.



πόλις δ' ἐν εὐδία τε καὶ κλυδωνίου (795)

πολλαῖσι πληγαῖς ἄντλον οὐκ ἐδέξατο·  
στέγει δὲ πύργος, καὶ πύλας φερεγγύοις  
ἐφραξάμεσθα μονομάχοισι προστάταις. 795

καλῶς ἔχει τὰ πλείστ' ἐν ἑξ πυλώμασι·  
τὰς δ' ἐβδόμας ὁ σεμνὸς ἐβδομαγέτης (800)  
ἄναξ Ἀπόλλων εἶλετ', Οἰδίπουν γένει  
κραίνων παλαιὰς Λαῖου δυσβουλίας.

ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν; 800 (804)

ΑΓ. πόλις σέσωσται βασιλέων δ' ὁμόσπορον—

ΧΟ. \* \* \* \*

ΑΓ. ἄνδρες τεθῆασιν ἐκ χερῶν αὐτοκτόνων.

794. φερεγγύοις. 'We guarded the gates with champions who have redeemed their pledge,' i. e. have averted the capture of the city, as they engaged to do.

794—5. Weil assigns this couplet to the chorus, interrogatively.

796. τὰ πλείστα. See sup. 23.

797. ἐβδομαγέτης. The usual title of Apollo, ἐβδομαγένης (see Herod. vi. 57), the root of the word being γα or γεν (Curtius, Gr. Etym. i. 174). Plutarch, Symposiac. viii. Quæst. 1, § 2, καὶ τὸν θεὸν ὡς ταύτῃ γενόμενον ἡμεῖς οἱ προφῆται καὶ οἱ ἱερεῖς ἐβδομαγένην καλεῖτε. Hes. Opp. 768, πρῶτον ἐνη τετράς τε καὶ ἐβδόμη, ἱερὸν ἡμαρ τῇ γὰρ Ἀπόλλωνα χρυσόδωρα γέινετο Λητώ. And so the Schol., ἐν ἐβδόμῃ γεννηθείς. The idea is, that Apollo himself succeeded to the post left vacant by the death of Eteocles, which he had himself brought to pass.

801. The Med. has βασιλέως δ' ὁμόσποροι. I have supposed the loss of a verse like οἱμοι, τί λέξεις; μὴν κατέφθαρται γένος; (i. e. ὁμόσπορον γένος βασιλέων.)

802. ἄνδρες. So Herm., Dind. for ἄνδρες, a usual error in MSS. Hermann contends that the whole of the ensuing dialogue has been disarranged. He objects to the chorus asking τίνας; τί δ' εἶπας, and still more to their saying μάντις εἰμι τῶν κακῶν, after the distinct declaration that the men were dead. (Weil compares Ag. 258—9.) It might, perhaps, be replied, that the chorus still hope to hear that by ἄνδρες some other than the royal brothers are meant, and that no clear intimation as to whom the

calamity has befallen has yet been communicated. In a matter of great uncertainty, I have retained the order of the verses in the MS. Med., marking however the loss of some lines. Hermann says, "Non dubito, qui sensum habet tragicorum lectione bene subactum, re diligenter considerata facile ad meam sententiam perductum iri."

ΧΟ. τί δ' ἐστὶ πρᾶγος νεόκοτον πόλει παρόν;

ΑΓ. πόλις σέσωσται βασιλέων δ' ὁμόσπορον—

ΧΟ. τίνων; τί δ' εἶπας; παραφρονῶ φόβῳ λόγου.

ΑΓ. φρονούσα νῦν ἄκουσον, Οἰδίπου γένους—

ΧΟ. οἱ γὰρ τάλαίνα, μάντις εἰμι τῶν κακῶν.

ΑΓ. πέπωκεν αἷμα γὰρ ὑπ' ἀλλήλων φόνῳ.

ΧΟ. ἐκεῖθι κῆλθον; βαρέα δ' οὖν ἡμῶς φράσσον.

ΑΓ. ἄνδρες τεθῆασιν ἐκ χερῶν αὐτοκτόνων.

ΧΟ. οὕτως ἀδελφαῖς χερσὶν ἡναῖρонт' ἔγαν.

ΑΓ. οὐδ' ἀμφιέκτως μὴν κατεσποδημένοι.

ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν αἷμα.

ΑΓ. αὐτὸς δ' ἀναλοῖδῃτα δύσποτμον γένος. τοιαῦτα χαίρειν, κ.τ.λ.

Thus, he contends, the argument proceeds correctly, and is conducted through all the natural steps. Weil has adopted the same order, except that he inverts the places of πέπωκεν αἷμα and οὐδ' ἀμφιέκτως κ.τ.λ., which does not affect the train of the narration. The messenger is interrupted in his announce-

ΧΟ. τίνες ; τί δ' εἶπας ; παραφρονῶ φόβῳ λόγου.

ΑΓ. φρονούσά νυν ἄκουσον· Οἰδίπου τόκος—

ΧΟ. οἱ γὰρ τάλαινα· μάντις εἰμὶ τῶν κακῶν. 805

ΑΓ. \* \* \* \*

ΧΟ. \* \* \* \*

ΑΓ. οὐδ' ἀμφιλέκτως μὴν κατεσποδημένοι.

ΧΟ. ἐκεῖθι κῆλθον ; βαρέα δ' οὖν ὅμως φράσον.

ΑΓ. οὕτως ἀδελφαῖς χερσὶν ἡναῖρουντ' ἄγαν.

ΧΟ. οὕτως ὁ δαίμων κοινὸς ἦν ἀμφοῖν ἅμα ;

ΑΓ. αὐτὸς δ' ἀναλοῖ δῆτα δύσποτμον γένος. 810

ΧΟ. τοιαῦτα χαίρειν καὶ δακρύνεσθαι πάρα·  
πόλιν μὲν εὖ πράσσουσιν, οἱ δ' ἐπιστάται, (815)

δισσῶ στρατηγῶ, διέλαχον σφυρηλάτῳ

Σκύθῃ σιδήρῳ κτημάτων παμπησίαν. 815

ἔξουσιν δ' ἦν λάβωσιν ἐν ταφῇ χθόνα,

πατρὸς κατ' εὐχὰς δυσπότητους φορούμενοι.

[πόλις σέσωσται· βασιλείου δ' ὁμοσπόρου

ment γαῖα πέπωκεν αἷμα βασιλείου Οἰδί-  
που γένους, ὑπὸ φόβῳ ἀλλήλων. The  
words ὑπ' ἀλλήλων φόβῳ excite an ob-  
servation of horror and surprise, 'What!  
have they come to that !' 'Too true,' is  
the reply, 'the men are dead by a mu-  
tual fratricide.' 'If so,' says the chorus,  
incredulous of the fact, 'they fell by  
hands too closely connected.' 'Well  
but,' the messenger replies, 'there is no  
mistake about their destruction.' The  
origin of the error they suppose to have  
been the accidental omission of πέπωκεν  
αἷμα κ.τ.λ. from its proper place, and the  
subsequent insertion of it in a wrong  
one, together with the verse to which it  
evidently belonged (801), but which  
ought to have been separated by a con-  
siderable interval.

804. After Οἰδίπου τόκος a verse has  
dropped out, expressing 'has fallen him-  
self after slaying his own brother.' The  
chorus next asked, 'And are they both  
really dead ?' The reply is, 'Destroyed,  
and no mistake about that.'

805. οἱ γὰρ, τεθνᾶσι; Weil, who reads  
Οἰδίπου τόκοι in the preceding verse,  
with *aposiopesis*. The Med. has τόκος,  
with γένος superscribed.

807. Perhaps, βαρέα γ', ἀλλ' ὅμως

φράσον.

810. ἀναλοῖ. The present tense rarely  
occurs. We have λόγους ἀναλοῖς in Eur.  
Med. 325.

816. The Med. has χθονός. This is  
usually explained, *τοσαύτην τῆς χθονὸς*  
*ἦν ἂν λάβωσιν ἐν ταφῇ.* And so the later  
Schol. *ἦν τῆς χθονός*, adding however *ἡ*  
*τὸ ἦν διὰ τὸ παμπησίαν.* But, though the  
Attic writers frequently say *πολλὴν τῆς*  
*γῆς*, *συχνοὺς τῶν λίθων*, &c., it would  
not be easy to find an example of the  
above construction. Brunck's correc-  
tion, *χθόνα*, is so easy, that it has been  
perhaps rightly adopted by Hermann,  
Weil, and Blomfield. Compare 729 sup.

817. φορούμενοι. "Videri potest hoc  
intelligendum de exsequiis: sed seri-  
bendum potius est *φρουρούμενοι*, ut hoc  
insolentius active dictum sit." Hermann.  
There is no idea of any actual motion.  
The metaphor is from sailing with a fair  
wind, *πλεῖν κατ' ὄπρον*. The meaning is,  
'borne along the course of their father's  
curse.' Similarly inf. 849, *γόνων κατ'*  
*ὄπρον*. Eur. Troad. 103, *πλεῖ κατὰ πορ-*  
*θμὸν*, *πλεῖ κατὰ δαίμονα*. Herc. F. 653,  
*φορεῖσθαι κατ' αἰθέρα*. Dindorf encloses  
in brackets the four verses 816 seqq.,  
*ἔξουσιν—ἀλλήλων φόβῳ*: see on 801.



πέπωκεν αἷμα γαῖ ὑπ' ἀλλήλων φόνῳ.]

ΧΟ.

ὦ μεγάλε Ζεῦ καὶ πολιοῦχοι  
δαίμονες, οἳ δὴ Κάδμου πύργους  
τούσδε ῥύεσθε,

820

πότερον χαίρω κάπολολύξω

(825)

πόλεως ἀσινεῖ σωτῆρι \* τύχα,

ἢ τοὺς μογεροὺς καὶ δυσδαίμονας

ἀτέκνους κλαύσω πολεμάρχους ;

οἳ δὴτ' ὀρθῶς κατ' ἐπωνυμίαν

825

\* \* [καὶ πολυνεικεῖς]

(830)

ᾧλοντ' ἀσεβεῖ διανοία.

ὦ μέλαινα καὶ τελεία

στρ.

γένεος Οἰδίου τ' ἀρά, |

818. Here commences the *Commos*, or Lament for the dead; or rather, perhaps, the ode introductory to it, but partaking closely of the same character. For the true *Commos* may be said to extend from 868 to 950. The approach of the sisters, seen at some distance, is announced by the anapaestics 855—867, and it is only at v. 951 that they appear on the stage. —Hesych. πολιοῦχοι οἱ τὴν πόλιν σώζοντες, καὶ οἱ ἄρχοντες αὐτῆς.

820. ῥύεσθε. The final short syllable is suspicious where there is no full stop. The Med. had τούσδε, ῥύεσθαι (sic), but with εἰ altered to ε by the first hand. Dindorf and Weil mark a lacuna of half a verse. One might imagine the reading to have been something like οἷς δὴ Κάδμου πύργους τούσδε ῥύεσθαι τετύχηκεν. Cf. Il. ix. 396, οἳ τε πολλοῖσθρα ῥύονται.

821. ἐπολολύξω. Schol. μετὰ χαρᾶς παιανίσω. See on Agam. 577.

822. τύχα. This word is supplied by Scholefield and Dindorf from conjecture. We have τύχη Σωτήρ Ag. 647. Some MSS. have σωτηρία. Hermann's correction is ingenious, σωτῆρι πόλεως ἀσινεῖ. Schol. recent. ἀσινεῖ, ἀβλαβεῖ σωτηρίας τοῦτο γὰρ ἐπιθετον,—an absurd remark, if he found ἀσινεῖ σωτηρία. Hermann supposes the original Scholium to have been, ἀσινεῖα, ἀβλαβεῖα σωτῆρι τοῦτο γὰρ ἐπιθετον.

824. ἀτέκνους. The Schol. explains this by ἐπὶ κακῷ τεχθέντας, ἢ τοὺς μὴ τεκνοποιήσαντας. The latter is the more natural explanation. The brothers dying without issue implied the destruction of

the race. Pindar however, in a passage (Ol. ii. 38—46) evidently taken from the same legends which Aeschylus followed, says λείψθη δὲ Θέρσανδρος ἐπιπέντι Πολυνεικεῖ.

825. οἳ δὴτ'. As only one of the brothers, Polynices, could truly be said to have perished ὀρθῶς κατ' ἐπωνυμίαν, Hermann thinks part of a verse lost with an allusion to the name of Eteocles; and he suggests σύν τ' εὐκλείᾳ or κλεινοῖ τ' ἐτέον as probable supplements. Perhaps indeed καὶ πολυνεικεῖς is interpolated. Mr. Newman gives κάρτ' ἐτεοκλείς καὶ π. By a similar play on a name we should read in Iph. Taur. 208, ἀ ναστευθεῖσ' ἐκ τῶν κλεινῶν (vulg. ἐξ Ἑλλήνων), in allusion to Κλυταίμνηστρα. The remark of the Schol. Med. is moreover of some weight; ὀρθῶς οὖν καὶ ἐπωνύμως Ἐτεοκλῆς καὶ Πολυνεικῆς ἐκλήθησαν.

829. γένεος Οἰδίου τε. The Schol. Med. has καὶ τελουμένη ἐπὶ τῷ γένει τοῦ Οἰδίοδος ἀρά. The metre would allow of γένεος Οἰδίοδος ἀρά, by which the awkward τε would be avoided. At present, there is some obscurity as to whether a double curse is meant,—one previously inherent in the family, the other subsequent to it,—and if so, on what occasion the former was uttered. Hermann quotes the Schol. on Phoen. 1611, ἀράς παραλαβὼν Λαῖου καὶ παισὶ δούδς, who states that Pelops cursed Laius for having carried off a son of his called Chrysippus. Here then, as in 707 and 783, Aeschylus seems to have followed legends of which a very scanty notice has descended to our times.



κακόν με καρδίαν τι περιπίτνει κρύος. 830  
 ἔτευξα τύμβῳ μέλος (835)  
 [ὡς] θνιάς, αἵματοσταγεῖς  
 νεκρούς κλύουσα δυσμόρως  
 θανόντας· ἡ δύσσορnis ἄδε ξυναυλία δορός. 835  
 ἐξέπραξεν, οὐδ' ἀπείπεν ἀντ. (840)  
 πατρόθεν εὐκταία φάτις·  
 βουλαὶ δ' ἄπιστοι Λαῶν διήρκεσαν·  
 μέριμνα δ' ἀμφὶ πτόλιν·  
 [καὶ] θέσφατ' οὐκ ἀμβλύνεται. 840  
 ἰὼ πολύστονοι, τόδ' εἰρ- (845)  
 γάσασθ' ἄπιστον· ἦλθε δ' αἰακτὰ πῆματ' οὐ λόγῳ.  
 τὰδ' αὐτόδηλα, προύπτος ἀγγέλου λόγος. ἐπωδός.  
 διπλαῖ μέριμναι, δίδυμ' ἀγανόρεα κακὰ, 845  
 αὐτοφόνα δίμορα τέλεα τὰδε πάθη. τί φῶ ; (851)  
 τί δ' ἄλλο γ' ἢ πόνοι δόμων ἐφέστιοι ;

830. κακόν. Hermann, who remarks that κακοῦ seems to have been an ancient reading, from a gloss in one of the later MSS., ἡ φόβος κακοῦ ἀντὶ τοῦ κινδύνου, does not notice that the Schol. Med. must have found the same reading, περιπίτνει φόβος κακοῦ. He might have added, that the order of the words με and τι, not τι and με, is in favour of the genitive. Weil reads κακῶν and περιπίτνει. But κρύος κακῶν can hardly be defended. Perhaps there was an ancient variant δέος.

831. ἔτευξα, like ἔκοψα in Cho. 415, may refer to an event just past, viz. the fear expressed sup. 787, and θνιάς mean 'inspired with prophetic fears.' In this sense, however, we must adopt Weil's reading ἡδ' αἵμοσταγεῖς νεκρούς ἔκλαυσα κ.τ.λ. The simplest sense is, 'I compose a dirge for them in frantic grief.'

832. θνιάς. Cf. Suppl. 557. Rob. has ὡς θνιάς, and in 840 a few MSS. give καὶ θέσφατ'. Blomf., Dind., Weil, Herm. omit the particles, which Well. and Scholefield retain. Both are recognized by the Schol. Med., though absent from the MS. text. We might read θέσφατ' οὐδ' ἀμβλύνεται.

836. ἐξέπραξεν. We must supply ἐαυτὴν or τέλος, 'has worked out its end.' Cf. Suppl. 95, ἡμενος ὃν φρόνημα

πως αὐτόθεν ἐξέπραξεν ἔμπας ἐδράνων ἐφ' ἀγνῶν.

838. βουλαὶ δ' ἄπιστοι. Schol. Med. ἐπεὶ οὐκ ἐπέισθη Ἀπόλλωνι. Cf. 742. 1033.—διήρκεσαν, 'have lasted till now.'

844—54. Hermann, by introducing some considerable alterations, has reduced the epodus into strophe and antistrophe. His verses however do not correspond with the usual accuracy of Aeschylus; besides which (as observed on Suppl. 80), the strophe is not properly continued into the antistrophe, but should always end with a period, or a colon at least.—At this point the bodies of the slain are seen approaching the stage. Schol. ὁρᾷ ὁ χορὸς τὰ σώματα βασταζόμενα—προύπτος κ.τ.λ., i.e. what was told us in words is now visible to our sight.

845. δίδυμ' ἀγανόρεα. So Hermann for δίδυμ' ἀνορέα. The vulgate διδυμάνορα has very slight MSS. authority. He renders it 'gemina fortiter patrata mala.' The arrangement of this and the two following verses into iambs is due to the same critic.

846. δίμορα τέλεα. The MSS. give δίμοιρα τέλεια, corrected by Hermann. That a compound of μόρος rather than of μοῖρα is required, is self-evident. Cf. Suppl. 1055.

ἀλλὰ γόνων, ὧ φίλαι, κατ' οὖρον  
 ἐρέσσειτ' ἀμφὶ κρατὶ πόμπιμον χεροῖν 850 (855)  
 πίτυλον, ὃς αἰὲν δι' Ἀχέροντ' ἀμείβεται  
 τὰν ἄστολον μελάγκροκον θεωρίδα,  
 τὰν ἀστιβῆ ἴππῳ, τὰν ἀνάλιον,  
 πάνδοκον εἰς ἀφανῇ τε χέρσον. (860)  
 ἀλλὰ γὰρ ἤκουσ' αἰδ' ἐπὶ πρᾶγος 855  
 πικρὸν Ἀντιγόνη τ' ἠδ' Ἰσμήνη,  
 θρήνον ἀδελφοῖν οὐκ ἀμφιβόλως  
 οἶμαί σφ' ἐρατῶν ἐκ βαθυκόλπων  
 στηθέων ἦσειν ἄλγος ἐπάξιον. (865)  
 ἡμᾶς δὲ δίκη πρότερον φήμης 860  
 τὸν δυσκέλαδόν θ' ὕμνον Ἑρινύος  
 ἰαχεῖν Ἀΐδα τ'

849. ὧ φίλαι. Hermann reads ἀλλὰ γόνων, φίλαι, to make this verse suit 854.

851. ἀμείβεται. This appears to be the middle voice, in the same sense as προστέλλεται sup. 410, ἐκκαρπίζεται v. 597, προπεμψαμένα Pers. 136, i. e. ποιεῖ διέρχεσθαι, not διέρχεται. With the Scholiasts, we may understand θεωρίδα of Charon's bark, which is called ἄστολος and μελάγκροκος and ἀστιβής Ἰππόλλωνι, as contrasted with the sacred white-sailed mission-ship which was sent (ἐστέλλετο) yearly to Delos, Plat. Phaed. p. 58, v. Herodotus, vi. 87, calls it θεωρίδα νῆα. Hermann objects that αἰὲν cannot refer to the present lamentation, but must signify "remigationem qua perpetuo mortui in Orcum transferantur." And he understands θεωρίδα not of the ship, but of the sacred road to Delphi (Eum. 14). Hesych. θεωροί—λέγονσι δὲ καὶ τὴν ὁδὸν, δι' ἧς ἰᾶσιν ἐπὶ τὰ ἱερὰ, θεωρίδα. On this view he is bound to say that "magna audacia μελάγκροκον poeta dixit." His version of the passage is this: "largo cum luctu in capite vestro imitamini remigationem manuum, quae perpetuo per Acherontem navalem nigram viam, non calcatam Apollini, non lustratam soli, ad omnes recipiens ignotum litus transit." Weil also approves this, reading τὰν μελάγκροκον ἀγαστονον θεωρίδα, 'a road of mourning garments and deep sighs,' i. e. not one of white garments and joyful paeans. Translate, 'but with the gale of lamentations ply about your heads (cf.

Cho. 420) the quick oar-stroke of your hands in funeral procession (πόμπιμον), which ever through Acheron makes to pass that uncharted dark-sailed mission-ship, that is not trodden for Apollo, that knows not the sun, into the all-receiving and unseen landing-place.' Thus αἰὲν is said of the customary lament for the dead.

852. τὰν ἄστολον. The common reading is τὰν ἄστονον μελάγκροκον ναύστολον θεωρίδα. Robortello with one MS. has ἄστολον, which is recognized also by the Schol. recent. ἡ ἄστολον καὶ κακῶς ἐσταλμένην. Hermann and Dindorf give τὰν ναύστολον μελάγκροκον θεωρίδα, with Thomas Magister in v. θεωρός. Hesych. ἄστονον' ἄλυκον, μεγαλόστονον. Id. ἀστιβῆ' ἄβατα.

857. οὐκ ἀμφιβόλως. 'Non haec magis quam illa, sed utraque pari affectu.' Compare οὐκ ἀμφιλέκτως sup. 805.

859. ἄλγος ἐπάξιον. Strains of grief worthy of the occasion. This is perhaps said in reference to the effective performance of the Commos, as in Pers. 548, καὶ γὰρ δὲ μόνον τῶν οἰχομένων αἶρω δοκίμως πολυτενέη.

860. πρότερον φήμης. 'Ante luctum sororum,' Hermann. Perhaps some participle has been lost, e. g. ἐξαρχούσας. The sense is, ἡμᾶς δεῖ προμυιάζεσθαι, i. e. before the procession reaches the stage. By φήμη the ominous sound of woe seems to be meant.

ἐχθρὸν παιᾶν' ἐπιμέλπειν.

ἰώ. δυσαδελφόταται πασῶν ὀπόσαι (870)

2. ampl. acc.  
424. l. 163. v. 46.

στρόφον ἐσθῆσιν περιβάλλονται, 865

κλαίω, στένομαι, καὶ δόλος οὐδεὶς  
μὴ ἐκ φρενὸς ὀρθῶς με λιγαίνειν.

HM. A. ἰώ, ἰώ, στρ. α.

δύσφρονες, φίλων ἄπιστοι,

καὶ κακῶν ἀτρύμονες, 870 (875)

δόμους πατρώους ἐλόντες μέλαιοι ξὺν αἰχμᾷ.

HM. B. μέλαιοι δῆθ', οἱ μελέους θανάτους

ἡῦροντο δόμων ἐπὶ λύμα.

HM. A. ἰώ, ἰώ, ἀντ. α. (880)

δωμάτων ἐρειψίτοιχοι,

876

καὶ πικρὰς μοναρχίας

ιδόντες, ἦδη διήλλαχθε σὺν σιδάρῳ. (885)

HM. B. κάρτα δ' ἀληθῆ πατρὸς Οἰδιπόδα 880

πότνι' Ἐρινὺς ἐπέκρανεν.

HM. A. δι' εὐωνύμων τετυμμένοι, στρ. β'.

τετυμμένοι δῆθ', ὁμο-

863. ἐχθρὸν παιᾶνα. The epithet is used because the paean was properly a song of joy. Cf. Cho. 144, παιᾶνα τοῦ θανόντος ἐξαυδωμένας. See Monk ad Alcest. 436. Similarly παιᾶν Ἐρινύων Ag. 628. νεκρῶν Ἰακχον Eur. Troad. 1230.

864. ὀπόσαι κ.τ.λ., i. e. of all who are maidens. On the στρόφος see Suppl. 451. Here it seems to mean ζώνη.

869. φίλων ἄπιστοι. See 709 and 1032. The bodies are brought on the stage, and addressed as present by the chorus, divided into two parts according to their respective political sympathies. —ἀτρύμονες, Schol. Med. ἐν κακοῖς ἀκμή-τες. The construction is not common where the adjective has a passive sense. Perhaps, 'not wearing out (or exhausting) woes.'

871. δόμους πατρώους. So Blomf. for πατρώους δόμους. This seems an easier correction than to change ἦδη to τί δὴ in 879, with Lachmann, Hermann, and Dindorf. Besides, there is little point in the question, 'Why have you made up the quarrel with the sword?' The sense

is rather, 'You are reconciled at last, but by the medium of the sword.'—μέλαιοι is a dissyllable, as inf. 939. Pers. 729. For ξὺν αἰχμᾷ, Herm., Dind. give ξὺν ἀλκᾷ with the Med., which has γρ. αἰχμᾷ by a later hand in the margin, with two or three of the inferior MSS. But the Schol. Med. recognizes the reading in ἐρήμους ποιήσαντες τῷ ξίφει.

877. πικρὰς, 'fatal.' See Prom. 758.

880. κάρτα ἀληθῆ. The ellipse of κατεύγματα is very harsh. Schol. Med. τῷ ὄντι ἡ τοῦ Οἰδίποδος Ἐρινὺς ἐτελείωσε τὰς ἐκείνου ἀρὰς κατὰ τῶν παίδων. Here Ἐρινὺς is equivalent to ἀρὰ.

882. Schol. τὸ ἐξῆς, διήλλαχθε δι' εὐωνύμων. He did not mean to say that this was the syntax, but the nominative τετυμμένοι (which is rightly added in the lemma) belonged to διήλλαχθε. Translate, 'stricken through the left sides (i. e. the hearts), aye, through hearts sprung from the same womb.'

883. δῆθ'. This particle is used in repeating words, generally by another person, but sometimes by the same speaker,



σπλάγχων τε πλευρωμάτων (890)

\* \* \* \*

*φαιδ. - φαιδ. μεν*

αἰαῖ δαιμόνιοι, 885

HM. B.

| αἰαῖ δ' ἀντιφόνων θανάτων ἀραί.

διανταίαν λέγεις δόμοισι καὶ  
σώμασιν πεπλαγμένους, (895)

ἀναυδάτῳ μένει  
ἀραιῷ τ' ἐκ πατρὸς 890

| † διχόφροني πότμῳ.

HM. A.

διήκει δὲ καὶ πόλιν στόνος, ἀντ. β'. (900)

στένουσι πύργοι, στένει

πέδον φίλανδρον, μενεῖ *for some other hero*

κτέανα τάδ' ἐπιγόνους,

δι' ὧν αἰνομόροις, 895

| δι' ὧν νεῖκος ἔβα [καὶ] θανάτου τέλος. (906)

HM. B.

| ἐμοιράσαντο δ' ὄξυκάρδιοι

κτῆμαθ', ὥστ' ἴσον λαχεῖν.

διαλλακτῆρι δ' οὐκ

| ἀμεμφία φίλοις, 900

as Soph. El. 1163 (quoted by Dind.), φίλταθ', ὥς μ' ἀπώλεσας, ἀπώλεσας δῆτ', ὃ κασίγνητον κῆρα, and Philoct. 760. Hermann and Blomf. give this verse and 885—6 to alternate hemichoria, with the later Schol., but the antistrophic verses seem to form but one speech.—*δμοσπλάγχων* does not exactly suit the metre. Professor Newman would read *δμοσπόρων*. The scholium is in some way corrupt, *ὅταν διὰ τῶν πλευρῶν αὐτῶν καθήκασιν οἱ ὁμόσπλαγχνοι*.

887. *διανταίαν λέγεις*. The MSS. add *πлагαν*, which Elmsley perceived was a gloss, the adjective being often used with this ellipse, as *δευτέραν πεπληγμένους* Ag. 1316. In the next verse *ἐννέπω* commonly follows *πεπλαγμένους*, but was likewise omitted by Elmsley. The error arose from attributing the verse to a new speaker. Hermann thinks *σώμασι* a corruption of *δώμασι*, and reads *διανταίαν λέγεις πεπλαγμένους καὶ δόμοισιν ἐννέπειν*.

889. *ἀναυδάτῳ μένει*. Schol. Med. *ἀνήρηνται ὑπ' ἀλλήλων ἰσχύϊ μεγάλῃ καὶ ἀλαλήτῳ*. The passage seems corrupt: *ξὺν* is added on Hermann's conjecture

before *διχόφροني*. The Med. has *ἀραίαι τ'*.

894. *πέδον φίλανδρον*. Cf. v. 17.—*μενεῖ ἐπιγόνους*, Schol. *ἄλλοις ἔσται τὰ χρήματα δι' ἃ ἀπώλοντο*. There is an indirect allusion to the Epigoni, or descendants of the seven chieftains who ten years later conducted an expedition against Thebes. In the next line *τάδ'* was restored by Weil from the scholia, for *τ'*.

896. *νεῖκος ἔβα*. Hermann omits *καὶ*, which the MSS. have before *θανάτου*, and makes *τέλος* the accusative after *ἔβα*, 'by which the quarrel was carried even to death, by the ill-fated brothers.' (Compare Nub. 30, *ἄρα τί χρέος ἔβα με μετὰ τὸν Πασίαν*;) This seems, indeed, the most plausible way of reconciling the strophic verse, where Weil inserts *δη*, Dindorf *ἐκ*, contrary to the sense, since the curse did not proceed from mutual murder, but, on the contrary, the murder from the curse. 'The curse of a mutual murder' is such a murder resulting from an imprecation. Professor Newman proposes *ἀντιφονούντων* in v. 886.

898. *ὥστ' ἴσον λαχεῖν*. Schol. Med. *φησὶ δὲ τὰς ταφάς*.

900. *οὐκ ἀμεμφία*. Schol. Med. *μέμ-*

- | οὐδ' ἐπίχαρις Ἄρης. (910)  
 HM. A. σιδαρόπλακτοι μὲν ᾧδ' ἔχουσι· στρ. γ'.  
 σιδαρόπλακτοι δὲ τοὺς μένουσιν—  
 τάχ' ἂν τις εἴποι, τίνες;  
 τάφων πατρῶων λαχαί. 905  
 HM. B. μάλ' ἀχάεσσ' \*ἰὰ τοὺς προπέμπει, δαΐ- (915)  
 κτῆρ γόος αὐτόστονος αὐτοπήμων,  
 δαιόφρων, οὐ φιλογαθῆς, ἐτύμως δακρυχέων 910  
 ἐκ φρενὸς, ἃ κλαιομένας μου μινύθει,  
 τοῖνδε δυοῖν ἀνάκτοι. (920)  
 HM. A. πάρεστι δ' εἰπεῖν ἐπ' ἀθλίοισιν, ἀντ. γ'.  
 ὡς ἐρξάτην πολλὰ μὲν πολίτας, 915  
 ξένων τε πάντων στίχας (925)  
 πολυφθόρους ἐν δαί.  
 HM. B. δυσαίων σφ' ἃ τεκοῦσα πρὸ πασᾶν γυναι-  
 κῶν ὁπόσαι τεκνογόνοι κέκληνται, 920  
 παῖδα τὸν αὐτὰς πόσιν αὐτᾷ θεμένα τούσδ' ἔτεχ',  
 οἱ δ'  
 ᾧδ' ἐτελεύτασαν ὑπ' ἀλλαλοφόνοις (931)  
 χερσὶν ὁμοσπόροισιν. 925  
 HM. A. ὁμόσποροι δῆτα καὶ πανώλεθροι, στρ. δ'.

φονται δὲ οἱ φίλοι αὐτῶν τὸν διαλλακτῆρα σίδηρον (cf. 879) ὡς μηδετέρῳ χαρισάμενον. Hermann reads ἀμεμφεία.—ἐπίχαρις, 'a matter of exultation,' i.e. to the friends who would otherwise have congratulated them on a victory. Dindorf spoils both metre and meaning by οὐδ' εὐχαρις Ἄρης. Schol. ὡς μηδετέρῳ χαρισάμενον (l. χαρισάμενος). Perhaps οὐκ, 'War (they say) favoured neither side.'

903. After this verse the Med. adds τετυμμένοι δῆθ' ὁμοῦ.

2 905. λαχαί, Schol. αἱ σκαφαί, as if from λαχάινει, 'to dig.' Weil approves this, as being an unexpected issue to the preceding epithets, justifying the pause and the question τίνες; Cf. Antig. 249, οὔτε του γενῆδος ἦν πληγῇ, οὐ δικέλλης ἐκβολή. Hesych. λάχη' λῆξις, ἀποκλήρωσις.

906—7. Weil has retained the reading of the Med. in these verses, with the addition of ἰὰ, voc (cf. Pers. 919), and omitting δόμων at the beginning. Dr.

Oberdick, retaining δόμων, inserts μάτηρ after τεκοῦσα in v. 919.

908. δαΐκτῆρ κ.τ.λ., 'heart-rending, spontaneously uttered, self-afflicting.' Cf. Eum. 163. Suppl. 777.—δαιόφρων, οὐκ ἐπὶ τοῖς καλοῖς χαίρων, Schol. Med., who explains another, but unmetrical reading δαίφρων, by δαΐζων τὰς φρένας.

914. πάρεστιν δ' Med., but the Schol. omits δὲ in the lemma; πάρεστιν εἰπεῖν πάρεστιν ἐπ' ἀμφοτέρων τοῦτο εἰπεῖν, ὃ μὲν βασιλικῶς ἐκβαλὼν τὸν ἀδελφόν, ὃ δὲ βασιλικῶς ἐπιστρατεύσας. He took εἰπεῖν to refer to ἀνάκτοι preceding; and ὡς in the next verse for ἐπεῖ.

915. πολλὰ μὲν—τε. See on Suppl. 404.

918. δυσδαίμονας σφ' Hermann for δυσδαίμων σφιν, which suits the sense, but does not suit the strophe. Weil and Dindorf give δυσαίων, which well satisfies both sense and metre.

926. Weil reads συνώλεθροι, and in the next verse διανομαῖς ἀφίλοις, cor-

† διατομαῖς οὐ φίλαις, (935)

ἔριδι μαινομένα,  
νείκεος ἐν τελευτᾷ.

HM. B. πέπανται δ' ἔχθος· ἐν δὲ γαῖα 930

ζοᾷ φονορῦτῳ μέμικται  
κάρτα δ' εἶς ὅμαιμοι. (940)

πικρὸς λυτῆρ νεικέων ὁ πόντιος  
ξείνος ἐκ πυρὸς συθεῖς  
θηκτὸς σίδαρος· 935

πικρὸς δὲ χρημάτων κακὸς  
δατητὰς Ἄρης, (945)

ἄρὰν πατρῶν τιθεῖς ἀλαθῇ.

HM. A. ἔχουσι μοῖραν λαχόντες, ᾧ μέλεσι ἀντ. δ'. 940

διοσδότων ἀχθέων·  
ὑπὸ δὲ σώματι γᾶς  
πλοῦτος ἄβυσσος ἔσται. (950)

HM. B. ἰὼ πολλοῖς ἐπανθίσαντες

responding to διοδῶτων ἀχέων in 940. But διατομαῖς has the advantage of a double meaning, φόνος and κτημάτων διανομή. Schol. Med. διατεμόντες ἀλλήλους. Hermann reads διαρταμαῖς, comparing διαρταμῆσει Prom. 1044. Perhaps διαλλαγαῖς. Dr. Oberdick gives διατομαῖς ἀφίλαις.

931. ζοᾷ φονορῦτῳ. So Blomf. for ζοᾷ φονορῦτῳ. Cf. ἀγνορῦτων Prom. 443.—κάρτα ὕμαιμοι, a sort of play on the sense; 'their blood is now indeed mixed in a common stream,' i. e. by flowing on the earth. Clear as this is, the Schol. Med. failed to understand it. It is pointed out by Müller, Hist. Gr. Lit. p. 324.

932. Hesych. ὕμαιμοι· ἀδελφοί, συγγενεῖς, ὁμόαιμοι.

933. πικρὸς. See sup. 725—7.—πόντιος ξείνος (Πόντιος Hermann), i. e. steel from the Chalybes. Müller (Hist. Gr. Lit. p. 325) supposes that δατητῆς, 'an arbitrator in a partition,' is a term designedly borrowed from the Attic law. He compares χρηματοδαίτης in v. 726, and διέλαχον παμψησίαν in v. 814, and thinks that in these phrases the language of Oedipus in the preceding play of the tetralogy is alluded to, viz. that a stranger (meaning the sword) should divide their inheritance for them.

937—8. There seems an intended play on the words Ἄρης and ἄρὰν. See Ag. 1206.

938. πατρῶν. So Burney for πατρός.

939. ἔχουσι μοῖραν. Here again there is a play on the double sense, 'they have their share of the patrimony,' and 'they have their fate,' λαχόντες applying equally to both meanings. Cf. Agam. 358.

940. ἀχθέων. So Hermann. Blomfield conjectures ἀλγέων. The MSS. give ἀχέων, by a constant error. The genitive seems best to depend on μέλεσι.

941. σώματι. 'Under their bodies they shall have a bottomless wealth of earth,' i. e. they shall have land in abundance, but such as they cannot use. Schol. Med. πολλή τῆς γῆς ἀφθονία ὑποκείσεται αὐτοῖς.—ὑπὸ δὲ σώματι Blomfield and Hermann. See supra 729. The vanity of their ambition for broad acres of land is thus forcibly expressed. Another scholium has ὑπὸ γῆς δὲ ὁ πλοῦτος αὐτοῖς κέκρυπται, ἀντὶ τοῦ, ἐν ἀφανείᾳ.

943. ἐπανθίσαντες. 'O men who have made their own family blossom with many woes.' Cf. Cho. 143, ὕμᾱς δὲ κακῶν τοῖς ἐπανθίζειν νόμος, παιᾶνα τοῦ θανόντος ἐξανδωμένας.—After γενεάν the Med. has



κ. πόνοισι γενεάν· τελευτᾷ δ'  
 αἰδ' ἐπηλάλαξαν  
 Ἀραὶ τὸν ὄξυν νόμον, τετραμμένου 945  
 παντρόπῳ φυγᾷ γένους. (955)  
 ἔστακε δ' Ἀτας  
 τροπαῖον ἐν πύλαις ἐν αἷς  
 ἐθείνοντο, καὶ  
 δυοῖν κρατήσας ἔληξε δαίμων. 950 (960)

## ΑΝΤΙΓΟΝΗ. ΙΣΜΗΝΗ.

ΑΝ. παισθεῖς ἔπαισας.  
 ΙΣ. σὺ δ' ἔθανες κατακτανών.  
 ΑΝ. δορὶ δ' ἔκανες.  
 ΙΣ. δορὶ δ' ἔθανες.  
 ΑΝ. μελεόπονος.  
 ΙΣ. μελεοπαθής. 955  
 ΑΝ. ἴτω γόος.  
 ΙΣ. ἴτω δάκρυ.  
 ΑΝ. πρόκεισαι

πόνοισί γε δόμου, whence others give πόνοισί γε δόμοι, omitting πόνοισι γενεάν. The true reading has been restored by Hermann and Dindorf.

945. Ἀραί. Cf. Eum. 395, where the Furies say of themselves, Ἀραὶ δ' ἐν οἴκοις γῆς ὕπαι κεκλήμεθα. Ag. 1088, ποίαν Ἑρινὸν τήνδε δώμασιν κέλει ἐπορθιάζειν; Schol. Med. ἐπὶ δὲ τῇ τελευτῇ αὐτῶν αἱ ἀραὶ τοῦ Οἰδίποδος ἐπηλάλαξαν. Translate: 'Over their fate now the Furies have shrieked their shrill death-strain, the whole race having been put to flight with utter rout;' i.e. the Furies (who are identified with the curse of Oedipus) exult in the annihilation of the family.

950. δυοῖν κρατήσαι seems a figure borrowed from wrestlers; see Cho. 852. —ἐληξε δαίμων. The curse was thus fulfilled; the evil genius of the house never rested till it had overcome both.

951. Schol. Med. καταχθείς ἐπάταξας. Read παταχθείς.—παισθεῖς. Cobet, Var. Lect. p. 332, observes on the poetic forms here used, that "lingua populari Attica erant dicenda in hunc modum;

πληγῆς ἐπάταξας. σὺ δέ γ' ἀπέθανες ἀποκτείνας."—Enter Antigone and Ismene, the one following and addressing the corpse of Polynices, the other that of Eteocles. Whatever the one says, the other reiterates in similar words. Slight as is the sketch of the two sisters which Aeschylus has drawn, it manifestly contains the germs of the characters so fully and finely developed by Sophocles in the Antigone.—Dr. Oberdick has given an emended arrangement of the following dialogue (to 1007), in which he inverts throughout the persons of Antigone and Ismene. But he seems wrong in saying "Polynicem deplorat Ismena, Antigona Eteoclem." See the Schol. Med. quoted on v. 1057.

953—6. Hermann marks strophe and antistrophe to the alternate exclamation of the sisters. That they metrically correspond is sufficiently clear, the two first alone forming an iambic. To Hermann also are due ἔκανες, δάκρυ, πρόκεισαι, for ἔκτανες, δάκρυα, προκίεσται.

- ΙΣ. κατακτάς. *αφ' ου δ' αὖτε* (965)  
 ΑΝ. ἐῖ, ἐῖ, μαίνεται γόοισι φρήν. στρ. 960  
 ΙΣ. ἐντὸς δὲ καρδία στένει.  
 ΑΝ. ἰὼ, πόλει δακρυτὲ σύ.  
 ΙΣ. σὺ δ' αὖτε καὶ πανάθλιε.  
 ΑΝ. πρὸς φίλου ἔφθισο. (970)  
 ΙΣ. καὶ φίλον ἔκτανες. 965  
 ΑΝ. διπλᾶ λέγειν.  
 ΙΣ. διπλᾶ δ' ὀρᾶν.  
 ΑΝ. † ἀχέων τοίων τάδ' ἐγγύθεν.  
 ΙΣ. † πέλας αἰδ' ἀδελφαὶ ἀδελφεῶν.  
 ΑΝ. ὀλοὰ λέγειν. 970  
 ΙΣ. ὀλοὰ δ' ὀρᾶν.  
 ΧΟ. ἰὼ, Μοῖρα βαρυδότειρα μογερά, (975)  
 πότνιά τ' Οἰδίπου σκιά,

962. *πόλει δακρυτέ*. So I have ventured to edit for *πολυδακρυτε* or *πανδακρυτε*. Cf. Cho. 228, *δακρυτὸς ἐλπίς σπέρματος σωτηρίου*. The best copies however repeat *ἰὼ*, whence Dindorf and Weil give *ἰὼ ἰὼ πάνδυρτε σὺ*, Hermann *ἰὼ ἰὼ δακρυτὲ σύ*.

968. *ἀχέων*, κ.τ.λ. This verse is corrupt. The Schol. Med. explains *τοῖς πάθεσιν ἀγχιστεύουσai* (*ἀγχιστεύοντα* Schol. recent.), and *ἐγγύθεν*, *ἀντὶ τοῦ οὐκ ἀλλότρια*. Some copies give *γόνων* for *ἀχέων*. Hermann, who connects the four lines *διπλᾶ λέγειν*—*ἀδελφεῶν* into one sentence, reads *ἄχεα δοῖα τάδ' ἐγγύθεν*, to which an objection at once presents itself, that *δοῖα* is a mere tautology after *διπλᾶ*. Weil follows him, giving *δίδουμα* for *διπλᾶ*. The next verse is thus edited by Hermann,—*πέλας ἀδελφὰ δ' ἀδελφεῶν, παρὰ fratrum mala*. The Med. has *πέλας δ' αἰδ' κ.τ.λ.* with most of the MSS. From the Schol. Med. it may be inferred that these two verses were connected, *ἐγγύς δὲ τῶν κακῶν καὶ ἡμεῖς αἱ ἀδελφαὶ ἐσμέν ὧν καὶ οἱ ἀδελφοί*, and that either *πέλας* or *ἐγγύθεν* is an interpolation, the one being a mere gloss on the other. He seems to have read *πέλας δ' ἀδελφαὶ ἀδελφοὶ ὧν*. Dr. Oberdick reads *πέλας ἴδ' ἀδελφ' ἀδελφεῶν*. Weil, *πέλας ἀδελφ' ἀδελφεῶν*. It seems best to retain the vulgate, as the antistrophic verses are very uncertain. The crasis in *ἀδελφ-*

*ἀδελφεῶν* derives some little countenance from Prom. 854. In the corresponding v. 985, *διῦγγᾶ* may be defended by *ᾠλέσατ' ἐπ' αὖθις* inf. 1060.

970—1. These verses occur in the MSS. after v. 995. Hermann has transposed them, and perhaps rightly. “Quum eadem illa verba bis in hoc carmine inveniantur, fieri non potuit, ut aliter quam locis lege antistrophicasibi respondentibus collocarentur. Itaque aut neutro eorum locorum, in quibus nunc sunt, justam sedem habent, aut alterutro certe loco cedant necesse est.” In fact, as two verses are wanting in this place, and the very verses which in the antistrophe precede the closing *ἐφύμνιον*, *ἰὼ Μοῖρα*, κ.τ.λ., there is scarcely room for doubt. It is very probable that they were omitted here by some grammarian who thought them superfluous after 966—7.

974. *Οἰδίπου σκιά*. Schol. Med. *ὁ ἀσθενὴς Οἰδίπους* ὅτι δοκεῖ νῦν οὐδὲν ὑπάρχειν. This is evidently wrong. Hermann understands the ghost of Oedipus which appeared to Eteocles sup. 707. In the MSS. this ephymnium is assigned to Antigone or Ismene. Hermann gives the first three lines to the former, the other to the latter, on the ground that the speech of Antigone could not both end the strophe and begin the antistrophe. Blomfield and Dind. follow Schütz in giving the whole to the chorus.

- μέλαιν' Ἐρινὺς, ἥ μεγασθενὴς τις εἶ. 975  
 AN. ἐῆ, ἐῆ, δυσθέατα πῆματα ἀντ.  
 ΙΣ. ἐδείξατ' ἐκ φυγᾶς ἐμοί.  
 AN. οὐδ' ἔκεθ' ὥς κατέκτανεν. (980)  
 ΙΣ. σωθεῖς δὲ πνεῦμ' ἀπώλεσεν.  
 AN. † ἀπώλεσε δῆτα. 980  
 ΙΣ. καὶ τὸν ἐνόσφισεν.  
 AN. τάλαν γένος.  
 ΙΣ. τάλαν πάθος.  
 AN. δύστονα κῆδε' ὁμώνυμα.  
 ΙΣ. δίγγρα τριπάλτων πημάτων. 985 (985)  
 AN. ὀλοὰ λέγειν.  
 ΙΣ. ὀλοὰ δ' ὀρᾶν.  
 XO. ἰὼ, Μοῖρα βαρυδότειρα μογερά,  
 πότνια τ' Οἰδίπου σκιὰ, 990  
 μέλαιν' Ἐρινὺς, ἥ μεγασθενὴς τις εἶ.  
 AN. σὺ τοίνυν οἶσθα διαπερῶν. ἐπωδός. (990)

977. ἐδείξατ'. Hermann has ἔδειξε δ'. One MS. gives ἔδειξετε. The Schol. Med. recognizes the plural: τοῦτο ὡς πρὸς Πολυνείκη, ἐκ τῆς φυγῆς ἐπαρῆκοντες ἐμοὶ τῇ ἐνταῦθα μινάσῃ ἐδείξατε ὀδύνας. Antigone addresses the two brothers inf. 1003—4. Weil contends that Polynices alone can be meant, and reads τόνδ' ἐδέξατ' ἐκ φυγᾶς, mala hunc post fugam exceperere. We might read ἔδειξας. Dr. Oberdick, ἐδέξατ' ἐκπεφυγμένους.

978. οὐδ' ἔκεθ'. 'Nor did Polynices return, for Eteocles slew him.'—σωθεῖς δὲ, Schol. ἀπὸ τῆς φυγῆς.

980. ἀπώλεσε δῆτα. Corrupt, and not easily corrected. Hermann edits ἔλεσε δῆτα, ναί. (δῆτ' ἔγαν, Weil.) ΙΣ. τόνδε δ' ἐνόσφισεν. Dindorf, ἔλεσε δὴ τόδε. ΙΣ. καὶ τόδ' ἐνόσφισεν. We might also conjecture, ἔλεσε δῆτ' ὁμοῦ. It seems not unreasonable to give τὸν for τόνδε, as Oed. Col. 1700, ὅποτε γε καὶ τὸν ἐν χειροῖν κατείχον.

983. τάλαν πάθος. So Herm., Dind. with one MS., which has τάλαν καὶ πάθος. The others give τάλανα πάθον, παθὼν, or πάθη.

984. δίπονα κῆδε' Herm., Weil. By ὁμώνυμα the double sense of κῆδος is meant, 'woe,' and 'relationship.' See Ag. 681, κῆδος ὀρθάνυμον.

985. δίγγρα, κ.τ.λ. Neither this nor the preceding verse can be relied on. It is usually rendered 'soaked through with triple calamity.' Hermann gives δίγγρα πῆματα παλμάτων, but τρίπαλτος seems an Aeschylean word, whether we suppose the whole force to be conveyed by τρίς, or regard it as a metaphor from a thrice-brandished dart, so as to mean 'vehement.' Schol. Med. τριπάλτων δὲ πημάτων, σφοδρῶς πηδησάντων. The 'triple woes' are, the disobedience of Laius, the curse of Oedipus, and the mutual murder.

992 seqq. To distinguish them from the preceding antistrophe, these lines are arranged, conveniently rather than accurately, under the term epodus. In fact, as before 952—60, they evidently agreed in complets. But there are some corruptions which cannot be emended without a too wide departure from the MSS. Hermann has attempted the task with great ingenuity, on the supposition that a line has dropped out after 1002 and again after 1003.—σὺ τοίνυν οἶσθα. Schol. σὺ οἶδας, ὦ Ἐτεόκλεις, τὴν Μοῖραν ὅσον δύναται, διαβὰς αὐτήν. Hermann reads σὺ τοί νιν οἶσθα, by a conjecture afterwards confirmed by γρ. νιν in one of the Paris MSS. So also Weil.



- ΙΣ. σὺ δ' οὐδὲν ὕστερος μαθών.  
 ΑΝ. ἐπεὶ κατῆλθες ἐς πόλιν.  
 ΙΣ. δορός γε τῷδ' ἀντηρέτας. 995  
 ΑΝ. ἰὼ, ἰὼ πόνος. (995)  
 ΙΣ. ἰὼ, ἰὼ κακά.  
 ΑΝ. δώμασι καὶ χθονί.  
 ΙΣ. καὶ τὸ πρόσω γ' ἐμοί. 1000  
 ΑΝ. ἰὼ, δυσπότημων κακῶν ἀναξ.  
 ΙΣ. ἰὼ πάντων πολυστονώτατοι. (1000)  
 ΑΝ. ἰὼ, ἰὼ, δαιμονῶντες [ἐν] ἄτα.  
 ΙΣ. ἰὼ, ἰὼ, ποῦ σφε θήσομεν χθονός ; 1005  
 ΑΝ. ἰὼ, ὅπου 'στὶ τιμιώτατον.  
 ΙΣ. ἰὼ, ἰὼ, σῆμα πατρὶ πάρευνον.

## ΚΗΡΤΞ.

δοκοῦντα † καὶ δόξαντ' ἀπαγγέλλειν με χρῆ (1005)  
 δήμου προβούλοις τῆσδε Καδμείας πόλεως.  
 Ἔτεοκλέα μὲν τόνδ' ἐπ' εὐνοίᾳ χθονὸς 1010

998. After this the MSS. add πρὸ πάντων δ' ἐμοί, which Weil has omitted as a gloss on that next following.

1001. ἰὼ, δυσπότημων. So Hermann with many MSS. There is a great variety of readings, δυσπότημων, δυσπότημων, δυσπότημων, and all add either κακῶν or πημάτων. After ἀναξ the words Ἐτεοκλέα ἀρχηγέτα are written by the Schol. in the margin of the Med.

1004. ἐν ἄτα. Hermann omits ἐν with several MSS., and it rather clashes with the regular construction. Cf. Cho. 557, ἐπειδὴ δαιμονῶν δόμος κακοῖς. Phoen. 888, ὡς δαιμονῶντας κἀνατρέφοντας πόλιν. But we might read δαιμονῶντ' ἐν ἄτα, the dual being appropriate to the sense and better suited to the metre. Perhaps we may render it, 'possessed by evil influence in a time of calamity,' i.e. the invasion of the city.

1006. ὅπου 'στὶ. Dindorf has inserted ἐστὶ, which the metre seems to require. Dr. Oberdick, ποῦ τιμιώτατον μέρος ;

1007. σῆμα is Westphal's correction of πῆμα. It is confirmed by the Schol. Med. παρὰ τὴν εὐνὴν τοῦ πατρός. Weil supposes the burial of the sons near the father at Thebes is meant, and that the

poet followed a legend different from that in the 'Oedipus at Colonus.'

1008. It is the ingenious and probable opinion of Westphal that the original play ended, like the *Persae*, with the dialogue, and the last scene was added by another hand subsequently to the acting of the Antigone. This view, he thinks, will account for a third actor.

*Ibid.* δοκοῦντα καὶ δόξαντα. It is difficult to believe that this strange expression came from the pen of the poet. Weil proposes δόξαντα καὶ δοκοῦντα, 'the measures passed and still in force.' Compare Plat. Theaet. p. 172, B, ὅταν δόξῃ καὶ ὅσον ἀνδοκῇ χρόνον. Symp. p. 209, A, ἡ ψυχὴ προσήκει καὶ κυῆσαι καὶ κυεῖν. "We have decreed and decree as follows," is a formula of a Russian imperial edict. Both words are perhaps glosses on the original reading, such as γύναι, τὰ κυρωθέντ' ἀπαγγεῖλαι με χρῆ. The Schol. Med. has τὰ δόξαντα τοῖς προβούλοις ἀπαγγεῖλαι με χρῆ, and the later Schol. τὰ ἀρέσκοντα τοῖς στρατηγοῖς καὶ τοῖς προέχουσι τῶν Θηβαίων. Blomfield conjectures ὅμιν τὰ μὲν δόξαντ' ἀπαγγέλλειν με χρῆ.

1010. ἐπ' εὐνοίᾳ χθονός, 'with the

θάπτειν ἔδοξε γῆς φίλαις κατασκαφαῖς·  
 στρυγῶν γὰρ ἐχθροὺς θάνατον εἴλετ' ἐν πόλει·  
 ἱερῶν πατρώων δ' ὅσιος ὦν μομφῆς ἄτερ (1010)  
 τέθηκεν οὐπερ τοῖς νέοις θνήσκειν καλόν.  
 οὕτω μὲν ἀμφὶ τοῦδ' ἐπέσταλται λέγειν. 1015  
 τούτου δ' ἀδελφὸν τόνδε Πολυνείκους νεκρὸν  
 ἔξω βαλεῖν ἄθαπτον, ἀρπαγὴν κυσὶν,  
 ὥς οὐτ' ἀναστατήρα Καδμείων χθονὸς (1015)  
 εἰ μὴ θεῶν τις ἐμποδὼν ἔστη δορὶ  
 τῷ τοῦδ'· ἄγος δὲ καὶ θανὼν κεκτήσεται 1020  
 θεῶν πατρώων, οὓς ἀτιμάσας ὁδε  
 στράτευμ' ἐπακτὸν ἐμβαλὼν ἦρει πόλιν.  
 οὕτω πετεινῶν τόνδ' ὑπ' οἰωνῶν δοκεῖ (1020)  
 ταφέντ' ἀτίμως τοῦπιτίμιον λαβεῖν·  
 καὶ μῆθ' ὁμαρτεῖν τυμβοχόα χειρώματα, 1025

good will of the land.' Or, 'for his patriotism,' or kindly regard for his country. The Med. has ἐπ' εὐναίᾳ, which the Schol. explains ἐν τῷ τόπῳ τοῦ τάφου. (Perhaps, τοῦ πατρὸς τάφου.)

1012. The Med. and others for εἰργων give στρυγῶν, whence Hermann, Weil, and Dindorf after Dobree (Advss. ii. p. 19) edit στέγων. We have δόμος ἄλλα στέγων δορὸς Suppl. 127, πύργων στέγειν εὐχεσθε πολέμιον δόρυ supra 205, where στέγειν is 'to be proof against;' but it does not appear that a man is ever said στέγειν πολεμίους, 'to keep away the enemy.' The Schol. Med. has εἰργων δηλονότι, and it is given in ed. Rob. and some MSS. There seems to be an antithesis with φίλαις. 'The land is friendly to him who was no friend to its foes.' And this in allusion to the common formula of treaties, τοὺς αὐτοὺς ἐχθροὺς καὶ φίλους νομίζειν.—θάνατον εἴλετ', 'he got his death.' So πολλῶν γὰρ ἐσθλῶν τὴν ὕνησιν εἰλόμην, Ag. 341. Cf. Eum. 829.

1013. ἱερῶν πατρώων. Schol. Med. λείπει ἢ ὑπέρ. Again, ὑπὲρ ἱερῶν πατρώων ὁσίως μαχόμενος ἀπέθανεν ἀμέμπτως. Hermann says, "jungendum est cum ὅσιος, quod idem est ac si dixisset ἄψανστος, vel simile quid." Why should not the genitive depend on μομφῆς ἄτερ? i. e. 'without having wished to ravage the temples, like his brother.' Cf. Pers.

688, τάχυνε δ', ὡς ἀμέμπτos ὦ χρόνου. Hippol. 1402, τιμῆς ἐμέμφθη. The order of the words is alleged in favour of ἱερῶν ὅσιος. But this is an argument which it does not seem safe to press too far. Cf. Ag. 1409. It is not easy to supply μαχόμενος, as the Schol. appears to do. But he may have read thus, εἰργων γὰρ ἐχθροὺς θάνατον εἴλετ' ἐν πόλει ἱερῶν πατρώων, ὅσιος ὦν μομφῆς δ' ἄτερ τέθηκεν κ.τ.λ.—οὐπερ, scil. ἐν τῇ τάξει.

1016. Weil proposes Πολυνείκη λέγω. But see Soph. Ant. 26.

1020. ἄγος κ.τ.λ. 'Even in death he shall have guilt incurred from his country's gods.' Schol. Med. ὄνειδος τῷ Πολυνείκῃ ὥστε μὴ εἰλεῖν αὐτὸν τὴν πόλιν. "Scribendum fortasse esset." W. Dindorf;—who did not perceive that two Scholia are here mixed together, the latter clause belonging to ἐμποδὼν ἔστη.

1021. ἀτιμάσας ἔχει Weil, who thinks the next verse was made up by an interpolator from 579.

1024. ταφέντα ὑπ' οἰωνῶν. A proverbial phrase, illustrated by Blomfield in his glossary from Soph. El. 1488, where dogs and vultures are called ταφεῖς. The idea naturally suggested itself in countries where those creatures are the regular consumers of exposed carrion.—τυμβοχόα, τύμβον ὑπὸ χειρῶν χωσθέντα. Cf. πολύχωστον τάφον, Cho. 343. τυμβοχοῆσαι, Hom. Il. xxi. 323.

μήτ' ὄξυμόλποισ προσσέβειν οἰμώγμασιν,  
 ἄτιμον εἶναι δ' ἐκφορᾶς φίλων ὕπο.  
 τοιαυτ' ἔδοξε τῷδε Καδμείων τέλει.

(1025)

AN. ἐγὼ δὲ Καδμείων γε προστάταις λέγω,

ἣν μήτις ἄλλος τόνδε συνθάπτειν θέλῃ,

1030

ἐγὼ σφε θάψω, κὰνὰ κίνδυνον βαλῶ

"will play the danger  
 on stake" *℣.*

θάψας' ἀδελφὸν τὸν ἐμόν' οὐδ' αἰσχύνομαι

ἔχουσ' ἄπιστον τήνδ' ἀναρχίαν πόλει.

(1030)

δεινὸν τὸ κοινὸν σπλάγχχνον, οὐ πεφύκαμεν

μητρὸς ταλαίνης καπὸ δυστήνου πατρός.

1035

τοιγὰρ θέλουσ' ἄκοντι κοινώνει κακῶν,

ψυχῇ, θανόντι ζῶσα, συγγόνῳ φρενί.

τούτου δὲ σάρκας οὐδὲ κοιλογάστορες

(1035) *with us*

λύκοι σπάσσονται· μὴ δοκησάτω τινί·

τάφον γὰρ αὐτῷ καὶ κατασκαφὰς ἐγὼ,

1040

γυνή περ οὔσα, τῷδε μηχανήσομαι

κόλπῳ φέρουσα βυσσίνου πεπλώματος,

1028. τέλει, i. e. τοῖς ἐν τέλει. Schol. Med. τῷ τάγματι and πλήθει.—τῷ γε Blomf., with one MS.

1029. ἐγὼ δὲ — γε, 'Well, and I say to the rulers of the Cadmeians,' &c.

1031. κὰνὰ κίνδυνον βαλῶ (βάλω M.). Blomf. gives καμὲ κινδύνῳ βαλῶ, as inf. 1051, from the Schol. recent. εἰς κίνδυνον ἐμβαλῶ ἐμαυτήν. But ἀναβάλλειν is here used as ῥίπτειν κίνδυνον Heracl. 149, κίνδυνον τοσόνδε ἀνερρίψαμεν Thuc. iv. 85, τοῖς ἐς ἅπαν τὸ ὑπάρχον ἀναρρίπτουσι ib. v. 103, κίνδυνον ῥίψαι Eur. Rhes. 154. Aristoph. frag. 545, φράζετοίνυν, ὥς ἐγὼ σοι πᾶς ἀνερρίμμαι κύβος, —which last shows clearly the metaphor.

1032. ἀδελφὸν τὸν ἐμόν, 'my own dear brother,'—him whom I claim as indeed my brother, though others have abandoned him.—For θάψα Heimsoeth's conjecture τιμῶσα seems probable.—ἄπιστον, i. e. ἀπειθῆ. Hesych. ἄπιστος· ἀπαράπιστος, ἀπειθής. So supra 838. 869. ἀπιστεῖν = ἀπειθεῖν Prom. 658. Eur. Suppl. 389. Heracl. 968. Herod. iii. 15. vi. 108.

1034. δεινόν. Cf. Prom. 39, τὸ ξυγγενές τοι δεινὸν ἢ θ' ὁμιλία.

1035. Perhaps interpolated. But cf. Soph. El. 325, ὅμαιμον ἐκ πατρὸς ταύτου

φύσιν Χρυσόβειν, ἕκ τε μητρός.

1036. θέλουσ' ἄκοντι. The poets are so fond of this sort of antithesis that the exact meaning is not in every instance easily assigned, as δυσχειμέρους ἄτας ὕφ' ἧπαρ θερμὸν Cho. 264. The Scholiasts seem to have read κακῷ with the Med. The Schol. Med. has ἀδελφῷ δι' ἀνάγκην γεγονότι κακῷ. There can be no doubt that the genitive is right. The idea seems to be, that if Polynices had been alive, he would have been unwilling that his sister should incur danger in his behalf by disobeying the state. Weil, "fratrem invitum in mala incidisse, se ultro discri-men adire dicit."

1038. οὐδὲ is sometimes used for οὐ when there is a strong denial. See Suppl. 234. Philoct. 1055. Ar. Pac. 196. Ach. 563. Weil marks a *lacuna*, and also after 1041.

1039. μὴ δοκησάτω. Cf. Suppl. 661, μηδὲ τις ἀνδροκμῆς λοιγὸς ἐπελθέτω. Prom. 1023, εἰσελθέτω σε μήποτ'.

1040. αὐτῷ. αὐτῷ M. (sic). αὐτῇ Herm., Dind., Blomf. with Pierson. This is probable; but then the repetition in καυτῇ καλύψω is rather unsatisfactory, and τῷδε may very well agree with κόλπῳ.



καυτὴ καλύψω· μηδέ τω δόξῃ πάλιν· (1040)  
 θάρσει· παρέσται μηχανὴ δραστήριος.

KH. αὐδῶ πόλιν σε μὴ βιάζεσθαι τάδε. 1045

AN. αὐδῶ σε μὴ περισσὰ κηρύσσειν ἐμοί.

KH. τραχὺς γε μέντοι δῆμος ἐκφυγὼν κακά.

AN. τράχυν· ἄθαιπτος δ' οὗτος οὐ γενήσεται. (1045)

KH. ἀλλ' ὃν πόλις στυγεῖ σὺ τιμήσεις τάφω;

Plumptre - AN. ἤδη τὰ τοῦδε διατετίμῃται θεοῖς. 1050

KH. οὐ, πρίν γε χώραν τήνδε κινδύνῳ βαλεῖν.

AN. παθὼν κακῶς κακοῖσιν ἀντημείβετο.

KH. ἀλλ' εἰς ἅπαντας ἀνθ' ἐνὸς τόδ' ἔργον ἦν. (1050)

1043. μηδέ τω δόξῃ πάλιν. 'And let no one suppose it will be otherwise.' Or perhaps, 'let no one resolve to the contrary.' Cf. 1039. Schol. recent. ἐναντίως.

1044. θάρσει, i. e. ᾧ ψυχῇ, sup. 1037. Some take θάρσει for the dative; but the imperative seems rather *ex more tragicorum*, and so Hermann has edited.

1045. βιάζεσθαι, 'to act in defiance of the city in this'. Cf. Antig. 1073, ἀλλ' ἐκ σοῦ βιάζονται τάδε.

1048. τράχυν. Schol. Med. λέγε πολλάκις, τραχὺς ἔσται ὁ δῆμος, ἀλλ' ὅμως οὐκ ἀναστειλὴς (—εἰς) με θάψαι. Compare ἄβρυς, Ag. 892. We have τραχείαν ὁργὴν in Eur. Med. 446. Plat. Protag. p. 333, Ε, καὶ μοι ἐδόκει ὁ Πρωταγόρας ἥδη τραχυῆνθαι τε καὶ ἀγωνίζην καὶ παρατετάχθαι πρὸς τὸ ἀποκρίνεσθαι.

Weil reads τραχὺς δ' ἄθαιπτος οὗτος οὐ γενήσεται; from the probable correction of L. Schmidt. Müller (Diss. ad Eum. p. 80) finds here a political allusion "to the history of those times, when the Athenian populace, full of pride and insolence on the score of their achievements against the Persians, clamorously demanded new privileges and liberties, a partial concession of which even Aristides considered to be rendered expedient by the spirit of the age."

1050. διατετίμῃται. The MSS. prefix οὐ, which seems, as sup. 468, to have arisen from a misapprehension of the sense, which is, 'Yes, I will; for he is no longer honoured by the gods.' Literally, 'the gods have done honouring his affairs.' The reply is, 'It was not so till he forfeited their favour by endangering his country.' Compare διαπεπόρθηται, Pers. 710. διαπεπειράσθαι, Thuc. vi. 91.

διαπεπολεμήσεται, ib. vii. 14. Hippol. 1456, μή νυν προῦψ με, τέκνον, ἀλλὰ καρτέρει. 'Ἰπ. κεκαρτέρηται τὰμ'. Ἑλλάδα γὰρ, πάτερ. Frag. Aesch. 263, from Hesych. διαπεφρούρηται βίος Αἰσχύλος Φρυξίν. οἶον ἡ διὰ τοῦ βίου φρουρὰ συντετέλεσται, ἡ διεληλύθεν ὁ χρόνος. In Ajax 332, τὸν ἄνδρα διαπεφοιβάσθαι κακοῖς may well mean, 'that the madness caused by his misfortunes is now over,' and he is *ἑμφρων*. Hermann gives οὐ δυστετίμῃται, by a conjecture far from probable. Weil reads οὐ δίχα τετίμῃται, eadem morte affecti sunt. (Perhaps, οὐ γὰρ—θεοῖς; 'is not the honour paid to them distinct?') Madvig, Adv. Crit. i. p. 195, says, 'fortasse scribi debet ἥδη τὰ τοῦδ' ὅτ' οὐκ ἀτίμητ' ἦν θεοῖς, 'noram, cum huius res dis non invisae nec contemptae erant.' It is remarkable that the Schol. Med. does not recognize the οὐ, in τὰ περὶ τῆς τιμῆς τοῦτου ὑπὸ θεῶν κέκριται.

1052. παθὼν κακῶς. 'He had suffered a wrong, and was but requiting it with wrong.'—'But this attempt of his was directed against all the citizens, instead of Eteocles alone.'—'Contention is the last goddess to finish a dispute; I tell you, I will bury him; use no more words.'—'Well, be self-willed, if you must; I can only forbid it.' Cf. Antig. 643, ὥς καὶ τὸν ἐχθρὸν ἀνταμύνωνται κακοῖς. Blomfield was the first to suspect v. 1054 to be an interpolation on the ground that it violated the uniformity of the στιχομυθία. Hermann, with much greater probability, attributes it to the herald as an answer to a lost verse of Antigone, which he supposes may have been οἱ γε ζυνηδίκησαν ὑβρίσαντι νιν.

- AN. \*Ερις περαίνει μῦθον ὑστάτη θεῶν·  
 ΚΗ. ἀλλ' αὐτόβουλος ἴσθ', ἀπεννέπω δ' ἐγώ. 1055  
 AN. ἐγὼ δὲ θάψω τόνδε· μὴ μακρηγόρει.  
 ΧΟ. φεῦ, φεῦ,  
     ὦ μεγάλαυχοι καὶ φθερσιγενεῖς  
     Κῆρες Ἑρινύες, αἴτ' Οἰδιπόδα (1055)  
     γένος ὠλέσατε πρυμνόθεν οὕτως, 1060  
     τί πάθω ; τί δὲ δρῶ ; τί δὲ μῆσωμαι ;  
     πῶς τολμήσω μήτε σὲ κλαίειν  
     μήτε προπέμπειν ἐπὶ τύμβον ;  
     ἀλλὰ φοβοῦμαι κάποτρέπομαι (1060)  
     δεῖμα πολιτῶν. 1065  
     σύ γε μὴν πολλῶν πευθητήρων  
     τεύξει· κείνος δ' ὁ τάλας ἄγχοος  
     μονόκλαυτον ἔχων θρήνον ἀδελφῆς  
     εἴσι. τίς ἂν ταῦτα πίθοιτο ; (1065)  
 ΗΜ. Α. δράτω \*τε πόλις καὶ μὴ δράτω 1070

1055—6. I have transposed the order of these two lines. The herald, who speaks the first verse (1045), should not speak also the last. By this change, ἐγὼ of the one speaker rightly follows immediately the ἐγὼ of the other.

1057. Schol. Med. διαίρειται ὁ χορὸς, τῶν μὲν ὑπὲρ Πολυνείκου, τῶν δὲ ὑπὲρ Ἑτεοκλέους οὐσῶν. ὥσπερ δὲ μεμέρισται ὁ χορὸς, οὕτως καὶ αἱ ἀδελφαί, καὶ ἡ μὲν Ἰσμήνη τῷ Ἑτεοκλείῳ ἀκολουθεῖ καὶ τῇ πόλει, ἡ δὲ Ἀντιγόνη τῷ Πολυνείκει. This, in fact, is the principle on which the chorus forms *hemichoria*, viz. when there are two sides to be advocated. See Suppl. 1039.—If Ismene is really present during this last scene, it follows that there must have been *three* actors. But it seems not improbable that she withdrew as the herald entered, since his business was only with the recusant Antigone; and she might return when he had retired at v. 1056.

*Ibid.* μεγάλαυχοι seems to refer to the punishment of boasting and disobedience. 'O ye dread powers that avenge proud words and bring ruin on families, and now have thus utterly destroyed the race of Oedipus.' Weil transfers 1057—60 to follow 1007.

1060. πρυμνόθεν. So Dind. with all the MSS. πρέμνοθεν Blomf., Herm. with Vossius. See on 71 sup.

1064. ἀλλὰ φοβοῦμαι. 'And yet on the other hand I am afraid, and am averse from incurring a fear of the citizens' (*facere, unde mihi cives timendi sint*, Herm.). Perhaps we should read *κάπο-στρέφομαι*. But see on Pers. 219. On this dilemma between duty and fear the chorus divide, one side, with Antigone, courageously accompanying the corpse of Polynices, the other, with Ismene and a procession of the citizens, following the bier of Eteocles.

1069. τίς ἂν ταῦτα πίθοιτο ; 'Who would obey the city in this matter ?' i. e. who will dare to go with Antigone ? The Med. has τίς ἂν οὖν τὰ πείθοιτο (πίθοιτο), a few τίς οὖν ἂν τὰ κ.τ.λ., and only four or five have ταῦτα. The οὖν might very well have been thrust in to fill up the anapaestic verse (see on Pers. 547), but then we should have expected not τὰ, but ταῦτα. Hermann edits τίς οὖν ἂν τὰ πίθοιτο ; The reading in the text is Porson's.

1070. δράτω τε. The τε was inserted by Canter. Hermann, Weil, and Dindorf prefer *τι* with Elmsley. It has been re-

τοὺς κλαίοντας Πολυνείκῃ,  
 ἡμεῖς μὲν ἔμεν καὶ ξυνθάβομεν  
 αἶδε πρόπομποι·

| καὶ γὰρ γενεᾷ κοινὸν τόδ' ἄχος, (1070)

καὶ πόλις ἄλλως 1075

ἄλλοτ' ἐπαινεῖ τὰ δίκαια.

HM. B. ἡμεῖς δ' ἅμα τῷδ', ὥσπερ τε πόλις  
 καὶ τὸ δίκαιον ξυνεπαινεῖ.

μετὰ γὰρ μάκαρας καὶ Διὸς ἰσχὺν

ὃδε Καδμείων ἥρυξε πόλιν 1080 (1075)

μὴ ἀνατραπῆναι, μῆδ' ἄλλοδαπῶν

κύματι φωτῶν

κατακλυσθῆναι † τὰ μάλιστα.

marked on Suppl. 756, that *τι* and *π* are sometimes confused, and this might account for the omission of the former before the latter. But the Schol. Med. does not seem to have found any accusative, for he supplies ὃ βούλεται ποιεῖται. Cf. δρᾶσαι τε μὴ δρᾶσαι τε Suppl. 374. The sense is, 'whether or not the city imposes a penalty, we will go,' &c.

1074. καὶ γὰρ γενεᾷ. Hermann, who would have this system to correspond accurately with the following, supposes τῇ Καδμείων or τῇ Καδμογενεῖ to have been lost.—ἄλλως ἄλλοτε κ.τ.λ., a clear and forcible allusion to the fickleness of an Athenian mob, possibly in reference to their treatment of Aristides.

1077. ἅμα τῷδ'. Schol. Med. ἅμα τῷδ' Ἐτεοκλεῖ ἐκκοιζομένῳ.

1079. μετὰ μάκαρας. 'Next after the gods.' Blomfield refers to Herod. vii. 139, where the Athenians are spoken of as βασιλῆα, μετὰ γὰρ θεοῦ, ἀνωσάμενοι. Compare also Il. vii. 228, καὶ μετ' Ἀχιλλῆα ῥηξήνορα. Xen. Anab. vii. 7, 22, πρῶτον μὲν γὰρ οἶδα, μετὰ τοὺς θεοὺς, εἰς τὸ φανερόν σε τούτους καταστήσαντας.

Ovid, Trist. v. 9, 12, 'Gratia post magnos est tibi habenda deos.' The Schol. Med. here has a rather perplexing note:—μετὰ γὰρ τοὺς θεοὺς καὶ τὴν ἑαυτοῦ παρέθηκεν ἰσχὺν ὑπὲρ τῆς πόλεως· καὶ γὰρ ἐνίκησαν οἱ ἡμέτεροι πολῖται· καὶ οὐκ εἶπεν τὴν πόλιν ἡμῶν οὕτως (ὥσπερ?) ὑπὸ χειμερινοῦ κύματος κατακλυσθῆναι πρὸς τῶν Ἀργείων. We might conceive the text in his copy ran thus:—

μετὰ γὰρ μάκαρας καὶ τὴν ἰδίαν  
 πόλεωσ ἰσχὺν ὑπερέχεν,  
 τὴν Καδμείων τ' ἥρυξε πόλιν κ.τ.λ.

For ὑπερέχεν τί τινος see v. 204. The syntax appears to be ὃδε τὰ μάλιστα ἥρυξε. Nothing can be weaker than to combine κατακλυσθῆναι τὰ μάλιστα. But τὰ μάλιστα is not noticed by the Scholiast. Probably it was added to make up the paroemiac verse after some word had been lost, which is represented by χειμερινοῦ in the scholium. Dindorf reads κύματι φωτῶν κατακλυσθῆν. Perhaps, χειμασθείσαν καταδύναι, for κατακλυσθῆναι may have been introduced into the text from the scholia.



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# ΑΓΑΜΕΜΝΩΝ.



## ΥΠΟΘΕΣΙΣ

ΑΓΑΜΕΜΝΟΝΟΣ.

Αγαμέμνων εἰς Ἴλιον ἀπὼν τῇ Κλυταιμνήστρᾳ, εἰ πορθήσοι τὸ Ἴλιον, ὑπέσχετο τῆς αὐτῆς ἡμέρας σημαίνειν διὰ πυρσοῦ. ὅθεν σκοπὸν ἐκάθισεν ἐπὶ μισθῷ Κλυταιμνήστρα, ἵνα τηροίῃ τὸν πυρσόν. καὶ ὁ μὲν ἰδὼν ἀπήγγειλεν· αὐτὴ δὲ τὸν τῶν πρεσβυτῶν ὄχλον μεταπέμπεται, περὶ τοῦ πυρσοῦ ἐροῦσα· ἐξ ὧν καὶ ὁ χορὸς συνίσταται· οὔτινες ἀκούσαντες παιανίζουσι. μετ' οὐ πολὺ δὲ καὶ Ταλθύβιος παραγίνεται, καὶ τὰ κατὰ τὸν πλοῦν διηγείται. Ἀγαμέμνων δ' ἐπὶ ἀπήνης ἔρχεται· εἶπετο δ' αὐτῷ ἑτέρα ἀπήνη, ἔνθα ἦν τὰ λάφυρα καὶ ἡ Κασάνδρα. αὐτὸς μὲν οὖν προεισέρχεται εἰς τὸν οἶκον σὺν τῇ Κλυταιμνήστρᾳ. Κασάνδρα δὲ προμαντεύεται, πρὶν εἰς τὰ βασίλεια εἰσελθεῖν, τὸν ἑαυτῆς καὶ τοῦ Ἀγαμέμνονος θάνατον, καὶ τὴν ἐξ Ὀρέστον μητροκτονίαν, καὶ εἰσπηδᾷ ὥς θανουμένη, ρύψασα τὰ στέμματα. τοῦτο δὲ τὸ μέρος τοῦ δράματος θαυμάζεται, ὥς ἐκπληξιν ἔχον καὶ οἶκτον ἱκανόν. ἰδίως δὲ Αἰσχύλος τὸν Ἀγαμέμνονα ἐπὶ σκηνῆς ἀναιρεῖσθαι ποιεῖ. τὸν δὲ Κασάνδρας σιωπήσας θάνατον, νεκρὰν αὐτὴν ὑπέδειξε. πεποιήκε τε Αἰγισθον καὶ Κλυταιμνήστραν ἐκάτερον διῶσχυρίζομενον περὶ τῆς ἀναιρέσεως ἐνὶ κεφαλαίῳ· τὴν μὲν, τῇ ἀναιρέσει Ἰφιγενείας· τὸν δὲ, ταῖς τοῦ πατρὸς Θυέστου ἐξ Ἀτρέως συμφοραῖς.

Ἐδιδάχθη τὸ δράμα ἐπὶ ἄρχοντος Φιλοκλέους, Ὀλυμπιάδι ὀγδοηκοστῇ, ἔτει δευτέρῳ. πρῶτος Αἰσχύλος Ἀγαμέμνονι, Χοηφόροις, Εὐμενίσιν, Πρωτεί σατυρικῷ. ἐχορήγει Ξενοκλῆς Ἀφιδνεύς.

Προλογίζει δὲ ὁ φύλαξ, θεράπων Ἀγαμέμνονος.



## AGAMEMNON.

THE *Oresteia*,—the only extant specimen of a tragic trilogy,—was acted Ol. 80. 2 (B.C. 458), as recorded in the Greek argument, and only three years before the death of its author at Gela in Sicily. It relates, in a continuous and connected narrative, and without regard to what modern critics have called the unities of time and place, the triumphant return of Agamemnon from Troy, his treacherous murder by his faithless queen, the just and heaven-directed vengeance of his son Orestes, returning from exile to claim the throne and to slay the guilty usurpers, Clytemnestra and Aegisthus; the subsequent remorse and madness of the avenger, his expiation and judicial acquittal by the aid of Apollo and Pallas.<sup>1</sup> By far the most profound and difficult of the existing plays of Aeschylus, these three,—in each of which a third actor appears,—combine an elaborateness and complexity of plot, an artistic development of the characters, and (in the *Eumenides*) a variety of religious and political allusions, all which, to be rightly comprehended, demand from the student a most careful and repeated study of each, not regarded as a separate composition, but strictly as a part of a whole.

The scene of the *Agamemnon* is laid at Argos, or Mycenae,<sup>2</sup> and the chorus consists of twelve Argive Elders, who form the senate and vicegerent council of state in the absence of the King, much as the *Πιστοὶ* who compose the chorus in the *Persians*. The first act of the play is taken up with the narrative of the capture of Troy

<sup>1</sup> The three tragedies, says Professor Kennedy, may be regarded as three acts of one plot. The first is 'the Crime,' the second 'the Vengeance,' the third 'the Avenger's Trial.' (Introd. to *Agam.*, p. 1—2.)

<sup>2</sup> See Mr. Clark's '*Peloponnesus*,' p. 70, 71.

and the calamitous return of the army, and the arrival of the victorious King; the second includes his death, and that of his paramour, the captive Cassandra; the third describes the conflict between the chorus, still faithful to their lord, and the avowed and defying usurpers of the royal house. Though only the secondary character in the action, the chief interest centres in Clytemnestra. She is a true queen, conscious of her power and her rights; capable of love, but incapable of forgiveness. Subtle, proud, daring, resolute, and an accomplished hypocrite, she disguises a long-cherished hatred of her lord, resulting from the sacrifice of their daughter at Aulis, under the guise of conjugal affection. The murder being perpetrated, she throws off the mask, and not only avows, but glories in the deed as an act of just retribution. With all this she is not the abandoned and shameless adulteress, but the deeply-injured wife and mother; not the merely vindictive and ferocious homicide, but the moralist who can reason upon and the sophist who can justify her conduct.

Aegisthus is the tyrant and the bully, the schemer in the plot, but not the actor in the murder. He trusts to the prestige of wealth and possession of the throne for impunity, and he meets danger by threats rather than by a bold defiance. At the close of the play, though he draws his sword against the chorus in self-defence (v. 1630), it is the body-guards who are called to fight for him. Prof. Kennedy stigmatizes him as "merely a contemptible and loathsome coward, gloating over the success of his stealthy vengeance."<sup>3</sup>

"The main idea of the trilogy," Müller remarks (Dissert. p. 210), "consists in the showing how a curse, rooted in the human race, and generating one misdeed out of another, in a case where only the family destiny and no guilt of his own weighs upon the curse-possessed person, is averted by the superior control of the saving God." We have already traced the same idea in the family curse of the house of Laius in the *Seven against Thebes*.

"To mythology belongs" (says Curtius, *Hist. Gr.* i. p. 102) "the poetic privilege of representing the glory of her heroes as the occasion of their fall." Hence the proud and vaunting character

of Agamemnon, with all its mock humility, is an essential part of the plot, and prepares us, like the bodings of the chorus on the same subject, for a speedy and terrible reverse. He was himself under both a family ban and the twofold guilt of an army led away to die at Troy and of a daughter sacrificed to ambition and superstitious fear. His fate is but hastened by his ill-advised compliance with the dictates of vanity (v. 917).

The sources from which the poet derived the subject of his Trilogv were not the Iliad or the Odyssey, to neither of which is there any clear allusion, but the ancient epics of the "Cyclus," the *Cypria* and the *Nóστοι*, or Return of the Heroes.<sup>4</sup>

The MSS. of the Oresteia are unfortunately very few. The Medicean contains it, but in a mutilated state, from the loss of many leaves, which makes a gap in this play from v. 301 to 1034, and again from 1129 to the end, including the argument and part of the prologue of the Choephoree.

MS. Guelph., a copy from the Medicean of the xvth century, and containing the same lacunae.

A Florence MS. of saec. xv., also copied from the Medicean, and with the same lacunae.

A fragment of the Agamemnon (as far as v. 339) in a Venetian MS. said to be of saec. xiii. It is thought to have been copied from the Medicean while yet entire, since it goes considerably beyond the first lacuna now existing in the Med. This MS. comprises some of the other plays, but neither the Choephoree nor the Eumenides.

Another Venice MS. of saec. xiii., containing, amongst other plays, the Agamemnon and Eumenides, but both mutilated. This MS. is thought to have contained the Agamemnon entire, but many leaves have been torn out of it, viz. from v. 45 to 1064.

A Florence MS. of saec. xiv., which contains the Agamemnon entire, together with the Eumenides (mutilated) and other plays.

A Naples MS. written by the grammarian Triclinius, about the end of the xivth century, also containing the Agamemnon entire, with the same plays as the last, but of little authority from the numerous conjectural alterations he has introduced.

<sup>4</sup> See "Quintus Smyrnaeus and the Homer of the Tragic Poets," ed. 2. (F. Norgate).



The last three MSS. are considered by some not to have been derived from the Medicean.

The Medicean is the sole authority for the corrupt and difficult play of the Choephoroe (the MS. Guelph. being a mere transcript from it). For the Eumenides, besides those enumerated above, a Paris MS. exists, written by the hand of Janus Lascaris, and copied either from the Medicean, or the archetypus MS., whence the latter was derived; and a paper MS. of saec. xvi., comprising the latter half of the same play.

## ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

ΦΥΛΛΞ.

ΧΟΡΟΣ ΓΕΡΟΝΤΩΝ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ΤΑΛΘΥΒΙΟΣ ΚΗΡΥΞ.

ΑΓΑΜΕΜΝΩΝ.

ΚΑΣΣΑΝΔΡΑ.

ΑΙΓΙΣΘΟΣ.

# ΑΓΑΜΕΜΝΩΝ.

## ΦΥΛΑΞ.

Θεοὺς μὲν αἰτῶ τῶνδ' ἀπαλλαγὴν πόνων  
φρουρᾶς ἐτείας μῆκος, ἣν κοιμώμενος  
στέγαις Ἀτρειδῶν ἄγκαθεν, κυνὸς δίκην,  
ἄστρον κάτοιδα νυκτέρων ὁμήγυριν,  
καὶ τοὺς φέροντας χεῖμα καὶ θέρος βροτοῖς 5

1. *Θεοὺς μὲν αἰτῶ.* 'I am ever asking of the gods a riddance from these toilsome duties throughout my long year's watch.' The Watchman who speaks the Prologue is understood to be a servant of the family, appointed to the task by Clytemnestra, but in heart suspicious of her designs, and devoted to the interests of his lord. He is seen on the house-top, i. e. the roof of the palace of the Atreidae represented at the back of the proscenium, from which he descends to call Clytemnestra at v. 39. This position was occasionally adopted both in tragedy and comedy: see Eur. Suppl. 1045. Orest. 1570. Ar. Pac. 180 compared with 822. As regards the construction, if we retain the MSS. reading *μῆκος*, for which Blomf. and Dind. adopt Stanley's correction *μῆχος*, it seems best to take it, with Klausen, for the accusative of the duration of time (comparing inf. v. 1114), and to explain *φρουρὰ ἐτεία*, 'a watch which has already lasted a year,' or, 'limited to a year in duration,' from the words of Homer, Od. iv. 526, *φύλασσε δ' ὅγ' εἰς ἐνιαυτὸν*, said of the spy appointed by Aegisthus to keep a look-out for the return of Agamemnon. By the plural *πόνων* not only the duty of watching is implied, but the inconveniences attending it (v. 12—15), and the sorrowful thoughts on the state of the royal house-

hold (18, 19).

2. *ἣν κοιμώμενος—ἄγκαθεν.* 'Keeping which by night, with head on hand,' i. e. in a reclining posture, but not actually sleeping. He first specifies the place *where*, and then the manner *how* he keeps watch. Thus *ἄγκαθεν* qualifies *κοιμώμενος*, which, taken literally, would imply a dereliction of duty, the sleeping on his post, *κατακοιμήσας τὴν φυλακὴν*, Herod. ix. 93. Compare Eum. 80, *ἵζου παλαῖν ἄγκαθεν λαβὼν βρέτας*. So a gloss in MS. Farn. has *ἐν ἀγκάλαις*. In the Schol. Med. for *ἣν ἐπὶ μῆκος κοιμώμενος* we must read *ἣν ἐπ' ἀγκῶνος κοιμώμενος*. On the other hand, Hesychius (in *ἀγρίαθεν*) and the author of the Lexicon in Bekker's Anecdota, i. p. 337, assert that Aeschylus used *ἄγκαθεν* for *ἀνέκαθεν*, and Franz has admitted the latter reading into the text. It does not appear that *ἀνέκαθεν*, from *ἀνὰ* and *ἐκὰς* (Cho. 419), can legitimately be contracted into *ἄγκαθεν*, and we have sufficient grounds for the other interpretation in Il. x. 80, *ὄρθωθεις δ' ἔρ' ἐπ' ἀγκῶνος, κεφαλὴν ἐπαείρας*, Ἀτρεΐδην προσέειπε. Od. xiv. 494, *ἦ, καὶ ἐπ' ἀγκῶνος κεφαλὴν σχέθεν*. Rhes. 7, *ὄρθου κεφαλὴν πῆχυν ἐρείσας*. The simile of the dog seems to refer only to the close watching, not to the half-recumbent posture.



λαμπροὺς δυνάστας ἐμπρέποντας αἰθέρι  
 [ἀστέρας, ὅταν φθίνωσιν, ἀντολάς τε τῶν].  
 καὶ νῦν φυλάσσω λαμπάδος τὸ σύμβολον,  
 αὐγὴν πυρὸς, φέρουσιν ἐκ Τροίας φάτιν  
 ἀλώσιμόν τε βάξιν· ὦδε γὰρ κρατεῖ 10  
 γυναικὸς ἀνδρόβουλον ἐλπίζον κέαρ.  
 εὖτ' ἂν δὲ νυκτίπλαγκτον ἔνδροσόν τ' ἔχω

7. This verse has with reason been suspected as spurious, since ἀστέρας is equally awkward after ἀστρων (4) whether regarded as a synonym or with an intended difference. (Schol. on Il. v. 5, ἀστὴρ ἐστὶν ἐν σώμα—ἄστρον δέ, τὸ ἐκ πολλῶν ἀστέρων συγκείμενον.) It was probably added by some one who thought λαμπροὺς δυνάστας (sun and moon) too bold a phrase for the heavenly bodies, the King and Queen of the sky. It is an important evidence, in weighing the question of authenticity, that the poet does not appear to have admitted a dactyl in the first foot of a senarius except in the case of a proper name. See on Cho. 208. However, the later editors retain the verse, and Hermann renders ἀντολάς τε τῶν *et aliorum ortus*. See on Prom. 242, and compare *ibid.* 462—6.

8. καὶ νῦν. Klausen understands, 'as I have long watched the nightly stars, so I am now watching for the beacon,' making καὶ in v. 5 to be answered by καὶ in the present verse. A simpler way is to suppose that καὶ recalls the more direct duty mentioned in v. 2, '—and accordingly I am now here watching,' &c. See Prom. 287. Eum. 384.—τὸ σύμβολον, the signal agreed upon. So *inf.* 306, τέκμαρ τοιοῦτο ξύμβολόν τέ σοι λέγω. For the article with only one of two substantives compare *inf.* 869, καλοῖμ' ἂν ἄνδρα τίνδε τῶν σταθμῶν κῦνα. *Ib.* 1327, τῆς μελλοῦς κλέος.

10. ὦδε γὰρ κρατεῖ κ.τ.λ. 'For so firm in its resolve is a woman's manly-counselling hopeful heart.' See on Pers. 734. Klausen interprets κρατεῖ ἐλπίζον, *in sperando superius est*, as κρατεῖν τρέχοντα κ.τ.λ. is used. The objection is, that the poet would have been more likely to write ὦδε γὰρ κέαρ—ἐλπίζον κρατεῖ. Hermann renders it *sic imperat*; but there really seems no authority for κρατεῖν in the sense of 'to command.' Cf. Tac. Ann. vi. 25, 'Agrippina aequi impatiens, dominandi avida, virilibus

curis feminarum vitia exuerat.' The object of her hopes is purposely left indefinite. It was something more than the capture of Troy,—the success of the daring plans which she had laid for the deception and destruction of her husband. Some such inference must be drawn from the addition of ἀνδρόβουλον, with which compare ἀνδρόφρων γυνή, Soph. frag. 680. Xen. Oecon. x. init. ἀνδρικὴν γε ἐπιδεικνύεις τὴν διάνοιαν τῆς γυναικός. Schol. Med. τὸ μέζονα ἢ κατὰ γυναῖκα βουλευόμενον· γενναῖον. Cf. v. 339.

12. εὖτ' ἂν δὲ κ.τ.λ. He passes on to the personal annoyances of his nightly duty,—comfortless lodging, and gloomy forebodings about the family. There is no regular apodosis to εὖτ' ἂν, because ὅταν δέ is inserted in v. 16, and thus the mind of the speaker was drawn away from the introductory proposition. Translate: 'and as often as I have my repose broken by night-walking, or my bed drenched with dew, by dreams unvisited, for fear is ever at hand in place of sleep, so that I cannot close my eyelids soundly in slumber,—and when I have a mind to sing or whistle (hum a tune) by way of providing a musical remedy against sleep,—then I fall to tears,' &c. Klausen and Peile find a peculiar force in ἐμὴν placed at the end of the first clause, as if it were directly suggestive of ἐμολ to be supplied with παραστατεῖ. This appears a gratuitous supposition; nor is it easy to approve Hermann's alteration, τί μὴν; φόβος γὰρ κ.τ.λ. It is not unlikely that some finite verb has been lost, in place of which ἐμὴν was wrongly written, from its resemblance to εὐνήν next above. Compare however *inf.* 1197. Eum. 548. Suppl. 360. Dr. Donaldson suggests ἔρρω (Eum. 291). Schol. Med. ἡ περισσὸς ὁ γὰρ, ἡ λείπει τὸ ἀλύον (f. ἀλύω). He is wrong however about γὰρ, which merely explains why the bed is not visited by dreams, viz. through fear of punishment if the man is caught sleeping at his post.

εὐνην ὀνείροις οὐκ ἐπισκοπούμένην  
 ἐμήν· φόβος γὰρ ἀνθ' ὕπνου παραστατεῖ,  
 τὸ μὴ βεβαίως βλέφαρα συμβαλεῖν ὕπνῳ· 15  
 ὅταν δ' αἰδέειν ἢ μινύρεσθαι δοκῶ,  
 ὕπνου τόδ' ἀντίμολπον ἐντέμνων ἄκος,  
 κλαίω τότ' οἴκου τοῦδε συμφορὰν στένων,  
 οὐχ ὥς τὰ πρόσθ' ἄριστα διαπονουμένου.  
 νῦν δ' εὐτυχῆς γένοιτ' ἀπαλλαγὴ πόνων, 20  
 εὐαγγέλου φανέντος ὀρφναίου πυρός.  
 ὦ χαῖρε λαμπτήρ νυκτὸς, ἡμερήσιον  
 φάος πιφαύσκων καὶ χορῶν κατάστασιν  
 πολλῶν ἐν Ἀργεὶ τῆσδε συμφορᾶς χάριν.  
 ἰοῦ, ἰοῦ. 25  
 Ἀγαμέμνωνος γυναικὶ σημαίνω τορῶς,  
 εὐνῆς ἐπαντείλασαν ὥς τάχος δόμοις

16. αἰδεῖν, like αἰσσεῖν, αἰρεῖν (Soph. Ant. 418), is less Attic than ἄδειν, αἶρειν, and ἄσσειν. He may have written ὅταν γὰρ ἄδειν κ.τ.λ., the γὰρ showing the reason, or a further reason, why he could not sleep.—μινύρεσθαι. Aelian, Var. Hist. ix. 11, says of the painter Parrhasius, καὶ ἦδε καὶ ὑποκινυρόμενος τὸν κάματον τὸν ἐκ τῆς ἐπιστήμης ἐπειράτο ἐπελαφρύνειν.—ἐντέμνων, 'applying this song-like remedy against sleep,' where ἀντίμολπον means 'in place of a μολπὴ,' i. e. not a real dancing-song, but only a substitute for it. Cf. ἄκος τομαῖον Cho. 530, and ἐνθήσειν inf. 1232. So ἀντήνωρ inf. 430. ἀντίδουλος Cho. 128. ἀντίπαις Eum. 38. ἀντίμισθος Suppl. 266. The compound ἐντέμνειν properly refers to the 'shredding in' of herbs in preparing a potion. He may mean, 'putting into it (i. e. the φρουρὰ) a remedy.' Except that ἐν is too far from τῶδε, Dr. Kennedy's reading ἐν τέμνων has a high probability: see his note.

19. διαπονουμένου, 'managed.' The διὰ may be regarded as a monosyllable in pronunciation. Mr. Davies gives δεσποτουμένου. Cf. Cho. 96.

21. ὀρφναίου, because it was early morning. Cf. inf. 256.

22. ὦ χαῖρε. He suddenly sees the gleam of the beacon-light, and starts to his feet from the reclining posture mentioned in v. 3. Hesych. λαμπτήρ· φέγγος,

φῶς, λαμπάς. ἐσχάρα, ἐφ' ἧς ἔκαιον ἐν μέσῳ τῶν οἴκων εἰς τὸ φωτίζειν αὐτοῖς ξηρὰ ξύλα καὶ δαδία. Schol. Med. δεῖ διαστήματος ὀλίγου ἐνταῦθα, εἴτα ἀνακραγεῖν, ὥς θεασάμενον τὸν πυρσόν.—ἡμερήσιον seems improperly used for ἡμερινόν, as ἔργα νυκτερήσια clearly mean 'nightly doings' in Ar. Thesm. 204. Properly it means 'a day's length,' as we have πένθος οὐκ ἐτήσιον, 'mourning not merely for a single year,' Alcest. 346. In φάος there is also an allusion to the metaphorical sense, the light of joy and safety, as inf. 505, ἡκεῖ γὰρ ὑμῖν φῶς ἐν εὐφρόνῳ φέρων.

25. ἰοῦ, ἰοῦ. 'Hurrah, hurrah!' The words are pronounced in a loud and protracted tone. Then, conscious as it were of having given an unseemly expression to a sudden impulse, he adds, 'By this shrill warning I am announcing to the queen that she should rise quickly from her couch and set up a loud shout of joyous acclamation over this toreh.' When ἰοῦ expresses joy, it is accented thus; when grief, as inf. v. 1185, ἰοῦ is the correct form. Photius, ἰοῦ, σχετλιαστικὸν ἐπιρρημα· ἀντὶ τοῦ οἴμου. See Choeph. 866. Suppl. 830.—τορῶς, Schol. μεγαλοφώνως. Compare τορῶς γεγαυεῖν, Ion 696. Hermann and Dindorf prefer σημαίνω, the reading of all the MSS, but Med. and Guelph. This would imply his intention of descending from the roof to enter the house. On δολογμὸς see inf. 577.



ὀλολυγμὸν εὐφημοῦντα τῇδε λαμπάδι  
 ἐπορθιάζειν, εἴπερ Ἰλίου πόλις  
 ἐάλωκεν, ὥς ὁ φρυκτὸς ἀγγέλλων πρέπει· 30  
 αὐτὸς τ' ἔγωγε φροῖμιον χορεύσομαι·  
 τὰ δεσποτῶν γὰρ εὖ πεσόντα θήσομαι,  
 τρὶς ἐξ βαλούσης τῆσδέ μοι φρυκτωρίας. *Cal. H. uet.*  
 γένοιτο δ' οὖν μολόντος εὐφιλῆ χέρα  
 ἄνακτος οἴκων τῇδε βαστάσαι χερί— 35  
 τὰ δ' ἄλλα σιγῶ· βοῦς ἐπὶ γλώσση μέγας  
 βέβηκεν· οἶκος δ' αὐτὸς, εἰ φθογγὴν λάβοι,

29. εἴπερ, 'if really,' 'if indeed.'—πρέπει may bear an active sense, as Buttmann suggests (Lexil. p. 351), and as it certainly has inf. 1299; but it is enough to understand with the Schol. Med. διαπρεπῶς σημαίνει. Still, one might have looked rather for ἀγγέλλει πρέπων in this sense.

31. φροῖμιον χορεύσομαι. 'Will dance a prelude to it,' i. e. to the χορῶν κατάστασις which he anticipates in 23. The Schol. perhaps meant this in explaining πρὸ τῆς Κλυταιμνήστρας. Without doubt he goes through some steps of a dance on the house-top, in conformity with his words. Both the actions and the language of the man are evidently borrowed from low life; and to this we must refer the vulgar proverbs τρὶς ἐξ βαλούσης and βοῦς ἐπὶ γλώσση, 33—6.

32. εὖ πεσόντα θήσομαι. 'I shall reckon, I shall assume, to have turned up well,' 'I will make a good score of.' Schol. οἰκειώσομαι. So Eur. Med. 532, ἀλλ' οὐκ ἀκριβῶς αὐτὰ θήσομαι λίαν. —This and the next line are quoted by Photius in v. τρὶς ἐξ ἡ τρεῖς κύβοι, with Αἰσχύλος ἐν Ἀγαμέμνονι, and the variant τῆς ἐμῆς φρυκτωρίας. See also Hesych. in v.—τρὶς ἐξ, i. e. each of the three dice falling with the six uppermost, which was the best throw,—the *Senio* and *Venus* of the Romans. Cf. Soph. frag. 686, στέργειν δὲ τὰκπεσόντα καὶ θέσθαι πρέπει σοφὸν κυβευτὴν,—which illustrates the technical use of τίθεσθαι, said of marking down or counting the numbers thrown. Plat. p. 755, ὥσπερ ἐν πτώσει κύβων πρὸς τὰ πεπτωκότα τίθεσθαι τὰ πράγματα. Aesch. frag. 132, βέβηκε Ἀχιλλεύς δύο κύβω καὶ τέτταρα,

i. e. 'two aces and a quatre.'

34. γένοιτο δ' οὖν. 'But may it come to pass accordingly—,' Peile. This is not the exact meaning of the particles δ' οὖν, as will appear from 217. 246. Prom. 234. Rather we may translate, 'however,' i. e. not to say any more on the subject of τὰ δεσποτῶν, I shall content myself with expressing a hope that I may feel the friendly hand of my lord within mine on his return. This is an elegant and not uncommon idiom, e. g. Plat. Apol. Socr. init., ὅτι μὲν ὑμεῖς, ὦ ἄνδρες Ἀθηναῖοι, πεπόνθατε ὑπὸ τῶν ἐμῶν κατηγορῶν, οὐκ οἶδα· ἐγὼ δ' οὖν καὶ αὐτὸς ὑπ' αὐτῶν ὀλίγου ἐμαυτοῦ ἐπελαθόμην.

36. βοῦς ἐπὶ γλώσση βέβηκεν. This proverb was used of those on whom compulsory and unwilling silence was imposed. Nothing is here said about a bribe of money. He only means, that he is not at liberty to express his real apprehensions about the conduct of the house. Hermann, who remarks with truth "multa proverbia tam fortuitam habent originem, eam ut, nisi casu servata est memoria, nemo possit eruere," supposes the notion to be borrowed from an ox treading on its own litter, or perhaps on the foot of a man, so that it cannot be withdrawn. See *New Cratylus*, § 468. Theognis, v. 815, βοῦς ἐπὶ μοι γλώσση κρατερῷ ποδὶ λὰς ἐπιβαίνων ἴσχει κατὰ λειν. Hesych. βοῦς ἐπὶ γλώσση παροιμία ἐπὶ τῶν μὴ δυναμένων παρρησιάζεσθαι, ἥτοι διὰ τὴν ἰσχὺν τοῦ ζώου, ἢ διὰ τὸ τῶν Ἀθηναίων (νόμισμα) ἔχειν βοῦν ἐγκεχαράγμενον, ὕπερ ἐκτείνει τοὺς πέρα τοῦ δέοντος παρρησιαζομένους ἦν ἔθος. Schol. Med. ἡ βάρος ἐτίκειται, ἡ φοβοῖμαι ζημίαν ἐπικεισομένην μοι.



σαφέστατ' ἂν λέξειεν' ὥς ἐκὼν ἐγὼ  
μαθοῦσιν αὐδῶ, κοῦ μαθοῦσι λήθομαι.

## ΧΟΡΟΣ.

δέκατον μὲν ἔτος τόδ' ἐπεὶ Πριάμου 40

μέγας ἀντίδικος,

Μενέλαος ἀναξ ἦδ' Ἀγαμέμνων,

διθρόνου Διόθεν καὶ δισκῆπτρου

τιμῆς ὀχυρὸν ζεύγος Ἀτρειδᾶν,

στόλον Ἀργείων χιλιονάταν 45

τῆσδ' ἀπὸ χώρας

ἦραν στρατιῶτιν ἄρωγάν,

μέγαν ἐκ θυμοῦ κλάζοντες Ἀρη,

τρόπον αἰγυπιῶν, οἷτ' ἐκπατίους

38. ἐκὼν. This belongs, and in a slightly different sense, to both αὐδῶ and λήθομαι. 'Though to such as are acquainted with the secret affairs of the family, I willingly speak out, yet to those who are not, I purposely lose my memory on the subject.' Compare Herod. iii. 75, ὁ δὲ τῶν μέντοι ἐκείνοι προσεδέοντο αὐτοῦ, τούτων μὲν ἐκὼν ἐπελήθετο. Ib. iv. 43, τοῦ ἐπιστάμενος τὸ ὄνομα ἐκὼν ἐπιλήθομαι. So οὐκ οἶδα is used in Hippol. 1032.

40. The Watchman having retired into the palace through the central doorway behind the proscenium, the chorus of old men, each leaning on his staff (see v. 75), enter the orchestra by the parodos, and during their slow and measured tread to the thymele in the centre, sing the following system of anapaests, which constitutes the *parode* properly so called. Compare the opening anapaests of the *Suppliants* and the *Persians*. The burden of their strain, which is conceived in a gloomy and boding spirit, is the long absence of the army at Troy on its mission of vengeance. They are anxious to learn what news Clytemnestra has received, that their minds may be relieved from their present suspense between hope and fear.

41. Hesych. ἀντίδικος· ἀντίπαλος, ἐχθρὸς, ἐναντίος.

43. διθρόνου. The poet seems to speak of the two brothers as 'joint-kings,' after the Spartan custom, rather than as both alike being kings. It is the Athenian

view, observes Mr. Davies, of two kings being one *μόναρχος*.—τιμῆς, not so much the genitive of quality as directly depending on ζεύγος, since διθρόνου and δισκῆπτρου give the notion of duality to a singular substantive, and the phrase is thus nearly equivalent to ζεύγος δισσῶν τιμῶν βασιλέων. We may translate, 'a sturdy yoke-pair of throned and sceptered kings holding their office from Zeus, namely, the sons of Atreus.' So αἱ ἀρχαί, τὰ τέλη, are used of the persons rather than the mere office they hold; and we have ζύμφρονά τάραν for ζύμφρονας ταγὸς inf. 110. Compare δικάρατεῖς Ἀτρεΐδαι, Ajac. 251.

47. στρατιῶτιν ἄρωγάν. The accusative in apposition to the sentence rather than to στόλον. See on Prom. 575.

49.τρόπον αἰγυπιῶν. The Atridae cry war! and call for vengeance for the rape of Helen, as vultures fly screaming round their eyrie when their young have been taken away. The comparison is also drawn between the Zeus Xenius who (61. 353) directs the expedition against Paris, and the Pan or Apollo as it may be (τῆς) who hearkens to the cry of the birds.—ἐκπατίους ἄλγεσι, the causal dative, 'in solitary grief for their young.' Schol. Med. τοῖς ἔξω τῆς ὁδοῦ. Compare ἐκτόπιος Oed. R. 166. So also ἐκ πάτου Il. xx. 137. Hesych. ἐκπάτιον· τὸ ἔξω πάτου. The poet seems merely to describe the haunts of vultures in the wild and solitary places, far away from man. Plutarch, Quaest. Rom. § 93, τῶν ὀρνίθων

ἄλγεσι παίδων ὕπατοι λεχέων 50  
 στροφοδινούνται,  
 πτερύγων ἐρετμοῖσιν ἐρεσσόμενοι,  
 δεμνιοθήρη  
 πόνον ὀρταλίχων ὀλέσαντες.  
 ὕπατος δ' αἰῶν ἢ τις Ἀπόλλων 55  
 ἢ Πάν ἢ Ζεὺς οἰωνόθροον  
 γόον ὄξυβόαν τῶνδε μετοίκων,  
 ὑστερόποιον  
 πέμπει παραβᾶσιν Ἐρινύν.  
 οὕτω δ' Ἀτρέως παῖδας ὁ κρείσσω 60  
 ἐπ' Ἀλεξάνδρῳ πέμπει Ξένιος  
 Ζεὺς, πολύνωρος ἀμφὶ γυναικὸς  
 πολλὰ παλαίσματα καὶ γυιοβαρῇ  
 γόνατος κονίαισιν ἐριδομένου

ἡκιστα συνεχῆς καὶ συνήθης οὗτος, οὐδὲ γὰρ νεοττία γυπὸς ἐντυχεῖν βαδίας ἐστίν, ἀλλὰ πόρρωθεν ποθὲν ἐξαπίνης καταίρουσι. Prof. Kennedy prefers the sense 'excessive.'

50. ὕπατοι λεχέων. Compare ἐσχάτη χθονὸς Prom. 865, ὑστάτου νεῶς Suppl. 697. ὕπατος χώρας Ζεὺς inf. 492. With στροφοδινούνται compare τροχοδινείται n Prom. 901.

53—4. δεμνιοθήρη πόνον ὀρταλίχων. "Laborem quem parentes pullis incubando sustinuerunt," Hermann. It seems however equally probable that the poet meant 'their callow young, the objects of their care,' as Hesychius explains it with some of the modern commentators. In this sense compare Herc. Fur. 1039, ὥς τις ὄρνις ἄπτερον καταστένων ὠδῖνα τέκνων. See also Od. xvi. 217.

55. ἢ τις Ἀπόλλων. The same in point of sense as if he had said ὕπατός τις αἰῶν, ἢ Ἀπόλλων ἢ Πάν. See Suppl. 668. Pind. Pyth. ix. 64. The poet specifies such of the gods as were most likely to undertake the defence of the birds, but still leaves the matter indefinite.—μετοίκων, i. e. of the vultures themselves (the parent birds), who are viewed in reference to the Athenian sojourners and their patrons (προστάται), through whom alone redress could be obtained at law. Thus the vultures are μέτοικοι to the gods, as residents in the same aerial region. Her-

mann objects to τῶνδε, observing that, if it were said of the birds, either μετοίκων or τῶν μετοίκων would have been sufficient. He therefore reads τῶν δὲ μετοίκων, understanding ἐστὶ with αἰῶν, and taking μετοίκων for Helen and παραβᾶσιν of the Trojans. The words which follow, οὕτω δὲ &c., seem to show that hitherto the description has been confined to the vultures (though see the notes on Cho. 239. 244); otherwise, it must be conceded to Hermann, that τῶνδε is unusual in a purely descriptive sense, especially where the object is imaginary. Those who construe, against the natural order of the words, μετοίκων ἐρινύν, explain μετοίκων of the young birds removed from the nest.

60. οὕτω δέ. Cf. Suppl. 66. Cho. 244.—ὁ κρείσσω, literally, 'the ruler.' But the gods bore the general title of οἱ κρείσσωτες, Prom. 922.—ἐπὶ takes a dative by a common epic construction; so inf. 390.

62. πολύνωρος. Schol. Med. πολλοὺς μνηστήρας ἐσχηκύλας. She married Deiphobus after Paris, Eur. Troad. 960. The suitors are enumerated by Apollodorus, iii. 9.

64. γόνατος. See on Pers. 914. Suppl. 85. Arnaldus proposed γόνατος κονίαις ἐνεριδομένου, which seems an improvement, for the pause is not very often violated in regular anapaestics; see how-

διακναιομένης τ' ἐν προτελείοις

65

κάμακος θήσων Δαναοῖσιν

Τρωσί θ' ὁμοίως. ἔστι δ' ὅπη νῦν

ἔστι· τελεῖται δ' ἐς τὸ πεπρωμένον·

οὔθ' ὑποκλαίων οὔθ' ὑπολείβων

[οὔτε δακρύνων] ἀπύρων ἱερῶν

70

ὄργας ἀτενεῖς παραθέλξει.

ἡμεῖς δ' ἀτίται σαρκὶ παλαιᾷ

ever vv. 52. 75. 95. Soph. Phil. 1470. Cf. Theocr. vii. 8, εἰ γ' ἐνερεισάμενος πέτρα γόνυ.—γόνυτος, so that the fight could be renewed, the victory not being decisive. Herod. vi. 27, ἐς γόνυ τὴν πόλιν ἔβαλε.—ἐν προτελείοις, 'at the onset,' i. e. τῆς μάχης. Cf. ἐν βίῳ προτελείοις inf. 699. Properly, προτέλεια were αἱ πρὸ τῶν γάμων τελοῦμεναι θυσαίαι, Hesych., for marriage itself was called τέλος. Inf. 219, προτέλεια ναῶν.

66. θήσων. The future participle seldom occurs except as the object of verbs of sending, preparing, &c., or as the subject of verbs of going, e. g. πέμπει αὐτὸν ἀγγελοῦντα, οἴχεται δράσων &c., or with ὥς prefixed. We might read Δαναοῖς ἐπιθήσοντας. But this verse closely resembles Il. ii. 39, θήσιν γὰρ ἔτ' ἐμελλεν ἐπ' ἄλγεά τε στοναχὰς τε Τρωσὶ τέ καὶ Δαναοῖσι διὰ κρατερὰς ὑμῖνας. And see Eur. Med. 164. El. 1025. Hec. 517.

67. ἔστι ὅπη νῦν ἔστι. 'However, matters are where they now are; and they will be accomplished according to destiny.' So the Greeks usually say τελευτᾶν ἐς τι, 'to end in or at a thing or place.' The death of the king is meant.

70. οὔτε δακρύνων. I formerly enclosed these words as probably spurious; and Hermann has arrived at the same conclusion. Others prefer ὑποκλαίων after Casaubon. Klausen explains, 'neither by secret grief nor by offered libations will Paris appease the stubborn anger of Zeus on account of the non-performance of his rites,' i. e. for the neglect of the laws of hospitality in carrying off Helen (inf. 392). Hesych. ἀπύρων· ἀθύτων. Eur. Hipp. 147, ἀνίερος ἀθύτων πελάνων. Dindorf and Hermann refer ἀπύρων ἱερῶν to the irregular and impious sacrifice of Iphigenia, παραθέλξει to Agamemnon, and ὄργας to Clytemnestra; which Dr. Donaldson approves. Prof. Ken-

nedy thinks the unhallowed marriage rites of Paris and Helen are meant. The chorus has been thinking about the possible fate of Agamemnon, and so the subject to παραθέλξει is left to be implied, while they reason in this strain:—'Well! he will find it hard to appease the wrath of a stern wife on account of the unnatural slaughter of his daughter.' Schol. Med. λέπει τὸ τίς. He explains ἀπύρων ἱερῶν by τῶν θυσιῶν τῶν Μοιρῶν καὶ τῶν Ἐρινύων. Neither comment is much to be depended on.

71. ἀτενῆς, Antig. 826. Hes. Theog. 661, 'intent,' 'resolute.' That which cannot be stretched is obstinate in its resistance. But ἐκτενῆς, Suppl. 960, means 'going too far,' 'extending beyond the natural length.' Pindar has ὄργαις ἀτενέσ' (or ἀτενές) ἀλωπέκων Ἰκελοῖ, Pyth. ii. 77.

72. ἀτίται (from ἀτίτης), lit. 'non-paying,' 'qui non solvit vel poenas vel multam,' Weil, who with Hermann and others gives ἀτίτα. Hesych. explains ἀτίται by ἄδικοι, ἀτίτην by ἀτιμώρητον, ἄπορον, ἀτιμον, τὸν μὴ ἔχοντα ἀποτίσαι (i. e. 'insolvent'), and ἀτιτος by ἀτιμώρητος. Of these the sense ἀτιμοῖ suits the context; yet ἄδικοι (ἀπὸ δίκου?) may have referred to this passage. The real meaning is extremely obscure. The readings of the MSS. in —αι of course may be made to serve both sides of the question. But if Aeschylus had intended the dative of ἀτιτος, he would surely have preferred ἀτίτω. Hence I have followed Blomf., Dind., and Franz in giving ἀτίται, and translate, 'but we, who take no part in the vengeance, and with aged bodies were left behind when the army then went out to assist, are now staying here, supporting a childlike strength on staves,' i. e. walking feebly by the aid of a stick; for if old at the time of the expedition, i. e. ὑπὲρ ἡλικίαν and ἐξηβοὶ χρόνῳ, Theb.



τῆς τότε ἄρωγῆς ὑπολειφθέντες  
 μίμνομεν ἰσχὺν  
 ἰσόπαιδα νέμοντες ἐπὶ σκήπτροις. 75  
 ὃ τε γὰρ νεαρὸς μιν ἐλὸς στέρνων  
 ἐντὸς ἀνάσσω  
 ἰσόπρεσβυς, Ἄρης δ' οὐκ ἐνὶ χώρᾳ,  
 ὃ θ' ὑπέργῃρως, φυλλάδος ἥδη  
 κατακαρφομένης, τρίποδας μὲν ὁδοῦς 80  
 στείχει, παιδὸς δ' οὐδὲν ἀρείων  
 ὄναρ ἡμερόφαντον ἀλαίνει. = ἀλάττει.  
 σὺ δὲ, Τυνδάρεω  
 θύγατερ, βασιλεία Κλυταιμνήστρα,  
 τί χρέος ; τί νέον ; τί δ' ἐπαισθομένη, 85  
 τίνος ἀγγελίας  
 πευθοῖ περιπέμπτα † θυοσκινεῖς ;

11, ten years before, they were now decrepit, *ὑπέργῃρως*.

76. *ὃ τε γὰρ*. The poet proceeds to enlarge on the idea just expressed in *ἰσόπαιδα*, by an allusion to the well-known enigma of Oedipus, which the poet borrowed from the epic Thebaid. The sense is, 'for as the sprightliness of boyhood holding sway within the breast is on a par with old age, and Ares is not at his post (i. e. it is not the military *ἡλικία*), so the very old man, the green leaf becoming now sere and withered, walks with three feet (i. e. by the aid of a staff), and in no respect stronger than a child, wanders like a day dream.' Compare the three ages in Theb. 10—13. The phrase *τρίπους βροτὸς* is as early as Hesiod, Opp. 533 (supposing that passage to be genuine). See Apollodor. iii. 5, 8.

77. *ἀνάσσω*. Hermann, followed by most of the editors, reads *ἀφάσσω*, the vulgate being, as he thinks, 'non aptum infirmæ medullæ verbum.' See on Pers. 96. There is no force in the objection, since the *vis viva*, be it little or great, may be said to occupy the citadel of the body.

79. *ὃ θ' ὑπέργῃρως*. So Franz for the common reading *τό θ' ὑπέργῃρων*, or *τό θ' ὑπέργῃρων*. The MSS. have the strange corruption *τίθιπέργῃρως* (so the Med.) or *τόθιπερ γῃρως*. The Farnesian or

Naples MS. alone gives *τόθ' ὑπέργῃρων*. The preservation of the termination in —*ως*, not to say the masculine *ἀρείων* in 81, is in favour of Franz's emendation, nor is the hiatus with the preceding verse a valid objection; see Eum. 301—4—5. Prof. Kennedy prefers *τό θ' ὑπέργῃρων* as avoiding the hiatus. Mr. Davies reads *τί θ' ὑπέργῃρως* (*sic*) with Martin, interrogatively. Klausen gives *ὅτε—τόθ'*, *quando—tum*; but *ἰσόπρεσβυς* is thus made to bear the forced sense of *senilis*, which does not suit its correlative *ἰσόπαις* in 75.

81. *οὐδὲν ἀρείων*, having no more of 'Ares in him than if he were a boy.

82. *ἀλαίνει*. That is, he has no energy nor consistency of mind or body; his actions and ideas are as vague as if he were dreaming, though wide awake. The phrase seems a contrast to *νυκτίφαντ' ὄνειρατα*, Prom. 675.

83. *σὺ δὲ κ.τ.λ.* "Egressam intereadam locutus erat Coryphæus ex regis aedibus Clytemnestram compellat, quæ in scena sacris faciendis occupatur." Hermann.

87. *πευθοῖ*. So Dind. and Blomf. for *πειθοῖ*, the Florence MS. having *πυθοῖ*. See Theb. 364. —*θυοσκινεῖς* is a word of uncertain etymology and meaning. Perhaps it was coined by the poet to express *κινεῖν θύη τὰ περιπεμφθέντα*,—to call into action, as it were, the sacrifices the Queen had previously arranged in antici-

πάντων δὲ θεῶν τῶν ἀστυνόμων,

ὑπάτων, χθονίων,

τῶν τ' ἀγρονόμων τῶν τ' ἀγοραίων,

90

βωμοὶ δώροισι φλέγονται·

ἄλλη δ' ἄλλοθεν οὐρανομήκης

λαμπὰς ἀνίσχει,

⌞ φαρμασσομένη χρίματος ἀγνοῦ  
μαλακαῖς ἀδόλοισι παρηγορίαις,

95

⌞ πελάνῳ μυχόθεν βασιλείων.

τούτων λέξασ' ὅ τι καὶ δυνατόν

καὶ θέμις αἰνεῖν,

pation of the event. Cf. inf. 577—80. Turnebus has *θυοσκεῖς* (a form recognized by Hesychius), and Schol. MS. Farn. εὐρη-  
ται καὶ θυοσκοεῖς. If *θυοσκεῖς*, 'you are sacrificing,' be genuine, *θυοσκνεῖς* must be referred to the habit of transcribers of completing catalectic anapaests. But the Med. is said to have *θυοσκνεῖς* by the first hand. Most of the editors acquiesce in *θυοσκεῖς*. Perhaps *θεοσκνεῖς*, for Hesychius has *θεοσκνεῖ θεοὺς τιμᾷ*.

88. πάντων δὲ θεῶν. 'For of all the gods who preside over the city, whether celestial or infernal, both those of the country and those of the agora, the altars are blazing with gifts.' There is no great difficulty about the *ἀγοραῖοι θεοί*. They are those who guard the affairs of men in their political relations, and who are elsewhere called *ἀγῶνιοι θεοί*, or *ἀγορᾶς ἐπίσκοποι* Theb. 261. But there is great obscurity about the *θεοὶ οὐράνιοι* as distinct from *ὑπατοί*. Hence Weil's ingenious correction, *ἀγρονόμων* for *οὐρανίων*, has been admitted. These are the *πεδιονόμοι* of Theb. 261. By the term *ὑπατοί* nothing more specific seems intended than a difference from the *χθόνιοι* (Hermes, Pluto, the Furies, &c.). See Suppl. 25. In Eur. Electr. 1234, the *δαίμονες* are opposed to the *θεοὶ οὐράνιοι*. Cf. Hec. 148, κήρυσσε θεοὺς τοὺς τ' Οὐρανίδας τοὺς θ' ὑπὸ γαίαν.

91. δάροισι φλέγονται. Suppl. 652, γεραροῖσι—θυμέλαι φλεγόντων. In reference to the custom of sacrificing *εὐαγγέλια* or *χαριστήρια*, Hermann quotes the Schol. on Ar. Equit. 1317, ἔθος ἦν τοῖς ἐν ἀγυαῖς ἱσταμένοις θεοῖς ἐπὶ ταῖς ἐρχομένοις ἀγγελίαις θύειν, ὥς ἂν εἰ ἀγαθαὶ εἴεν, ἐπινεύσαιεν ταύταις, εἰ δὲ τοῖναντίον, ἀποτρέψαιεν.

93. ἀνίσχει. Used intransitively, like *ἴσχε* Cho. 1041, *ἰάπτει* Suppl. 541, *αἶρη* (ἥλιος) Soph. Phil. 1331. Hesych. *ἀνίσχει* ἀνατέλλει. Whether torches and fires were actually exhibited in the theatre, as Müller supposes, must be a matter of mere conjecture.

95. ἀδόλοισι παρηγορίαις, lit. 'with a persuasion that knows no guile,' which talks over and propitiates the gods, i. e. unlike that sort of persuasion which popular orators too well knew how to adopt,—if Klausen and Peile are right in explaining the passage. Prof. Kennedy thinks there is a reference to the incense used in magic incantations; and this seems probable. The poet may have had in mind the simple notion of genuine and unadulterated oil, implied also in the mention of its being brought forth from the innermost stores of the palace (*μυχόθεν βασιλείων*, for so I read for the vulg. *βασιλείᾳ*. See Pers. 526). So *μυχόθεν* ἔλακε, Cho. 32. Compare Musaeus, v. 39, πολλὰκι καὶ τὸν ἔρωτα παρηγορέσκε θυηλαῖς. The *πέλανος* is the *ἀλειφαρ* and *στέραρ* and the *ἐλαιον τεθυωμένον* of Il. xiv. 172. xviii. 351. Od. xxi. 178, the *blandum* thus of Propert. v. 5, 5. The expression is probably to be classed with *ἄρδης ἄπυρος* Prom. 898, *ἀκλητος δαιταλεὺς* ibid. 1045, &c. Translate: 'and now here, now there, a torch raises its light to the distant sky, fed (lit. drugged) with the soft genuine cordials of holy (i. e. sacrificial) oil, the thick essence brought from the inmost stores of the palace.' Hesych. seems to refer to this passage in a corrupt gloss, *παρηγοναῖς* παραγῶγως (l. παραγωγαῖς), ἀπάταις.

98. αἰνεῖν, 'to speak of.' Here *δυνατόν* means 'if you know it,' and *θέμις* 'if it







ἐκτελέων (ἔτι γὰρ θεόθεν καταπνέει 105  
 πειθῷ μολπᾶν  
 ἀλκᾷ ξύμφυτος αἰὼν),  
 ὅπως Ἀχαιῶν δίθρονον κράτος, Ἑλλάδος ἦβας  
 ξύμφρονα τάγαν, 110  
 πέμπει ξὺν δορὶ καὶ χερὶ πράκτορι

οἰωνός· αἴσιος. But αἴσιος is properly used of divine favour shown by omens. See Xen. Anab. vi. 5, 2, ὁρᾷ αὐτὸν αἴσιον ὁ μάντις Ἀρησίαν. Herc. Fur. 596, ὄρνιν δ' ἰδὼν τιν' οὐκ ἐν αἰσίοις ἔδραϊς. The word ἐκτελέων must be considered as altogether uncertain. Weil reads ἐκλεκτῶν, comparing Lucr. i. 86, 'ductores Danaum delecti, prima virorum.' Peile understands it actively, and makes ἄνδρες ἐκτελεῖς signify 'the great avengers.' Many prefer ἐντελέων, since the grammarians explain ἐντελεῖς by ἄρχοντες, i.e. οἱ ἐν τέλει. Hermann and Klausen defend the vulgate by writing ἐκ τελέων, the former explaining 'the order for the expedition emanating from the men in authority' (ἄνδρες τέλειοι), the latter, — 'the success of the heroes (portended) from the powers above,' i.e. the gods. So τελέων τελειότατον κράτος of Zeus, Suppl. 518. Mr. Davies explains ἐκτελέων 'of full growth and strength,' Prof. Kennedy, 'of men illustrious.' He does not concur with me in regarding it as the participle of ἐκτελεῖν (Pers. 230, ἐκτελοῖτο δὴ τὰ χρυστὰ, and ib. 220, τὰ δ' ἀγὰθ' ἐκτελεῖ γενέσθαι). It appears not inconsistent with the style of Aeschylus to say 'accomplishing' for 'describing the accomplishment,' 'showing the result of,' viz. that dangers yet unfulfilled are to be looked for from omens which, in the main, were favourable to the Atridae. So in Il. i. 108 a μάντις is said οὐκ εἰπεῖν οὐδὲ τελέσαι ἔπος.

105. ἔτι γάρ. 'For yet (old as I am) my time of life, not having outgrown its strength, divinely inspires me with the persuasion of song.' The MSS. give πειθῷ μολπᾶν and ἀλκᾶν. The comment of one Scholiast, πείθει γάρ με ἡ παρὰ θεῶν πίστις μέλπειν, indicates that he construed πειθῷ θεόθεν καταπνέει μολπᾶν. Another, who explains διὰ τὴν εἰς θεοὺς πειθῷ, making ξ. αἰὼν the nominative to καταπνέει, would seem to have read πειθοῖ. We might defend καταπνέειν τινα πειθοῖ μολπᾶν by Eur. Rhes. 388, δ Στρυμόνιος πῶλος αἰδοῦ Μούσης ἦκων

καταπνέει σε. So ἐπιπνέειν τινί τι, Plat. Phaedr. p. 262, D. Hermann and Klausen regard ξύμφυτος αἰὼν as in apposition with πειθῷ, and as said of the unexpired time of the war, — 'for still confidence inspires song, namely, the time co-extensive with the war,' i.e. the long time it has lasted. So Hermann, who admits the obvious correction ἀλκᾷ. Klausen says, "tota sententia haec est; dii me ad canendum suscitaverunt, justique temporis adventu fiduciam suppeditant;" and he construes αἰὼν καταπνέει ἀλκᾶν. It is better to take ἀλκᾷ ξύμφυτος like βλαστημὸν ἀλδαίνοντα σώματος πολλόν, Theb. 12, to imply that the old age of the chorus has yet strength and energy enough to sing of the fight, if not to engage in it. Hesych. ἀλκή· δύναμις, ἰσχὺς, ἢ ἀλέησις, ἢ μάχη. Αἰσχύλος Ἀγαμέμνονι. Compare Eur. Herc. F. 679, ἔτι τοι γέρον δαιδὺς κελαδεῖ Μναμοσύναν. Weil and Prof. Kennedy entirely agree with the view that I have taken.

109. ἦβας. The MSS. of Aeschylus give ἦβαν, but the best MSS. of Aristophanes, who quotes this verse and 104. 111, in Ran. 1276. 1285. 1289, have ἦβας. And so the Schol. must have found; τοὺς κρατοῦντας τὴν Ἑλληνικὴν ἦβην καὶ τὴν ὁμόφρονα περὶ τὰ τακτικά. λέγει δὲ τοὺς Ἀτρεΐδας. He wrongly construed κράτος ἦβας, and ξύμφρονα (περὶ τὴν) ταγὴν, as if the latter word (which he supposed to be τάγη, cf. Eum. 286) were a synonym of τακτικά. Hermann reads τάγαν for the vulg. ταγὰν, while Blomf. gives ταγόν. So πομπὸς ἀρχὰς for ἀρχοὺς, inf. 123, where Karsten reads πομπὰς ἀρχοὺς. See on διθρόνον τιμῆς, sup. 44.

111. καὶ χερὶ πράκτορι. So Aristoph. l. 1. But the MSS. of Aeschylus give σὺν δορὶ δίκας πράκτορι, where δίκας has probably crept into the text from the scholium on πράκτορι, τῷ δίκην εἰσπραζαμένῳ. Hermann, remarking that the reading of Aristophanes does not satisfy the antistrophic verse, edits ξὺν δορὶ πράκτορι ποινᾶς. We may however in

θούριος ὄρνις Τευκρίδ' ἐπ' αἶαν,  
 οἰωνῶν βασιλεὺς βασιλεύσει νεῶν, ὁ κελαινός, ὃ τ' ἐξόπιν  
 ἀργᾶς,  
 φανέντες ἵκταρ μελάθρων, χερὸς ἐκ δοριπάλτου, 115  
 παμπρέπτοις ἐν ἔδραισιν,  
 βοσκόμενοι λαγίναν ἐρικυμάδα φέρματι γένναν,  
 βλαβέντα λοισθίων δρόμων. (120)  
 αἶλινον, αἶλινον εἶπε, τὸ δ' εὖ νικάτω. 120  
 κεδνὸς δὲ στρατόμαντις ἰδὼν δύο λήμασι δισσοὺς ἀντ.  
 Ἀτρεΐδας μαχίμους, ἐδάη λαγοδαίτας  
 πομπούς τ' ἀρχάς,  
 οὕτω δ' εἶπε τεράζων. (125)

127 read *δημοσπληθέα*, and so Weil and Prof. Kennedy.

114. οἰωνῶν βασιλεὺς. 'The king of birds, the black one and that white behind, when they showed themselves to the kings of the navy near the palace on the spear-throwing (i. e. right) hand, in conspicuous positions, preying on a hare pregnant with young, stopped from the remainder of (i. e. from finishing) its course.' With the form ἀργᾶς for ἀργήεις (MSS. ἀργίας) compare τιμῆς for τιμῆεις, Il. ix. 605. xviii. 475; αἰγλάντα Eur. Andr. 286. See Pind. Ol. xiii. 99. On the two species of eagles, one of which was called πύγαργος and νεβροφόνος, the other μελαναῖος and λαγωφόνος, see Aristot. Hist. An. ix. 32. By the 'white-tailed' eagle the more timid disposition of Menelaus is meant. Photius in v. λευκοπύγους· δειλοῦς ὡς μελαμπύγους τοὺς ἀνδρείους. Etymol. M. p. 695. 50, πύγαργος, εἶδος αἰετοῦ. Σοφοκλῆς ἐπὶ τοῦ δειλοῦ (Frag. 932), ἀπὸ τῆς λευκῆς πυγῆς, ὥσπερ ἐναντίως μελαμπύγης ἀπὸ τῆς ἰσχυρᾶς (read ἀπὸ τῆς μελαίνης, ἰσχυρός). For this reason the two brothers are described below as λήμασι δισσοί. See Il. xvii. 588. Plat. Symp. p. 174, c. Weil and Davies give λήμασιν ἴσους, with Dindorf.—ἵκταρ, ἐγγύς. See Eum. 950.

116. παμπρέπτοις ἔδραις. Hermann agrees with Klausen in interpreting ἔδρα in the usual technical sense of the region or direction of the sky, lucky or the contrary, in which birds of omen were seen. It is clear however that they were on a perch, or rocky eminence. By the epithet

the poet means that they were seen by the whole army. The position of the ἔδρα is defined by χερὸς ἐκ δοριπάλτου, viz. ἐκ δεξιᾶς.

117. ἐρικυμάδα Dind. with Seidler for ἐρικύματα. Hesych. κυμάδας· ἐγκύους. Compare παιδολυμάς, Cho. 593. Prof. Kennedy reads ἐρικύμονα with MS. Flor.

119. βλαβέντα. The construction is as if the poet had said λάγινα γεννήματα, or rather λαγῶ καὶ τὰ τέκνα αὐτῆς. So πᾶσα γέννα Φρυγῶν—δώσω, in Eur. Tro. 531—5, as if λαὸς had been used. Or (as Peile suggests) λαγῶν is of the class of *epicene* words which express both sexes under one gender. On the sense of βλάπτειν, 'to impede in the course,' see *New Cratylus*, § 454. The λοισθίος δρόμος (says Hermann) portended the capture of Troy just when it thought itself safe under the feigned retirement of the Grecian fleet.

121. Not only the strophic verse, but the fact that choral hexameters are always *dactylic* as far as possible, suggests that we should read κεδνὸς ὅτε στρατόμαντις, 'what time the Seer,' &c. Prof. Kennedy approves, and suggests also ἴδεν. This however seems to cause some abruptness. Calchas, on seeing the two Atridae differing in disposition, became aware of the connexion between the eagles and the conducting authorities, i. e. knew that the one was portended by the other.—τεράζων, 'interpreting the portent.' Hermann writes τεράζειν, like ματάζει in 996, referring to Etymol. Mag. p. 737. 11. Here the Schol. Med. has τεράζειν.



Χρόνῳ μὲν αἰρεῖ Πριάμου πόλιν ἄδε κέλευθος, 125

πάντα δὲ πύργων

κτῆνι πρόσθε τὰ δημοπληθεά

μοῖρ' ἀλαπάξει πρὸς τὸ βίαιον.

(130)

οἷον μὴ τις ἄγα θεόθεν κνεφάσῃ προτυπὲν στόμιον μέγα

Τροίας

στρατωθέν· οἴκῳ γὰρ ἐπίφθονος Ἄρτεμις ἄγνὰ, 132 (135)

πτανοῖσιν κυσὶ πατρὸς,

125. The correction of Elmsley and Blomfield, αἰρεῖ for ἀγρεῖ, has been admitted, and for these reasons: (1) I and Γ are often confused, as inf. 1117, ἀγῶνα for αἰῶνα, Suppl. 182 τεθειμένος for τεθηγμένος. (2) ἀγρεῖν, not ἀγρεῖν, was the word in use in the sense of θηρεῖν. (3) Aeschylus very rarely makes a vowel long before a consonant combined with ρ. (4) αἰρεῖν or ἐλεῖν πόλιν is the regular phrase.—As for the use of αἰρεῖ for αἰρήσει, which may be called “præsens propheticum,” compare Herod. iii. 155, ἥδη ὦν, ἣν μὴ τῶν σῶν δέσση, αἰρέομεν Βαβυλῶνα. Ib. v. 43, ὁ δὲ ἀκούσας ταῦτα ἐς Δελφοὺς οἶχετο χρησόμενος τῷ χρηστηρίῳ, εἰ αἰρέει ἐπ’ ἣν στέλλεται χώραν. See also Prom. V. 178. 786. Soph. Phil. 113. Pind. Ol. viii. 42, Πέργamos ἀμφὶ τεαῖς, ἥρως, χερὸς ἐργασίας ἀλίσκεται. Pyth. iv. 49, where ἐξανίστανται means ἐξαναστήσονται.

126. πάντα δὲ πύργων κ.τ.λ. ‘But all the public flocks and herds before the walls the fortune of war shall violently ravage.’ There seems no good reason for translating κτῆνι ‘property,’ from the gloss of Hesychius, κτῆνι, χρήματα, and the Schol. Med. κτῆνι κτήματα. Much less ought πρόσθε to be rendered ‘previously,’ i. e. before the capture; since the plunder of a city’s wealth (πύργων κτῆνι) does not precede, but follows such an event. Cf. πρόνομα βοτὰ Suppl. 672. If πρόσθε could mean τὰ πρόσθε, ‘the former wealth,’ we might compare Hector’s complaint in Il. xviii. 290, νῦν δὲ δὴ ἐξαπόλαυε δόμων κειμήλια καλὰ.—μοῖρα, ‘partitio,’ ‘distributio,’ ‘sortitio.’ Klausen. The delay in taking the city is expressed by the consumption of all the cattle before it for the daily supply of the besieging army. See Thucyd. i. 11.—δημοπληθῆ MSS. The word adds the notion of number, as ἄρσενοπληθῆ ἔσμεν Suppl. 29.

130. οἷον μὴ τις ἄγα. ‘Only let not any envy from the gods darken (or tarnish) the great curb of Troy, while yet under arms, forestriken by some evil,’ like the λοιμός described in Il. i. In this version of προτυπὲν and στρατωθέν Hermann’s explanation has been followed, “prius percussus, i. e. ante belli clades immolatione Iphigeniae afflictus;” and “στρατοῦσθαι, quod significat in castris esse, diversum a στρατεύεσθαι. Hic commemorantes Aulide intelliguntur.” To Hermann also the correction of ἄγα for ἄτα is due,—a correction rendered certain both by the metre and by ἐπίφθονος connected by γάρ. The MSS. generally agree in οἷον, not οἷον, and so the Schol. μόνον μὴ. On μὴ with the subjunctive (*cavendum* ne) see on Suppl. 351. Inf. 332. The ἄγα appears to allude to the slaughter of the maiden Iphigenia.

133. πτανοῖσιν κυσὶ πατρὸς, the dative in apposition to οἴκῳ, viz. the eagles, the hounds (see on Prom. 821) of her father Zeus. The eagles and the Atridae are here viewed as identical, the one being portended by the other; and the anger of Artemis against the birds for killing the hare is indicative of her anger against Agamemnon for some offence, which Aeschylus does not expressly mention, but Sophocles (El. 566) describes as the slaughter of a doe in hunting. That offence was to be atoned for by the sacrifice of Iphigenia, the equivalent consisting in Artemis demanding nothing less than the sacred blood of a daughter for an animal sacred to herself. The sacrifice, as Klausen remarks, was an absolute condition of the success of the expedition; but Agamemnon was wrong and doubly guilty in prosecuting a military enterprise at an expense which was certain to entail a curse upon him (inf. 145. 776). There is, no doubt, a difficulty in clearly making out how Calchas infers the anger of the



αὐτότοκον πρὸ λόχου μογερὰν πτάκᾳ θυομένοισι· 135

στυγεί δὲ δεῖπνον αἰετῶν.

αἴλινον, αἴλινον εἶπέ, τὸ δ' εὖ νικάτω.

τόσσον περ εὐφρων ἅ καλὰ ἐπῳδός. (140)

δρόσοισι λεπτοῖς μαλερῶν λεόντων,

πάντων τ' ἀγρονόμων φιλομάστοις 140

θηρῶν ὀβρικόλοισι [τερπνᾷ].

τούτων αἰτεῖ ξύμβολα κρᾶναι,

goddess against the Atreidae from the destruction of a hare by the eagles, unless the Atreidae *had already* committed some crime, of which that destruction was the symbol. For certainly Agamemnon was not to be punished for what was done by the eagles. Cicero well says (De Div. i. xvi.), 'etenim dirae, sicut cetera auspicia, ut omina, ut signa, non causas afferunt, cur quid eveniat, sed nuntiant ventura, nisi provideris.' Prof. Conington says, "the hare in the language of symbolism meant 'Troy';" and so it does; but it had a double signification, relating to the past, as well as to the future, as is clear from the warning of Calchas, lest some evil should befall the army *before* the capture of Troy, because of the anger of Artemis (130—2). The fact is, the plot of the play turns so much on the sacrifice of Iphigenia, that it was essential for the poet's purpose to represent Agamemnon as under the necessity of propitiating the incurred wrath of the goddess before he could effect the object of his expedition. The surrender of his daughter was an *ἀνάγκη* (211) to which he must yield, or give up all. But Clytemnestra (1388—91) did not regard it as such, but as a cold-blooded act of cruelty; and hence her deep resentment and ultimate vengeance.

135. πρὸ λόχου. She was *λοχία* *θεός*, as well as the protectress of virgins (Suppl. 139). Cf. inf. 221. 519. Hence in the portent there was an allusion to Iphigenia.

138—42. This passage is exceedingly difficult. The Med. has *τόσσαν περ εὐφρων καλὰ* (ἅ καλὰ Flor.), *δρόσοισιν δέλπτοις μαλερῶν ὄντων*. The Schol. read *ἀέπτοις*, which he explains *τοῖς ἐπεσθαι τοῖς γονεῦσι [μὴ] δυναμένοις*. For *όντων* ed. Rob. gives *ὄλτων*. From Etymol. Mag. p. 377. 37, *λεόντων* has

been recovered. Perhaps *λε* written in the margin led to *δέλπτοις*, for which Wellauer happily restored *λεπτοῖς* (A for A) from the Scholia. Most of the editors, but especially Dindorf, have introduced rather violent emendations; but they are all mere guesses, differing widely from each other. Mr. Davies reads *ῥσσαν* for *οἴκω* in 132, so as to make *τόσσον* here the apodosis. Dr. Badham (Praef. ad Eur. Hel. p. 16) suggests *Ἐκάτα* for *καλὰ*, this being one of the names of Artemis as the 'darter' or huntress. Yet cf. Ar. Ran. 1359, *ἅμᾳ δὲ Δίκτυννα παῖς Ἀρτεμῖς καλὰ*. It is probable that *τερπνᾷ* is either a gloss on *εὐφρων*, or inserted to make up an anapaestic verse. The general sense seems to be this:—'Though so kindly disposed to the young of all the beasts of forest and field (and therefore so desirous of satisfaction), still the goddess wishes that the good portended (*δεξιὰ*) should be accomplished, as well as the evil' (*κατάμορφα*).—*δρόσοι* are 'the tender young,' as Homer uses *ἔρσαι*, Od. ix. 222. Hesych. *δρόσους* ἀχρεῖους. Κύριοι.

140. Hesych. *ἀγρονόμων* ἐν ἀγροῖς διαγόντων. *Id.* ὀβρικόλοις τοῖς τῶν θηρίων ἐκγόνοις.

142. *αἰτεῖ*, namely, from Zeus, who sent the portent of the eagles (Cho. 251), and is the Consummator, *Τέλειος*, inf. 946, she asks for the death of Iphigenia, which he alone can effect, and also for the victory which will follow it.—*ξύμβολα τούτων*, the events symbolized by these birds. For *κρᾶναι* the Med. gives *κράναι*, the Schol. *αἰτεῖ με φάναι* (*φῆναι*), so that he seems to have found *τούτων μ' αἰτεῖ*, &c. Hesych. *κρᾶναι* ἐπιτελέσαι. Hermann reads *κρίναι*, 'to interpret;' Prof. Newman *κρίνων* in the place of *στρουθῶν*, Heinsioeth *φανῶν*.

δεξιὰ μὲν, κατάμομφα δὲ φάσματα [στρουθῶν]. (145)

Ἰήιον δὲ † καλέω Παιᾶνα,

μή τινας ἀντιπνόους Δαναοῖς χρονίας ἔχενῆδας ἀπλοίας 145

τεύξῃ, σπευδομένα θυσίαν ἑτέραν, ἄνομόν τιν', ἄδαιτον,

νεικέων τέκτονα σύμφυτον, οὐ δεισήμερον· μίμνει

γὰρ φοβερὰ παλίνορτος

οἰκονόμος δολία μνάμων μῆνις τεκνόποινος.— 150 (155)

τοιάδε Κάλχας ξὺν μεγάλοις ἀγαθοῖς ἀπέκλαγξεν

μόρσιμ' ἀπ' ὀρνίθων ὀδίων οἴκοις βασιλείοις·

τοῖς δ' ὁμόφωνον

143. Porson first remarked that *στρουθῶν*, which is so little applicable to the omen of the eagles, was probably added from the story of the serpent and the sparrows, Il. ii. 311. Prof. Kennedy suggests ἐγὼ δ' οὖν κ.τ.λ. Mr. Davies thinks Heimsoeth's *φάσματα φανῶν* "certissima emendatio."

144. Ἰήιον Παιᾶνα, the god of healing, elsewhere, and in much the same sense, called ἀποτρόπαιος. Whether from *ἰη*, the exclamation, or *ἰδομαι*, cannot with certainty be determined. The verse seems metrically faulty, and to have been in some way corrupted. Prof. Kennedy reads ἐκαλέω, with Keck. Probably Παιᾶνα is only a gloss on ἰήιον. If we read Ἰήιον δὲ καλῶ, we obtain a glyceonic verse, and avoid the unusual resolution of syllables in καλέω. The sense is as follows: 'I invoke the saving aid of Apollo to divert his sister from fulfilling the evil part of the omen (τὰ κατάμομφα), by causing a long detention of the ships at Aulis, and so bringing about for herself a second and more terrible sacrifice, namely, that of a daughter, the cause of an estrangement that shows no reverence on the part of a wife for a husband; for if such sacrifice is accomplished, a fearful retributive anger is in store for the author of it, some day to rise against him,' i. e. in the murder of a husband by the hand of a wife. The Schol. seems to have found τεύξῃς, for he adds, δ' Ἀρτεμι. (Weil admits this reading, giving ὁ καλὰ in 138, σε τερπνὰ τούτῳ κ.τ.λ. in 141.)

146. σπευδομένα. In the true middle sense, since it was the interest of Artemis that the atoning sacrifice of Iphigenia should be offered to her. We have σπευδομένοι Eum. 340. See on Prom. 43.—θυσία ἑτέρα, i. e. subsequent to and di-

rectly resulting from the former, the slaughter of the hare, or rather, that of the breeding doe by the hand of Agamemnon.

147. τέκτονα σύμφυτον. Schol. συγγενικήν. See sup. 107. It is difficult to make out the exact notion the poet intended to convey by this word. Klausen understands, *σύμφυτον τοῖς νεύκεσι*, a sacrifice which at once creates quarrels, and the memory of which is itself kept alive and increased by those very quarrels. And it may perhaps be best rendered 'a natural, or inseparable, producer of jealousies' (Suppl. 292). Peile translates it 'a family worker of quarrels.' Others regard it as an hypallage for τέκτονα *συμφύτων νεικέων*, 'source of quarrels between relations' or 'of domestic hate.' Lastly, *σύμφυτον* is interpreted to mean 'inherent in the family,' implanted and as it were growing up together with each successive generation.

149. παλίνορτος. Schol. ἡ ἐξ ὑστέρου ὀρωμένη. There has long dwelt in the family an ancient vengeance, demanding retribution for slain children, ever since Atreus offered to Thyestes a banquet on the flesh of his own infants (inf. 1571). This same family curse is only dormant, and will arise again, under similar circumstances, to punish Agamemnon.—οἰκονόμος, guarding or keeping the house like a watchful fury. And δολία, because the murder of Agamemnon was to be executed δόλῳ, i. e. by the stratagem of the bathing vessel, inf. 1497. 1517. Prof. Kennedy well renders the passage: 'for there waiteth a terrible recoiling anger, house-guarding, treacherous, mindful, child-avenging.'

152. Hesych. ὀδῖος οἰωνός· αἰσιος.

153. τοῖς δ' ὁμόφωνον, i. e. τοῖς κακοῖς,



αἴλινον, αἴλινον εἶπὲ, τὸ δ' εὖ νικάτω.

Ζεὺς, ὅστις ποτ' ἐστίν, εἰ τόδ' αὖ- στρ. α. 155

τῷ φίλον κέκλημένω,

τοῦτό νιν προσενέπω.

οὐκ ἔχω προσεικάσαι,

πάντ' ἐπισταθμώμενος, 5λ.

πλὴν Διὸς, εἰ τὸ μάταν ἀπὸ φροντίδος ἄχθος 160 (165)

χρὴ βαλεῖν ἐτητύμας.

οὐθ' ὅς τοις πάροιθεν ἦν μέγας, ἀντ. α.

παμμάχῳ θράσει βρύων,

\* νῦν λελέξεται, πρὶν ὧν (170)

ὅς δ' ἔπειτ' ἔφυ, τρια- 165

κτῆρος οἴχεται τυχών.

contrasted with and implied from μεγάλοις ἀγαθοῖς. This passage is in fact a comment on 143.

155. The chorus here commences the first stasimon.—Ζεὺς, i. e. since we have reason to fear that evils await Agamemnon on his return, we appeal to that supreme arbiter and defender who, by whatever special title he ought to be invoked, may safely be called *The Conqueror* in the present crisis, to deliver him from all impending dangers. In the same spirit, as Klausen remarks, Calchas had invoked Apollo (144); but from the undefined nature of the evil apprehended, as well as from the more extended power of Zeus, the chorus rather turn to the latter, not with the αἴλινον or song of woe, but with laudatory acclamations (167).—ὅστις ποτ' ἐστίν, i. e. if he will not be offended at the omission of a more definite title, as Σωτήρ. Cf. Herc. Fur. 1263, Ζεὺς, ὅστις ὁ Ζεὺς. Troad. 885, ὅστις ποτ' εἰ σὺ δυστόπαστος εἶδέναι, Ζεῦ. Eur. Frag. Melanipp. 1, Ζεὺς, ὅστις ὁ Ζεὺς. Plato, Cratyl. p. 400 fin., περὶ θεῶν οὐδὲν ἴσμεν, οὔτε περὶ αὐτῶν οὔτε περὶ τῶν ὀνομάτων, ἅπαντα ποτὲ ἑαυτοὺς καλοῦσι· δῆλον γὰρ ὅτι ἐκεῖνοί γε τὰληθῆ καλοῦσι. See Stallbaum on Phileb. p. 12, c, and ib. p. 30, d.

158. οὐκ ἔχω, scil. προσεικάσαι ταύτην τὴν τύχην Διὶ τινι, πλὴν αὐτοῦ τοῦ Διός. 'I cannot, balancing the whole matter in my mind, refer it to any, save only Zeus, if I am really to get rid of this groundless weight of care,' i. e. the vague

and ill-defined anxiety I feel for Agamemnon. For βαλεῖν cf. 979. The plain sense is, If I am to unburden my mind at all, it can only be done by a *general* appeal to the supreme Zeus; for I know of neither any other god nor any more special title that is applicable to my case.

162. οὐθ' ὅς κ.τ.λ. 'Not only will he who in times of old was great, abounding in boldness to contend with any one, now be of no account, since he is gone by; but he who succeeded him has met with his conqueror and has passed away.' He alludes to Uranus and Cronus, who are called δισσοὶ τύραννοι, Prom. 978. Since then no one now remains who is superior to Zeus, a man will be altogether right in celebrating him as Νικηφόρος.

164. The old readings, οὐδ' ὅστις and οὐδὲν λέξει, are obviously corrupt. The context requires νῦν, and Hesych. has λελέξεται λεχθήσεται. Dindorf, Weil, and Mr. Davies give οὐδὲ λέξειται, with Ahrens. Müller conjectured ἀρκέσαι. We might read νῦν ἂν ἀρκέσαι, or (as I adopted in the last edition) νῦν μὲν ἀρκέσει. For ὅστις, which cannot be used of a definite person, I have now given ὅς τοις πάροιθεν κ.τ.λ., 'who to those of old was a god of power.' So μέγας ἐμοί, μέγας, Eur. Rhés. 821.

165. τριακτῆρος, 'a conqueror.' Photius in τριαχθῆναι: λέγουσιν οἱ παλαίστριτικοὶ ἀντὶ τοῦ τρις πεσεῖν. Cf. Eum. 559. This is still the regulation in wrestling-matches.



Ζῆνα δέ τις προφρόνως ἐπινίκια κλάζων

τεύξεται φρενῶν τὸ πᾶν· (175)

τὸν φρονεῖν βροτοὺς ὀδώσαντα, τὸν πάθη μάθος στρ. β.

θέντα κυρίως ἔχειν. 171

στάζει δ' ἔν θ' ὕπνῳ πρὸ καρδίας

μνησιπήμων πόνος, καὶ παρ' ἄκοντας ἦλθε σωφρονεῖν·

δαιμόνων δέ που χάρις 175

βίαιος σέλμα σεμνὸν ἡμένων.

καὶ τόθ' ἡγεμὼν ὁ πρέσβυς νεῶν Ἀχαιϊκῶν, ἀντ. β'. (185)

μάντιν οὔτινα ψέγων,

167. ἐπινίκια κλάζων. The construction is the same as in Ar. Acharn. ult. *τῆνελλα καλλίνικον ἄδοντές σε καὶ τὸν ἄσκον*.—τὸ πᾶν, παντελῶς, inf. 964.

170. ὀδώσαντα. 'The same Zeus it is who leads (rather than forces) men to be wise; who has appointed that sufferings should contain in themselves, as a peculiar property, a moral and an instruction.' It seems advisable to read τὸν πάθει or τὸν πάθη, for τῷ πάθει, after Schütz, because the article is not wanted with πάθει, and τὸν is well and appropriately repeated with θέντα. Otherwise one participle may depend on the other in the gerundial sense, for which cf. Prom. 966—7. The allusion is, though indirectly, to Agamemnon. The chorus expresses a conviction that he will be taught wisdom and discretion by the same severe discipline which ordinarily falls to the lot of mortals, suffering. There was a proverb *μαθήματα παθήματα*. Inf. 241. Eum. 495, *ξυμφέρεει σωφρονεῖν ὑπὸ στένει*. Herod. i. 207.

172. στάζει, i. e. πόνος ἔν τε ὕπνῳ στάζει τὸ σωφρονεῖν, καὶ παρ' ἄκοντας ἦλθε τὸ σωφρονεῖν. Prof. Kennedy translates, 'sad memory of evil trickles.' Hermann, *instillat et in somno cordi moderationem admonitor malorum labor, et venit illa ad invitos*. And στάζειν (without any reference to the sudores, or nightly fears, for which the commentators compare Juvenal xiii. 219—22) is very appropriately used of the slow and imperceptible process of inspiring moral views and sentiments. Compare *δαιματοσταγῆς ἄχθος*, Cho. 827.—πρὸ καρδίας, like *πάρουθεν πῶρος καρδίας*, Cho. 383. By *μνησιπήμων πόνος* the sad feeling is meant, which arises from a past experience of the truth of the doctrine just

enunciated, that *παθήματα* bring *μαθήματα*. Translate, 'for an anxiety that dwells on past woes, presenting itself to the heart in sleep, instils obedience, and so it comes even to the unwilling.' Mr. Davies, with Weil, understands by *καρδίας* the mind's eye, or boding of conscience. But cf. Cho. 382. This memory so haunts the mind that even sleep brings no respite from it. The Schol. comments briefly on this obscure clause, *τῷ ἁμαρτάνοντι τοῦτο συμβαίνει*, 'this is what happens to the sinner.' According to this, *μνησιπήμων πόνος* should mean, 'anxiety caused by the recollection of harm done.'

175. For *βιαίως* I have now given *βίαιος* (the feminine form, like *ἡ δίκαιος, ἡ κύριος*, &c.). 'The worship of the gods who sit aloft on their holy thrones is forced upon men,' i. e. by the discipline of suffering. Peile also, with Conington and Blomfield, reads *βίαιος* from ed. Turn., and understands 'the reverence of the gods is compulsory.' Prof. Kennedy is satisfied that *βιαίως* is a gloss, and that the poet wrote *τάδ' ἐστὶ*, 'a favour of the gods, I ween, is this.' For *σέλμα σεμνὸν*, Schol. τὸν ζυγόν, see on v. 1596.

178. ὁ πρέσβυς. Schol. *μείζων γὰρ* (i. e. *natu major*) *Μενελάου*.

179. μάντιν οὔτινα ψέγων. 'Nolens artem obterere extispicum' (Cic. de Div. i. § 29), 'so then the senior general of the Achaean fleet, not daring to question the authority of any seer,' but with the piety of superstition rather 'submitting to the circumstances which befell him,' i. e. to resign his daughter for the sacrifice demanded—'thus spake' (εἶπε, v. 198). Compare *πρόστρατα κακὰ* inf. 338. —*συμπνέων* is, 'not blowing an adverse gale to,' &c. Cf. 212.

181. ἐμπαίοις τύχαισι συμπνέων,— 180  
 εὖτ' ἀπλοῖα κεναγγεῖ βαρύνοντ' Ἀχαιϊκὸς λεὼς,  
 Χαλκίδος πέραν ἔχων (190)  
 παλιρρόχοις ἐν Αὐλίδος τόποις,  
 πνοαὶ δ' ἀπὸ Στρυμόνος μολοῦσαι στρ. γ'.  
 κακόσχολοι, νήστιδες, δύσορμοι 186  
 βροτῶν ἄλαι,  
 νεῶν τε καὶ πεισμάτων ἀφειδεῖς, (195)  
 παλιμμήκη χρόνον τιθεῖσαι  
 τρίβῳ κατέξαινον ἄνθος Ἀργείων 190  
 ἐπεὶ δὲ καὶ πικροῦ  
 χείματος ἄλλο μῆχαρ  
 βριθύτερον πρόμοισιν (200)  
 μάντις ἔκλαγξεν, προφέρων  
 Ἀρτεμιν, ὥστε χθόνα βάκτροις ἐπικρούσαντας Ἀτρεΐδας  
 δάκρυ μὴ κατασχεῖν— 197  
 ἄναξ δ' ὁ πρέσβυς τόδ' εἶπε φωνῶν ἄντ. γ'. (205)

181. κεναγγεῖ. Exhausting or emptying the stores of wine, as Klausen seems rightly to understand it.

182. πέραν ἔχων, 'occupying the shore over against Chalcis.' See on Suppl. 258.—παλιρρόχοις, so Franz, Weil, and Dindorf after H. L. Ahrens for παλιρρόχοις. The metre requires some change, and ροχθεῖν is used of the roaring of waves, Od. v. 402. Hermann prefers to give βία in the strophe. On the ebb and flow (caused by the swell of the outer sea rather than by any real tidal motion) of the Euripus, he quotes Livy, xxviii. 6.

185. πνοαὶ ἀπὸ Στρυμόνος, the north-east winds, Θρηκία ἀήματα inf. 1391. Herod. viii. 118, ἄνεμον Στρυμονίην μέγαν καὶ κυματίνην. This wind would obviously prevent the fleet from getting out of the strait by the northerly entrance in the direction of Troy. Curtius (Hist. Gr. i. p. 14) says, "Every morning the north wind arises from the coasts of Thrace, and passes over the whole inland sea.—Often these winds (the Etesian) for weeks together assume the character of a storm."—δύσορμοι βροτῶν ἄλαι, which cause mariners to lose their course and drift into harbourless seas.

188. ἀφειδεῖς. Compare II. ii. 135,

καὶ δὴ δοῦρα σέσσητε νεῶν καὶ σπάρτα λένονται.—παλιμμήκη χρόνον, i. e. 'doubling the time of their stay.'—τρίβῳ κατέξαινον, 'began to wear out by wasting,' as τρίβῳ καὶ προσβολαῖς inf. 382. Cf. Thuc. vii. 42, τρίψεσθαι τὴν στρατίαν, and ib. 14, τρίβειν προσκαθημένους. Inf. 777, ἀνδράσι θνήσκουσι.

192. ἄλλο μῆχαρ. See on Pers. 633. Eum. 404. It is implied that some remedies had been recommended, tried, and found to fail, before this last and terrible resource was enjoined.

194. προφέρων Ἀρτεμιν, 'bringing forward the name of Artemis,' 'alleging that Artemis must be appeased.' It was understood that she demanded virgin blood. See 133. 937.

195. χθόνα ἐπικρούσαντας. A gesture of impatience. Compare Plutarch, de Defectu Orac. vii., τῇ βακτηρίᾳ δις ἢ τρίς πατάξας, ἀνεβόησεν ἰοῦ ἰοῦ. "To stoop down and strike the ground violently with the hand is a gesticulation not unfrequently used by the Greeks when greatly excited." Tozer, Researches in the Highlands of Turkey, ii. p. 322. Hence perhaps κέκοπται πέδον, Pers. 679.

198. ἄναξ δ' ὁ πρέσβυς. See inf. 513. Τὴν δὲ may be taken either as resuming



“ Βαρέϊα μὲν κῆρ τὸ μὴ πιθέσθαι·

βαρέϊα δ', εἰ

200

τέκνον δαΐξω, δόμων ἄγαλμα,

μαϊνῶν παρθενοσφάγοισιν

ρείθροισ πατρώους χέρας βωμοῦ πέλας.

(210)

τί τῶνδ' ἄνευ κακῶν ;

πῶς λιπόνους γένωμαι

205

ξυμμαχίας ἀμαρτῶν ;

πανσανέμου γὰρ θυσίας

παρθενίου θ' αἵματος ὀργᾷ περιόργως ἐπιθυμεῖν θέμις· εἴ

γὰρ εἴη.”

210 (216)

ἐπεὶ δ' ἀνάγκας ἔδν λέπαδνον,

στρ. δ'.

the thread of the narrative from v. 180, —‘then, I say, the elder king,’ &c., or it may more directly mark the apodosis to ἐπεὶ in 191, on which use see Cho. 613. Cf. sup. 16. Or perhaps we may say, with Dr. Peile, that it serves both these purposes at once. He quotes Thucyd. i. 11, ἐπειδὴ δ' ἀφικόμενοι μάχῃ ἐκράτησαν, φαίνονται δ' οὐδ' ἐνταῦθα πάσῃ τῇ δυνάμει χρησάμενοι.

203. βωμοῦ πέλας. The metre of the strophe seems to require πέλας βωμοῦ. Prof. Kennedy objects to the sense of πατρώους, ‘fatherly,’ and reads πατρὸς χέρας, with an alteration of the antistrophic verse.

3 205. πῶς λιπόνους γένωμαι; ‘How am I to desert the fleet, failing in my alliance?’ Hermann condemns this rendering, which makes λιπόνους active (Hesych. δτήνναυν ἀπολειπὼς), because, he urges, the real fear of Agamemnon was lest his men should leave him, and he should fail in his designs, if he did not consent to the sacrifice. Hence he explains it, ‘How am I to be deserted by my fleet,’ appealing to what follows: ‘for it is consistent with religion that they should vehemently long for a sacrifice to appease the winds, even the blood of a virgin.’ Agamemnon, he thinks, could not justly be said to desert or abandon the fleet because he refused to comply with a demand to which he had never pledged himself. On the other hand, they would have left him if their religious fanaticism had not been indulged. And the γὰρ implies that they were justified in demanding such a sacrifice.

208. ὀργᾷ περιόργως, ‘with an eager longing.’ ‘With rage outrageous,’ Prof. Kennedy. Hesych. περιόργως· ὑπεροργόντως καὶ παρωρημένως. The commentators compare Prom. 965, τὸν πικρῶς ὑπέρικρον. See on περὶ φόβῃ, Cho. 32, and compare περιθύμως, ib. 36. Hermann reads αὐδᾷ from a var. lect. in MSS. Farn. Guelph., and translates, “*vates dicit fas esse avide expetere ventos pacans sacrificium virgineumque sanguinem.*” The Schol. Med. has this obscure note: τῷ τρόπῳ γὰρ αὐδᾷ ὁ μάντις δηλονότι. This results from the combination of two scholia on different readings. The original stood thus;—ὀργᾷ: τῷ τρόπῳ.—αὐδᾷ: ὁ μάντις δηλονότι. We believe however that αὐδᾷ is a false reading. No poet would have said αὐδᾷ θέμις, for θεμιτὸν εἶναι, whatever some may maintain about θέμις being indeclinable.—εἴ γὰρ εἴη, ‘*utinam bene verat,*’ as in the more common εἴ γὰρ κ.τ.λ.

211. ἐπεὶ δ' ἀνάγκας. ‘But when he had put on the harness of necessity (i.e. when he found there was no help for it), blowing a changed gale of heart that was impious, unblest, unholy, from which he conceived a new resolve to entertain all-daring sentiments.—’ τροπαίαν, i. e. αἶψαν, as Theb. 703, λήματος τροπαία χρονία. Cho. 762, ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θῆσει ποτέ; See inf. on 1206.—τόθεν, for ὅθεν, as Pers. 101; and so the Schol. Med. explains. But he seems to have read βροτῶν for φρονεῖν. Most editors however place a full stop at μετέγνω, and take τόθεν to mean ‘from



φρενὸς πνέων δυσσεβῇ τροπαίαν  
ἀναγνον, ἀνίερων, τόθεν (220)

τὸ παντότολμον φρονεῖν μετέγνω,—  
βροτοῖς θρασύνει γὰρ αἰσχρομήτις 215  
τάλαινα παρακοπὰ πρωτοπήμων,—  
ἔτλα δ' οὖν θυτὴρ γενέσθαι θυγατρὸς,  
γυναικοποιῶν πολέμων ἄρωγάν, (225)

καὶ προτέλεια ναῶν.  
λιτὰς δὲ καὶ κληδόνας πατρώους ἀντ. δ'. 220  
παρ' οὐδὲν αἰῶνά παρθένειόν τ'  
ἔθεντο φιλόμαχοι βραβῆς. (230)  
φράσεν δ' ἀόζους πατὴρ μετ' εὐχὰν

that time.' Rather, the apodosis to ἐπεὶ is at v. 217.

215. βροτοῖς. Blomf., Dind., and Herm. read βροτοῖς with Schütz. But Klausen defends the vulgate as the dative of relation. In fact a prose writer might have expressed the same meaning more clearly by βροτοῖς γὰρ τάλαινα παρακοπή ἐστὶν ἢ θρασύνουσα αὐτούς. Similarly Thucyd. v. 111, πολλοῖς γὰρ τὸ αἰσχροὺν ἐπεσπάσατο, i. e. αὐτούς. Eur. Hec. 595, ἀνθρώποις αἰεὶ ὁ μὲν πονηρὸς οὐδὲν ἄλλο πλὴν κακός.—πρωτοπήμων, the original cause of all subsequent evils; cf. πρῶταρχος ἔτη inf. 1163. The sentiment is parenthetical,—'for in men a miserable fanaticism, suggesting shameful designs, the first source of woe, emboldens them.'

217. ἔτλα δ' οὖν. Here δὲ might very well mark the apodosis to ἐπεὶ in 211, as sup. 196. But the particles δ' οὖν have the peculiar sense noticed on 34, and the idea in the mind of the poet seems to have been this: 'however, not to dwell on the causes of the change, he had the hardihood to become,' &c., i. e. terrible as was the resolve and great the struggle. In fact, δ' οὖν may be said to cut short all introductory matter in order to come to the point at once. So Eur. Ion 408, ἐν δ' οὖν εἶπε, 'one thing, at all events, he said.' Cf. Prom. 234. According to Eur. Iph. Aul. 97, it was the importunity of Menelaus that prevailed; οὗ δὴ μ' ἀδελφὸς πάντα προσφέρων λόγον ἔπεισε τλήναι δεινὰ. See also Soph. El. 575.

218. ἄρωγάν. The accusative in ap-

position to the sentence, as above, v. 47, Prom. 575, τίνος ἀμπλακίας ποινὰς ὀλέκει; where see the note.—προτέλεια ναῶν, 'sacrifices on behalf of the fleet.' See sup. 65.

220. κληδόνας πατρώους, her appeals to the endearing name of Father.—παρ' οὐδὲν ἔθεντο, 'reckoned as nought,' made light of. So Xen. Anab. vi. 6, 11, ἐνιοὶ μὲν παρ' ὀλίγον ἐποιούντο τὸν Κλέανδρον. Iph. Taur. 732, μὴ—θῆται παρ' οὐδὲν τὰς ἐμὰς ἐπιστολάς. Aelian, Var. Hist. ix. 41, τοῦτο παραχρῆμα μὲν ἐξεφάβλισε Πausanias, καὶ παρ' οὐδὲν ἔθετο. Plat. Phaedr. p. 252, α, καὶ οὐσίας δὲ ἀμέλειαν ἀπολλυμένης παρ' οὐδὲν τίθεται.

221. The τε was added by Pearson. Mr. Davies reads αἰῶ τε παρθένειον, with O. Müller.

222. βραβῆς, the commanders. Cf. Pers. 304.

223. ἀόζους. 'The ministers.' Hesych. ἀόζῃσω διακονῇσω. Αἰσχύλος Ἑλευσινίαις. Compare ἀοσσεῖν and ἀοσσητήρ. Curtius, Gr. Et. i. 240, suggests the etymology ἀ—ὁδῆς, 'a fellow-traveller,' like ἀκούλουτος.—μετ' εὐχὰν λαβεῖν (αὐτήν) ἀέρδην, 'after the dedicatory prayer to seize and hold her high above the altar.' It is not very easy to decide whether παντὶ θυμῷ should be taken with λαβεῖν or with προνωπῇ, i. e. 'to seize her summoning all their courage,' or 'fainting in all her soul.' In the former case, which seems preferable, προνωπῇ will mean 'with her head leaning over the altar.' Schol. προνευκυῖαν. So αἰνεῖν τὸν ἐχθρὸν παντὶ θυμῷ. Pind. Pyth. ix. 96.

δίκαν χιμαίρας ὑπερθε βωμοῦ  
 πέπλοισι περιπετῇ παντὶ θυμῷ 225  
 προνωπῇ λαβεῖν ἀέρδην, στομάτος  
 τε καλλιπρώρου φυλακὰν κατασχεῖν (235)  
 φθόγγον ἀραῖον οἴκοις  
 βία χαλίνων τ' ἀναύδῳ μένει. στρ. έ.  
 κρόκου βαφὰς δ' ἐς πέδον χέουσα 230  
 ἔβαλλ' ἕκαστον θυτήρων  
 ἀπ' ὄμματος βέλει φιλοίκτω, (240)  
 πρέπουσά θ' ὡς ἐν γραφαῖς προσεννέπειν  
 θέλουσ'· ἐπεὶ πολλάκις

It was the custom to kill the victim held aloft in this position, that the life-blood might sprinkle the altar. See Od. iii. 453. Eur. El. 813, *κῆσφαξ' ἐπ' ὤμων μόσχον, ὡς ἦραν χερσὶν δμῶες*. The same is said of Iphigenia, ib. 1022, *ἐνθ' ὑπερτείνας πυρὰς λευκὴν διήμησ'* Ἰφιγένης παρηΐδα. So also Lucret. i. 85, who has generally been thought to have had the present passage in view, 'sublata virum manibus tremebundaque ad aram deducta est.'

226. Hesych. ἀέρδην· ἄνω, ἢ φορᾶδην. Cf. αἰέρας, Soph. Ant. 418.

227. φυλακὰν. 'And that a guard over her fair mouth should stop the utterance of a curse against the family,' i.e. any ill-omened expression which might excite the *φθόνος* of the gods. See Mr. Blakesley on Herod. iv. 69. There seems no difficulty in making *φυλακὰν* the subject of *κατασχεῖν*, with Klausen. Dr. Peile regards it rather as the cognate *accusative*, expressing the nature and manner of the action; and Weil appears to take the same view, comparing *ἀρωγὰν* in 218, *ad pulchrum os custodiendum*. We might, thirdly, explain the idiom like *νέωσον αἶνον γένος*, Suppl. 526—8, so that *φυλακὰν κατασχεῖν* = *φυλάξαι*, the subject being *αὐτοῦς*. Blomfield reads *φυλακᾶ*, a simple and probable emendation, but not a necessary one. The Greeks greatly feared the effects of a dying imprecation. Hence *στομῶσαι* is applied to a dying man, Herod. ii. 69.

230. *κρόκου βαφὰς χέουσα*. 'Letting her saffron-dyed veil fall to the ground,' so as to expose her countenance, and enable her to direct appealing looks towards her executioners. Dr. Peile compares Il.

v. 734, *πέπλον μὲν κατέχευεν ἑάνδρ πατρὸς ἐπ' οὐδαι*. It is clear from 239, *τὰ δ' ἔνθεν οὐτ' εἶδον οὐτ' ἐννέπω*, that the poet left the details of the slaughter to the imagination of the hearer, and therefore that those are mistaken who understand *κρόκου βαφὰς* of the blood, misled by a wrong view of *κροκοβαφῆς σταγὰν* inf. 1090. Whether however the veil (*flammeolum* of the Romans) or the garment called *κροκωτὸν* (Thesm. 253, Ran. 46) is meant, may be questioned. Cf. *στολὴς κροκόεσσα* Phoen. 1491. Pind. Pyth. iv. 232, *ἀπὸ κρόκεον ρίψας Ἰδῶων εἶμα*. By taking it in the former sense, with Hermann, we more clearly perceive a motive for the action. The colour seems to have been a mark of royalty, as *κροκόβαπτον ποδὸς εἶμαριν*, Pers. 661.—To avoid the hiatus, Prof. Kennedy reads *χέουσ'* εἰδ'. But I cannot think *ἦδε* is suited to the narrative of a past event.

233. *ὡς ἐν γραφαῖς*, i.e. as mute as a painted portrait. She made a show, as in a picture, as fain to speak to them. Others explain, 'looking as lovely as in a picture.' Perhaps the drawings on vases are alluded to; see on Eur. Hipp. 451; or some well-known statues, as in the *στέρνα ὡς ἀγάλματος κάλλιστα* of Polyxena, Eur. Hec. 559. Allusion to the art of painting occurs again, inf. 774. 1300.

234. (For she thought, if she were but allowed to speak, she would move their pity;) 'since many a time in her father's hospitable halls she had sung, and with chaste voice, virgin as she was, she had been wont affectionately to do honour to her loved sire's happy paean-song over the triple libation.' As it was a frequent



πατρός κατ' ἀνδρῶνας εὐτραπέζους 235  
 ἔμελψεν, ἀγνῇ δ' ἀταύρωτος αὐδᾷ πατρὸς  
 φίλου τριτόσπονδον εὐποτμον (245)  
 παιᾶνα φίλως ἐτίμα.  
 τὰ δ' ἔνθεν οὐτ' εἶδον οὐτ' ἐννέπω· ἀντ. έ.  
 τέχνη δὲ Κάλχαντος οὐκ ἄκραντοι. 240  
 Δίκα δὲ τοῖς μὲν παθοῦσιν  
 μαθεῖν ἐπιρρέπει τὸ μέλλον δ', (250)  
 † ἐπεὶ οὐ γένοιτ' ἂν λύσις, προχαίρετ'.

custom to introduce dancing-girls and flute-players of light character at the conclusion of the banquet, the poet takes care to add ἀταύρωτος and ἀγνῇ, 'unmarried' and 'chaste,' to Iphigenia. Compare Plutarch, *Symp.* § v., ἡμεῖς μὲν ἐσπεύσαμεν, ἡ δὲ αὐλητρίς ἐπιφθεγξαμένη μικρὰ ταῖς σπονδαῖς, ἐκ μέσου κατέστη.—The MSS. give ἀγνῇ, which Schütz altered to ἀγνᾷ, Peile and Klausen retaining the vulgate. Ar. *Lysist.* 217, οἱκοι δ' ἀταυρώτη διάξω τὸν βίον. Hesych. ἀταύρωτος· ἄζυγος, καὶ παρθένος.

237. τριτόσπονδον. Cf. Xen. *Symp.* ii. init., ὡς δ' ἀφηρέθησαν αἱ τράπεζαι, καὶ ἔσπεισαν καὶ ἐπαίδανισαν, ἔρχεται αὐτοῖς ἐπὶ κῶμον Συρακούσιός τις ἄνθρωπος ἔχων τε αὐλητρίδα ἀγαθὴν καὶ ὀρχηστρίδα. This passage strongly confirms the excellent, and indeed, in itself certain, emendation of *Hartung παιᾶνα* (or *παιᾶνα*) *for αἰῶνα*. (See on Cho. 335.) Elmsley read εὐποτμόν τ', but the Greek poets rarely couple two epithets by τε. See on Cho. 1058. The σπονδὴ and the παιᾶν were inseparable adjuncts of a banquet, and the αὐλητρίς was seldom left out. Ar. *Vesp.* 1217, δειπνοῦμεν, ἀπονεύμεθ', ἥδη σπένδομεν.—αὐλητρίς ἐνεφύσησεν. See on *Suppl.* 26, and compare Plat. *Symp.* p. 176, init. Aesch. frag. 52, τρίτον Διὸς Σωτήρος εὐκταῖαν λίβα. Soph. frag. 375, Διὸς Σωτήριος σπονδὴ τρίτον κρατήρος. Plutarch, *Symposiac.* v. Quæst. v. § 2, οὐδὲ γὰρ θεῶν θύοντες πᾶσι τοῖς ἄλλοις θεοῖς, μάλιστα συννόοις καὶ συμβάμοις, κατευχόμεθα, ἀλλὰ τριῶν κρατήρων κερναμένωι, τοῖς μὲν ἀπὸ τοῦ πρώτου σπένδομεν, τοῖς δ' ἀπὸ τοῦ δευτέρου, τοῖς δ' ἀπὸ τοῦ τελευταίου. Libations were offered at the end of the banquet (1) to Zeus and Hera as τέλειοι, or gods of marriage; (2) to the heroes; (3) to Zeus Σωτὴρ exclusively; and the

practice corresponded in principle with our custom of 'saying grace,' viz. as a pious recognition of the blessings conferred by the gods.

240. οὐκ ἄκραντοι, i. e. the evils which he predicted would arise from this sacrifice (150) are sure to be fulfilled. Though the chorus did not witness, and for other reasons decline to describe the deed of blood, they are perfectly aware that it *was* accomplished, and therefore sooner or later they look for the dreaded results. In saying this, the poet felt himself bound to reconcile mythology with the plot of the play. Klausen seems wide of the mark in taking τὰ ἔνθεν of the adulterous intercourse of Clytemnestra with Aegisthus, which they can only guess at because they have seen no direct proofs.

241. Δίκα δέ. 'But justice on these indeed (who have been the guilty authors of the sacrifice, i. e. Agamemnon) causes knowledge to fall by sad experience.' See sup. 170. That is, Justice will find out the guilty in due time, and make them aware of their sin when they have suffered for it. However, the chorus adds, since what must be must, there is nothing gained by predicting ills at a time like the present.—ἐπιρρέπει is used transitively, as in Eum. 848. Schol. τοῖς μὲν πεπονθόσιν ἡ δίκη δίδωσι τὸ μαθεῖν. δίκην γὰρ δόντες μανθάνουσι τὸ μέλλον. Dr. Donaldson (Gr. Gr. § 601) takes ἐπιρρέπει intransitively, and construes (ᾧστε) μαθεῖν τὸ μέλλον.

243. ἐπεὶ οὐ γένοιτ' ἂν λύσις. So Elmsley and Blomfield. Dindorf and Weil read τὸ μέλλον δ' ἐπεὶ γένοιτ' ἂν κλύοις, and Prof. Kennedy, adopting this, translates, 'but the Future thou'lt hear when it is past.' The MSS. generally give τὸ δὲ προκλύειν ἐπεὶ γένοιτ' (or ἐπιγένοιτ') ἂν κλύοις προχαίρετ'.



ἴσον δὲ τῷ προστένειν·  
 τορὸν γὰρ ἤξει ξύνορθρον αὐγαῖς. 245  
 πέλοιτο δ' οὖν τὰπὶ τούτοισιν εὖ πρᾶξις, ὥς (255)  
 θέλει τόδ' ἄγχιστον Ἀπίας  
 γαίας μονόφρουρον ἔρκος.  
 ἦκω σεβίζων σὸν, Κλυταιμνήστρα, κράτος·  
 δίκη γάρ ἐστι φωτὸς ἀρχηγοῦ τίειν 250  
 γυναικ', ἐρημωθέντος ἄρσενος θρόνου. (260)

τὸ δὲ προκλύειν is added by another hand in the Med., and omitted in the Naples or Farnese MS. The passage seems corrupt, and the reading cannot be determined with certainty. Hermann, followed by Klausen and Peile, gives τὸ προκλύειν δ' ἤλυσιν προχαίρειν, putting a stop after τὸ μέλλον in the preceding verse. They explain, 'as for hearing beforehand of its approach, we say farewell to it at once,' i. e. we will not be at the trouble to anticipate evils. The meaning of the reading given above seems however more satisfactory; 'farewell to the future even before it has come, since there cannot be an escape from it,' i. e. by foreseeing or foreboding it. This doctrine of fatalism is essentially Aeschylean. So inf. 1211, τὸ μέλλον ἤξει. Suppl. 1031, ὅτι τοι μόρσιμόν ἐστι, τὸ γένοιτο' ἄν. The corruption of λύσις into κλύσις is quite easily accounted for, κ and η, σ and ο, being often interchanged. Again, οὐ is frequently omitted by transcribers when it forms a crasis (e. g. Suppl. 291), and the article is as frequently interpolated.

244. ἴσον δὲ τῷ προστένειν. 'Tis quite as good as sorrowing ere the time,' Prof. Kennedy. That is, τὸ προχαίρειν (or rather, τὸ λέγειν προχαίρειν), ἴσον ἐστὶ τῷ προστένειν,—it is all one whether we dismiss it from our thoughts or brood over it in dismal anticipation, for come it will without fail. Compare 1374, σὺ δ' αἰνεῖν εἶτε με ψέγειν θέλεις, ὁμοίον. Cic. de Nat. D. iii. § 14, 'Quid igitur juvat aut quid adfert ad cavendum scire aliquid futurum, quum id certe futurum sit?'

245. ἤξει, i. e. τὸ μέλλον. Cf. inf. 1211. The simple meaning is, 'we shall know clearly with the morning sun what news is in store for us.' But there is also an implied sense, as inf. 1151, 'the sun will break upon our present gloom.' There

can be little doubt that Wellauer and Hermann are right, the one in giving ξύνορθρον for συνορθρον, the other αὐγαῖς for αὐταῖς or αὐταῖς. Some retain αὐταῖς, understanding τέχνην Κάλχαντος in 240. Blomf. and Franz prefer the reading or MSS. Flor. Farn. ξύναρθρον.

246. δ' οὖν. 'However, not to dwell longer on mere conjectures,' &c. See sup. on 217. We might correctly enough translate, 'So let us say, in reference to what is next to come, May all be well!' —εὖ πρᾶξις = τὸ εὖ πράσσειν. Schol. εὐπραξία. The MSS. give εὐπραξίς, which Hermann thinks defensible; but it seems better to write εὖ separately, with Klausen. So inf. 483, εὖ γὰρ πρὸς εὖ φανείσι προσθήκη πέλοι.

247. τόδ' ἄγχιστον. 'Such is the wish of those who have the nearest and dearest interest in it,'—who stand in the place of its closest relations in the absence of the King, and as members of his βουλή, who is the true shepherd and father of his people. Schol. Med. ἐπειδὴ μόνοι γέροντες ἐφύλαττον τὴν Ἑλλάδα. Cf. sup. 74. So χάρμα φίλοις ἄγχιστον, Pind. Pyth. ix. 64. Hermann denies that τόδε is said of the chorus, but does not tell us how he understood the passage. Weil and Mr. Davies refer it to Clytemnestra, who is seen approaching, and is as it were the regent, and next in power to the king. Cf. Suppl. 1018. But Weil gives εὐπραξίας θύειν, comparing 253. Dr. Donaldson (*New Crat.* § 284) thinks τόδ' ἄγχιστον means 'here at hand to offer aid.'—Ἀπίας γαίας, the Argive territory: see on Suppl. 256. —At this point the Queen makes her appearance from the central door in the proscenium, and the chorus takes the opportunity, after doing obeisance, to repeat (252) the question which had remained unanswered at 97—103.

251. ἄρσενος θρόνου. 'When the King's

σὺ δ' εἴ τι κεδνὸν εἶτε μὴ πεπυσμένη  
 εὐαγγέλοισιν ἐλπίσιν θυηπολεῖς,  
 κλύοιμ' ἂν εὐφρων· οὐδὲ σιγῶσῃ φθόνος.

## ΚΑΤΤΑΙΜΝΗΣΤΡΑ.

εὐάγγελος μὲν, ὥσπερ ἡ παροιμία, 255  
 Ἔως γένοιτο μητρὸς Εὐφρόνης πάρα. (265)

πεύσει δὲ χάρμα μείζον ἐλπίδος κλύειν·  
 Πριάμου γὰρ ἡρήκασιν Ἀργεῖοι πόλιν.

ΧΟ. πῶς φῆς; πέφευγε τοῦπος ἐξ ἀπιστίας.

ΚΛ. Τροίαν Ἀχαιῶν οὔσαν· ἡ τορῶς λέγω; 260

ΧΟ. χαρά μ' ὑφέρπει δάκρυον ἐκκαλουμένη. (270)

ΚΛ. εὖ γὰρ φρονοῦντος ὄμμα σοῦ κατηγορεῖ.

ΧΟ. τί γὰρ τὸ πιστόν; ἔστι τῶνδ' εἰ σοὶ τέκμαρ;

ΚΛ. ἔστιν· τί δ' οὐχί; μὴ δολῶσαντος θεοῦ.

seat has been deserted.' See inf. 502. 835. The King and the Queen in heroic times had separate chairs or seats; hence the term 'male throne' (or 'throne of the male') applied to the former. The Schol. remarks on this, *παρόντος μέντοι οὐ δεῖ συντυγχάνειν αὐτῇ*, by which he meant to develop the sense thus:—'it is right to pay respects to the Queen in the absence of the King, (but not otherwise; for then she retires from public.)' Thus the chorus is virtually made to apologize for the unusual course of voluntarily addressing her.

252. εἴ τι. So Prof. Kennedy for *εἶτε*. Cf. 462. 'Whether you're burning incense, having heard Good, or, if not, in hope of cheering news, I'd gladly hear; nor, if you're mute, bear grudge,' Mr. Davies. The more logical enunciation would have been *εἶτε κεδνόν τι πεπυσμένη εὐαγγέλια θύεις, εἶτε μὴ τι πεπυσμένη ὑπὸ ἐλπίδος ἐπαίρει εἰς θυσίαν*. If the news had actually arrived, there was no place for *ἐλπίς*, but only for thanksgiving. The sense therefore amounts to this: 'tell me whether you are sacrificing to thank the gods for favours received, or only begging them to confirm your hopes.'

257. Both *χάρμα* and *εὐάγγελος* have reference to the lucky omen in the name *εὐφρόνη*, which is called 'mother of the morn,' as in Soph. Trach. 93, *νῦξ τίκτει*

*ἥλιον*. Cf. Eur. Med. 975, *εὐάγγελοι γένοισθε*.

260. *ἡ τορῶς λέγω*; This implies, as Dr. Peile observes, a little impatience at the chorus' incredulity. As if she had said, 'Were my former words (257—8) obscurely expressed?'

261. Compare Eur. Herc. F. 743, *χαρμοναὶ δακρύων ἔδοσαν ἐκβολάς*. Pind. Pyth. iv. 121, *ἐκ δ' ἄρ' αὐτοῦ πομφόλυξαν δάκρυα γηραλέων βλεφάρων, ἂν περὶ ψυχὰν ἐπεὶ γάθῃσεν*. Xen. Hell. vii. 1, 32, *οὕτω κοινὸν ἔρα χαρὰ καὶ λύπη δάκρυά ἐστιν*. Soph. El. 1231, *καὶ σι συμφοραῖσι τοι γε-γηθὸς ἔρπει δάκρυον ὀμμάτων ἅπο*.

262. *κατηγορεῖ*. Properly, 'gives evidence against you,' 'convicts you of being glad.' For this peculiar, but undoubted sense of *εὖ φρονεῖν* see on Cho. 761. The meaning is, 'your eye, glistening brightly through your tears, proves that these really are, as you say, tears of joy.'

263. Commonly this verse is read with an interrogation at the end. Hermann, after Schütz and Franz, reads *τί γάρ; τὸ πιστόν ἐστι τῶνδ' εἰ σοὶ τέκμαρ*; Cf. Soph. Trach. 398, *ἡ καὶ τὸ πιστόν τῆς ἀληθείας νέμεις*; Prof. Kennedy punctuates, *τί γάρ τὸ πιστόν; ἔστι τῶνδ' εἰ σοὶ τέκμαρ*; And this better suits the reply *ἔστιν*, which however may mean, 'I have one, of course.'



- ΧΟ. πότερα δ' ὀνείρων φάσματ' εὐπειθῇ σέβεις ; 265  
 ΚΑ. οὐ δόξαν ἂν λάβοιμι βριζούσης φρενός. (275)  
 ΧΟ. ἀλλ' ἢ σ' ἐπιάνεν τις ἄπτερος φάτις ;  
 ΚΑ. παιδὸς νέας ὥς κάρτ' ἐμωμήσω φρένας.  
 ΧΟ. ποίου χρόνου δὲ καὶ πεπόρθηται πόλις ;  
 ΚΑ. τῆς νῦν τεκούσης φῶς τόδ' εὐφρόνης λέγω. 270  
 ΧΟ. καὶ τίς τόδ' ἐξίκοιτ' ἂν ἀγγέλων τάχος ; (280)  
 ΚΑ. Ἦφαιστος, Ἰδης λαμπρὸν ἐκπέμπων σέλας.  
 φρυκτὸς δὲ φρυκτὸν δεῦρ' ἀπ' ἀγγάρου πυρὸς  
 ἔπεμπεν Ἰδη μὲν πρὸς Ἑρμαῖον λέπας  
 Λήμνου· μέγαν δὲ πανὸν ἐκ νήσου τρίτον 275 *δ - αὐτὸς φανὸς*  
 Ἄθων αἰπὸς Ζηνὸς ἐξεδέξατο, (285)

266. οὐ δόξαν ἂν λάβοιμι. The position of *δόξαν* seems to show that it is emphatic: 'the mere fancy of a slumbering mind I am not the person to accept.' Prof. Kennedy prefers, from the context, the sense 'I have no wish to be thought a dreamer.' In Eur. Hel. 1191 we find *φάτις* similarly combined with *ὀνείρατα*, —πότερον ἐννύχοις πεπεισμένη στένεις ὀνείροις, ἢ φάτιν τιν' οἴκοθεν κλύουσα ;

267. ἀλλ' ἢ. 'Well, perhaps some tidings not derived from omens inflated you with vain hope?'—'You underrate my intelligence, as if it were that of a young girl.'—*ἄπτερος*, an obscure word, about the sense of which interpreters differ, seems to mean *ἀνευ πτερῶν*, sc. *οὐκ ἀπ' οἰωνῶν ἐλθοῦσα*. So *πτερόν* means 'an omen' in Oed. Col. 97, *οὐκ ἔσθ' ὅπως οὐ πιστὸν ἐξ ὁμῶν πτερόν εἰσήγαγ'* eis τόδ' ἄλσος. Eur. Ion 377, *προβαμίους σφαγαῖσι μέλων ἢ δι' οἰωνῶν πτεροῖς*. Compare Propert. iii. x. 11, 'Tuque, o cara mihi, felicitibus edita pennis,' i.e. 'fausto omine nata.' Hermann understands it literally, 'unfledged,' 'prema-ture,' and Weil assents to this. The Schol. has *ἰσόπτερος, κοῖφή*. Hesychius, quoting the passage, has *προσηνὴς ἢ ταχὺς*, 'pleasing or sudden,' which shows that both interpretations were current in his time. At all events, the well-known Homeric expressions, *τῇ δ' ἄπτερος ἔπλετο μῦθος*, and *ἔπεα πτερόεντα*, seem to have no direct connexion with the present passage.

269. ποίου χρόνου δέ. 'And pray at what time was the city sacked?'—'Last night, I tell you' (v. 256). Lit. 'since

what time has it been sacked?'—The use of the genitive is best illustrated by comparing that of the accusative in Eur. Hel. 111, *πόσον χρόνον γὰρ διαπεπόρθηται πόλις*; 'For how long has it been plundered?' But in Ar. Ach. 83, *πόσον χρόνον* is, 'within what time?' or 'how long was it before,' &c. The genitive of the point of time differs from that of the limitation of it. Here *καὶ* has the same sense as in the formula *πῶς καὶ* &c.

271. *τόδε τάχος*, 'with such speed.' The accusative depends on the cognate sense, as if he had said *ταχύνει τάχος*. The *καὶ τίς*, as usual, expresses incredulity, as in Pers. 440. 'You don't mean that any messenger could have arrived with such speed as that!' Mr. Davies: 'and pray what herald could attain this speed?' And so Mr. Mayor (Journal of Philology, ii. p. 236). But verbs of this kind take a genitive of the object. See on Cho. 1022.

273. *ἀγγάρου*. This has been restored from Suidas and other grammarians, who quote the verse, for the vulg. *ἀγγέλου*. See on Pers. 14. So also *πανὸν* (275) for *φανὸν*, from Athenaeus.

274. *Ἑρμαῖον λέπας*. The *Ἑρμαῖον* ὅρος of Soph. Phil. 1459. As the Schol. adds *ὅρος Λήμνου*, unnecessary according to the present punctuation, it follows that he read *Λήμνου μέγαν δὲ πανὸν ἐκ νήσου*.

276. *Ἄθων αἰπὸς Ζηνός*. Cf. Soph. frag. 229, *Θρηῖσαν σκοπιὰν Ζηνός Ἀθῶν*. 'The summit of Athos sacred to Zeus.' There was a tradition that Mount Athos, which rises 6778 feet above the sea, over-shadowed the back of a bronze ox in

*Pers. -  
coumer  
to a vase  
(ἀέτω) ιωκ.  
scour*



ὑπερτελής τε πόντον ὥστε νωτίσαι  
 ἰσχὺς πορευτοῦ λαμπάδος πρὸς ἡδονήν

\* \* \* \*

† πεύκη τὸ χρυσοφεγγές, ὥς τις ἥλιος,  
 σέλας παραγγείλασα Μακίστου σκοπαῖς. 280  
 ὁ δ' οὐ τι μέλλων οὐδ' ἀφρασμόνως ὕπνω (290)  
 νικώμενος παρήκεν ἀγγέλου μέρος·  
 ἐκὰς δὲ φρυκτοῦ φῶς ἐπ' Εὐρίπου ροὰς  
 Μεσσαπίου φύλαξι σημαίνει μολόν.  
 οἱ δ' ἀντέλαμψαν καὶ παρήγγειλαν πρόσω, 285  
 γραιίας ἐρείκης θωμὸν ἄφαντες πυρί. (295)

Lemnos; which must be understood to mean, that the sun, setting behind that mountain, cast upon the statue the shadow of the peak. Hence Soph. frag. 348, Ἄθως σκιάζει νῶτα Δημνίου βοός. Plutarch, De facie in Orbe Lunae, § xxii., who quotes the verse rather differently, Ἄθως καλύψει πλευρὰ Δημνίου βοός, makes the distance οὐκ ἔλαττον ἑπτακοσίων σταδίων, or about seventy miles. At this distance the beacon-light might have been faintly seen, though not the shadow of the mountain; but the true distance is considerably less, perhaps not above forty or fifty miles. Sir John Maundeville, in chap. iii. of his Travels, makes Lemnos seventy-six miles distant from Athos. The immense beacon-fire lighted on the Malvern hills, Jan. 10, 1856, at a height of 1444 feet above the sea, was dimly seen from a hill near Aylesbury, 700 feet high, and nearly seventy miles distant. This establishes the possibility of the Aeschylean narrative so far. But from Athos to Euboea is more than ninety miles.

277. ὑπερτελής, 'rising high,' as ὑπερτελέσαι δουλείας γάγγαμον, inf. 350. Soph. Trach. 36. Eur. Ion 1549, οἰκὼν θυοδόκων ὑπερτελής. Hermann, remarking that τε and not δέ is used with this word, regards it as a continuation of the construction with ἐξεδέξατο, *exceptit flammam Athos et vis flammae altissime eminens*. Perhaps the finite verb was suppressed,—in fact, forgotten,—in the length of the sentence, so that παραγγείλασα resolves itself into a case of *nominativus pendens*, the narrative being resumed with the apodosis ὁ δ' οὐ τι μέλλων (281). See on Pers. 417. Eum. 750.

Prof. Kennedy reads προῦκειτο for πεύκη τὸ, 'lay full before the gladdened view.' This is ingenious; yet the notion of rapid transmission and motion seems better suited to the context. On the whole, I incline to think a line has been lost, e. g. ἀπῆξε, καὶ φλέγουσ' ἀφωρυχθὴ πρόσω, οἱ ἡγειρε σεμνήν βαξιν, ὡς ἔδατο πεύκη κ.τ.λ. Cf. Eur. Med. 773, δέχου δὲ μὴ πρὸς ἡδονὴν λόγους. Hermann admits Schütz's correction πεύκης, and construes πρὸς ἡδονὴν πεύκης ut *pro lubitu luxuriaretur flamma*.

281. ὁ δέ. Either Macistus himself,—an unknown mountain in Euboea,—or σκοπὸς implied in σκοπαῖς. Either seems better than to read σκοπῶ with Hermann, whom however Weil follows.—παρήκεν, i. e. παρήγγειλεν. Properly, παρίεναι is to let a thing or person go by you; hence either to pass it on, transmit, &c., or to neglect. Some prefer the latter sense here, as the Schol. appears to have done, who says κοινὸν τὸ ἐπεμπεν. He meant, ὁ δ' οὐ τι μέλλων ἐπεμπεν, οὐδὲ ἀφρασμόνως παρήκεν. But Dindorf thinks the words apply to παραγγείλασα, v. 280.

284. Μεσσαπίου. Schol. Med. Μεσσάπιον ὅρος μεταξὺ Εὐβοίας καὶ Βιωτίας. Strabo, ix. p. 405, ἐν δὲ τῇ Ἀνθηδονίᾳ Μεσσάπιον ὅρος ἐστίν, ἀπὸ Μεσσάπου. Photius writes it with one σ, Μεσάπιον, ὅρος Εὐβοίας, ἀπὸ Μεσάπου τοῦ μετοικήσαντος εἰς Ἰταλίαν.

286. γραιίας ἐρείκης θωμὸν. 'A pile of dry old heath.' Compare θημὸν, Od. v. 368. The *erica arborea* is evidently meant, which grows into a tree as large as our white-thorn, and when old has a decayed and withered appearance in its

σθένουσα λαμπὰς δ' οὐδέπω μαυρουμένη,  
 ὑπερθορούσα πεδίον Ἀσωποῦ, δίκην  
 φαιδρᾶς σελήνης, πρὸς Κιθαιρῶνος λέπας,  
 ἤγειρεν ἄλλην ἐκδοχὴν πομποῦ πυρός. 290  
 φάος δὲ τηλέπομπον οὐκ ἠναίνετο (300)  
 φρουρὰ, πλέον καίουσα τῶν εἰρημένων·  
 λίμνην δ' ὑπὲρ Γοργῶπιν ἔσκηψεν φάος·  
 ὄρος τ' ἐπ' Αἰγίπλαγκτον ἐξικνούμενον  
 ὥτρυνε θεσμὸν μὴ †χρονίζεσθαι πυρός. 295  
 πέμπουσι δ' ἀνδαίοντες ἀφθόνῳ μένει (305)  
 φλογὸς μέγαν πώγωνα καὶ Σαρωνικοῦ  
 πορθμοῦ κάτοπτρον πρῶν ὑπερβάλλειν πρόσω  
 φλέγουσαν· εἴτ' ἔσκηψεν, †εὔτ' ἀφίκετο

lower boughs. It is common on mountains on the Mediterranean coasts.

290. πομποῦ, i. e. ἀγγέλου. Cf. v. 273.

292. τῶν εἰρημένων. 'Than those hitherto described.' For the distance between Cithaeron and Aegiplanctus (a mountain of Megaris) was much less than that of the other beacon-posts, so that the blaze would appear much greater.

293. λίμνην Γοργῶπιν. Hesych. Γοργῶπις· λίμνην φασὶ εἶναι ἐν Κορίνθῳ.

295. μὴ χρονίζεσθαι. So Franz from the conjecture of Martin, and on the whole it seems a better one than either μὴ χαρίζεσθαι, 'not to be wanting,' adopted from Heath by Herm., Blomf., Dind., or μηχαρίζεσθαι, 'to supply' (or 'be supplied'), which Scholefield and Peile adopt from Wellauer. Weil edits on his own conjecture μείον μὴ χαρίζεσθαι πυρός, 'not to give less fire,' comparing πλέον in 292. The MSS. agree in μὴ χαρίζεσθαι (except that the Farn. MS. gives δὴ for μὴ). Klausen and Stanley (independently, it would seem) give μὴ χαρίζεσθαι. Others propose μοι for μὴ. The reading is so uncertain, that it has been marked with an obelus. None of the above corrections give so simple a meaning as that in the text, 'it urged on the succession of the fire not to linger in its course.' Precisely similar is the verse applied to the active messenger, Theb. 54, καὶ τῶνδε πύστις οὐκ ὄκνη χρονίζεται. The word θεσμός is perhaps used in reference to the regulations of the λαμπάδφορία, again alluded to in 303, and the idea of the chain of beacon-lights may have been

borrowed by the poet from the incidents of the Persian war, in which we are told by Herodotus, ix. 3, that πυρσοῖσι διὰ νήσων ἐδόκεε βασιλεῖ δηλώσειν, ὅτι ἔχοι Ἀθῆνας.

298. πορθμοῦ κάτοπτρον πρῶνα. 'The distant headland which commands a view of the Saronic gulf.' The MSS., by a frequent error (see on Prom. 2), give κάτοπτρον, which Canter corrected, and the emendation is confirmed by the scholium κατόψιον. Strabo frequently has κάτοπτος, ἔποπτος, κατοπτεύεσθαι, in this sense, e. g. lib. iii. p. 159, Ἀρτέμιδος ἱερὸν—κάτοπτον ἐκ πολλοῦ τοῖς προσπλέουσι. Ib. v. p. 222, περικλείεται δ' ὁ λιμὴν (Λίμνα) ὕρεσιν ὑψηλοῖς ἀφ' ὧν τὰ πελάγη κατοπτεύεται. So also Eur. Hipp. 30, κατόψιον γῆς τῆσδε ναῦν Κύπριδος. Oed. Col. 1600, τὰ δ' εὐχλόου Δημητρός εἰς προσόψιον πάγον μοιόουσα. The construction is, ὥστε τὴν (φλόγα or λαμπάδα) ὑπερβάλλειν καὶ πρῶνα, where 'even the promontory' implies that the flame was so bright that it could be seen beyond the point farthest removed in that direction from Aegiplanctus. Hermann seems to construe πρῶνα κάτοπτον πρόσω πορθμοῦ κ.τ.λ., "litus trans Saronicum sinum conspicuum."

299. εὔτ'. So Hermann for εἴτ', for which Stanley conjectured εἰς τ', and this most editors adopt, and Mr. Mayor (Journ. of Phil. ii. p. 236), who renders ἔσκηψεν 'shot' on. The sense is, 'then it alighted' (i. e. stopped at the last station, beyond which no other beacon had to be kindled), 'when it had reached



Ἄραχναῖον αἶπος, ἀστυγείτονας σκοπᾶς 300  
 κάπειτ' Ἀτρειδῶν εἰς τόδε σκήπτει στέγος (310)  
 φάος τόδ', οὐκ ἄπαππον Ἰδαίου πυρός.

τοιοῖδ' ἔτοιμοι λαμπαδηφόρων νόμοι,  
 ἄλλος παρ' ἄλλου διαδοχαῖς πληρούμενοι  
 νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος δραμών. 305  
 τέκμαρ τοιοῦτον ξύμβολόν τε σοὶ λέγω, (315)  
 ἀνδρὸς παραγγείλαντος ἐκ Τροίας ἐμοί.

ΧΟ. θεοὶς μὲν αὖθις, ὦ γύναι, προσεύξομαι  
 λόγους δ' ἀκοῦσαι τούσδε κάποθανμάσαι

the height of Arachnaeus, a mountain of Argolis. Pausan. ii. 25, 9, κατὰ δὲ τὴν ἐς Ἐπίδανρον εὐθείαν ἐστι κῶμη Λήσση, — ἐστὶ δὲ ὕψος ὑπὲρ τῆς Λήσσης τὸ Ἄραχναῖον. Prof. Kennedy, adopting Schütz's correction ὑπερβάλλει, and retaining εἴτ' ἀφίκετο, reads ἄνω τ' ἔσκηψεν, 'and shot upward.' He doubts if ἔσκηψεν alone could mean 'alighted,' as a thunderbolt seems to do on striking an object. (But cf. 357.) On the other hand, the aorist and the present are not well coupled by the particle τε.

301. At this verse the Medicean MS. and the Scholia leave off. All the pages between it and v. 1034 are torn out.

308. ἔτοιμοι, i. e. ἦσαν, or perhaps εἰσι, if we understand that the Queen has such means of communication ready at her disposal, if any further news is to be conveyed. The phraseology seems borrowed from the Lampadephoría, to which νόμοι, διαδοχαί, and πληρούσθαι were probably peculiar terms. Herod. viii. 98, ὁ μὲν δὴ πρῶτος δραμών παραδίδοι τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος τῷ τρίτῳ, τὸ δὲ ἐνθεῦτεν ἦδη κατὰ ἄλλον διεξέρχεται παραδιδόμενα, καθάπερ Ἑλληνιστὴς ἡ λαμπαδηφορίῃ. But the metaphor is qualified, after the usual manner of Aeschylus, by adding νικᾷ δ' ὁ πρῶτος καὶ τελευταῖος, 'but the last is as much the victor in the race as the first,' since there was a mere succession of beacons without any contest. There is so much obscurity on the real nature of the Athenian torch-race, that the true explanation of this passage is rather doubtful, especially as the poet uses καὶ τελευταῖος, not χωὶ τελευταῖος. Hence we might translate, with Peile, 'the first that started in the race is victor, having run last also.'

That is, he succeeded in carrying his torch lighted to the end. Similarly Prof. Kennedy; "the beacon of Ida, which looks down on the captured city, is on that account the winner: the victory is there." The game is rather minutely described by Pausanias, i. 30, 2, ἐν Ἀκαδημίᾳ ἐστὶ Προμηθέως βωμός· καὶ θέουσιν ἀπ' αὐτοῦ πρὸς τὴν πόλιν, ἔχοντες καιομένας λαμπάδας· τὸ δὲ ἀγώνισμα, ὁμοῦ τῷ δρόμῳ φυλάξαι τὴν δαδα ἔτι καιομένην ἐστίν. ἀποσβεσθείσης δὲ, οὐδὲν ἔτι τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ ἀντ' αὐτοῦ μέτεστιν· εἰ δὲ μὴδὲ τούτῳ καλοῖτο, ὁ τρίτος ἐστὶν ὁ κρατῶν· εἰ δὲ καὶ πᾶσιν ἀποσβεσθείῃ, οὐδεὶς ἐστὶν ὅτῳ καταλείπεται ἡ νίκη. From a consideration of this passage, the following explanation was suggested in a former edition: 'And the first in is the conqueror, though he took up the race the last;' i. e. the first who reached the goal was the beacon on the Arachnaean hill, though it was the last lighted. Thucyd. vii. 2, Γόγγυλος—μὴδ' ἡλὶ τελευταῖος ὀρηθεὶς πρῶτος ἀφικνεῖται ἐς τὰς Συρακούσας. The first interpretation is Klausen's, which may be defended by v. 315. So also Mr. Davies: 'each wins, the first-stage-runner and the last.' Another may be found in an Oxford publication, 'Terminalia,' p. 56.

306. τέκμαρ τοιοῦτον. This is in reply to the question at v. 263.

308. αὖθις, 'hereafter,' i. e. at 344. Hesych. αὖθις· πάλιν, ἢ μετὰ ταῦτα. See Monk and Hippol. 312. Alcest. 1152, αὖθις τόδ' ἔσται· νῦν δ' ἐπέλγισθαι με δεῖ. — ἀποθανάσασθαι is more than θανάσασθαι, — 'to satisfy my curiosity,' Lat. *animum explere mirando*.



διηνεκῶς θέλοιμ' ἂν ὥς λέγοις πάλιν. 310

ΚΑ. Τροίαν Ἀχαιοὶ τῇδ' ἔχουσ' ἐν ἡμέρα. (320)

οἶμαι βοὴν ἄμικτον ἐν πόλει πρέπειν.

ὄξος τ' ἄλειφά τ' ἐγχείας ταυτῷ κύτει  
διχοστατοῦντ' ἂν οὐ φίλως προσεννέποις·

καὶ τῶν ἀλόντων καὶ κρατησάντων δίχα 315

φθογγὰς ἀκούειν ἔστι συμφορᾶς διπλῆς. (325)

οἱ μὲν γὰρ ἄμφι σώμασιν πεπτωκότες

ἀνδρῶν κασιγνήτων τε, καὶ φυταλμίων *l. almus.*

παῖδες γερόντων, οὐκέτ' ἐξ ἐλευθέρου

δέρης ἀποιμώζουσι φιλτάτων μόρον· 320

τοὺς δ' αὖτε νυκτίπλαγκτος ἐκ μάχης πόνος (330)

310. All the MSS. but one give ὥς λέγοις, which Peile and Klausen explain, after Wellauer, 'as pray tell me again.' Dindorf and Hermann give οὗς λέγεις after Bothe. Prof. Kennedy contends that a further or continuous narrative, viz. about the captured city, and not a mere repetition of the former, must be meant. But his version, 'as you (will) tell it in your resumed speech,' the optative being, as he supposes, in attraction to θέλοιμ' ἂν, seems to me somewhat forced. Possibly θέλοιμ' ἂν ὥς λέγοις is here put for θέλοιμ' ἂν σε λέγειν, *velim enarrare*, much as the modern Greeks say θέλω νὰ (ἴνα) λέγῃς. Thus with ἀκοῦσαι we must supply ὥστε ἐμέ.

312. βοὴν ἄμικτον. A cry discordant, not blending one with the other, viz. the cry of wailing on the part of the conquered, and of shouting and contending for food and lodging on that of the conquerors. These two parties are distinguished by οἱ μὲν γὰρ (317) and τοὺς δ' αὖτε (321).—πρέπειν, cf. 420. 1282.

313. ἐγχείας. So Canter for ἐκχείας, which might indeed stand, but it seems more probably a transcriber's error. The comparison is thus: 'As, if you pour oil and vinegar into one vessel, they will keep apart and not combine, so you may hear distinct cries from conquered and conquerors for their different fortunes.' The two terms are combined by τε—καὶ (cf. Theb. 580—1), and therefore a full stop is wrongly placed at προσεννέποις.

314. οὐ φίλως. So all the MSS. Most editors adopt Stanley's correction οὐ φίλω. But surely we may allow οὐ φίλως,

i. e. ἐχθρῶς διχοστατεῖν. The harmonious or friendly union is conversely ἀσπασίματος μίξις, Plat. Phileb. p. 63 fin.—προσεννέπειν is here 'to speak of,' not 'to speak to.' A similar use of προσεπεῖν occurs Plat. Theaet. p. 152, D.

317. οἱ μὲν γὰρ, the captives in general; though it is clear that the women are especially meant in reference to the ἄνδρες and κασιγνήτοι.—φυταλμίων γερόντων, 'aged parents.' Cf. φυτάλμιος πατήρ, Soph. frag. 957. φυταλμίοις λέκτροις, Rhes. 920. Weil reads φυτάλμοι παίδων γερόντες, comparing Herod. i. 87. The poet evidently means that the only survivors are women, old men, and children, those of the military ἡλικία having fallen in the storming of the city; and even these lament from a neck no longer free, i. e. encircled with a rope or chain, the symbol of captivity. Eur. Suppl. 721, βοὴ δὲ καὶ κωκυτὸς ἦν ἀνὰ πτόλιν νέων, γερόντων. Pliny, Ep. vi. 20, 14, 'audires ululatus feminarum, infantum quiritatus, clamores virorum; alii parentes, alii liberos, alii conjuges vocibus requirebant, vocibus noscebatant.'

320. The confusion between the δέρη which gives utterance, and the αὐχὴν which bears the chain, scarcely requires to be noticed.

321. νυκτίπλαγκτος πόνος νῆστις. The hungry toil of keeping watch during the night after the fight. Most of the editors, with one MS. (Farn.) give νῆστεις. The 'restlessness' and 'hunger' have their correlatives in ἀριτοισιν and ἀφύλακτον εὐδῆσουσι (328). The Queen pictures to herself what is actually taking

νῆστις πρὸς ἀρίστοισιν ὧν ἔχει πόλις  
 τάσσει, πρὸς οὐδὲν ἐν μέρει τεκμήριον  
 ἀλλ' ὡς ἕκαστος ἔσπασεν τύχης πάλον,  
 ἐν αἰχμαλώτοις Τρωϊκοῖς οἰκήμασι 325  
 ναίουσιν ἤδη τῶν ὑπαιθρίων πάγων (335)  
 δρόσων τ' ἀπαλλαγέστες, ὡς † δυσδαίμονες  
 ἀφύλακτον εὐδήσουσι πᾶσαν εὐφρόνην.  
 εἰ δ' εὐσεβοῦσι τοὺς πολιτισσούχους θεοὺς  
 τοὺς τῆς ἀλούσης γῆς θεῶν θ' ἰδρύματα, 330  
 οὐτὰν ἐλόντες αὐθις ἀνθαλοῖεν ἄν. (340)  
 ἔρως δὲ μή τις πρότερον ἐμπίπτῃ στρατῷ

place in Troy at that very time, i. e. early morning.—τάσσει, κ.τ.λ., 'is setting down to breakfast on what the city contains, (but) according to no ticket (or token) in the distribution.' The meaning of τεκμήριον is determined not only by the context (τάσσει properly implying regular order and arrangement), but by τύχης πάλον in the next verse. Compare with the present passage Thucyd. i. 89 fin., iii. 30, κατὰ γὰρ τὸ εἶκος ἀνδρῶν νεωστὶ πόλιν ἐχόντων πολλὴ τὸ ἀφύλακτον εὐρήσομεν—εἶκος δὲ καὶ τὸ πεζὸν αὐτῶν κατ' οἰκίας ἀμελέστερον, ὡς κεκρατηκότων, διεσπάρθαι.

326. ἤδη κ.τ.λ. 'Now at length delivered from the frosts and dews of the clear open sky, since (or when) the poor wearied men will be able to repose the whole night without having to keep guard.' It is clear from v. 12, where the annoyance of the nightly dew is mentioned under similar circumstances, that ἀφύλακτον and πᾶσαν νύκτα are said in reference to the night-watches (τετραμοῖρον νυκτὶς φρουρὰν, Rhcs. 5), and hence it seems to follow that ἤδη—ὡς must be taken strictly in connexion. Compare Pers. 595, λέλυται γὰρ λαὸς ἐλεύθερα βάζειν, ὡς ἐλύθη ζυγὸν ἀλκᾶς. Eur. Iph. A. 420, ὡς μακρὰν ἔτεινον, 'since they were making a long journey.' As for δυσδαίμονες, which almost every editor has altered, there seems no reason why it should not refer to the sufferings of the victors during the siege. Blomfield, after Stanley, gives ὡς δ' εὐδαίμονες, scil. ὄντες, as presuming on their present good fortune and careless of the future. So also Prof. Kennedy: "so like prosperous men they'll slumber all the night

without a sentinel," and Mr. Davies, "and how luxuriously they'll sleep the night out with no watch to keep!" 3 Weil too, after Martin, regards it as an exclamation. Klausen follows Schütz in understanding δυσδαίμονες of men who have no property to guard, and therefore no anxiety about nightly plunderers. This explanation would be satisfactory, if we might read ναίοντες for ναίουσιν. Otherwise ὡς δὲ δυσδαίμονες would be required. Schütz suggested τῶν δ' ὑπαιθρίων πάγων, κ.τ.λ.

329. εὐσεβοῦσι. There is no sufficient ground for writing εὐ σέβουσι, since we have ἀλιτέσθαι θεοὺς Od. iv. 378, and v. 108, εὐσεβεῖν τινα Eum. 260, μετοικίαν ἐμὴν εὐσεβοῦντες ibid. 973, and Eur. Troad. 85 hardly admits of the alteration, ὡς ἂν τὸ λοιπὸν τᾶμ' ἀνάκτορ' εὐσεβεῖν εἰδῶσ' Ἀχαιοὶ, θεοὺς τε τοὺς ἄλλους σέβειν. So in Phoen. 1320, χθόνιον εὐσεβεῖν θεόν. The notion of being recaptured, as a punishment for sacrilege committed, naturally suggested itself to the poet from the νύξ ἀφύλακτος just spoken of.

331. οὐτὰν, i. e. οἷοι ἂν, is rightly given by Hermann. See Porson on Med. 863. This correction was anticipated in ed. 2 of the present play. Dr. Peile and Klausen retain the MSS. reading οὐκ ἂν γ', which, though found under certain conditions, is here indefensible.—ἀνθαλοῖεν is the correction of Auratus for αὐθάλειν.

332. ἔρως δὲ κ.τ.λ. 'Only (if they wish to escape) let them beware lest a desire should fall on the army, before they leave Troy, of plundering what they ought not, overcome by love of gain.' The rape of Cassandra and the carrying



πορθεῖν ἂ μὴ χρή, κέρδεσιν νικωμένους.  
 δεῖ γὰρ πρὸς οἶκους νοστήμον σωτηρίας,  
 κάμψαι διαύλου θάτερον κῶλον πάλιν. 335  
 θεοῖς δ' ἂν ἀμπλάκτης εἰ μόλοι στρατὸς, (345)  
 ἐγρηγορὸς τὸ πῆμα τῶν ὀλωλότων  
 γένοιτ' ἂν, εἰ πρόσπαια μὴ τύχοι κακά.  
 τοιαῦτά τοι γυναικὸς ἐξ ἐμοῦ κλύεις·  
 τὸ δ' εὖ κρατοίη, μὴ διχορρόπως ἰδεῖν· 340  
 πολλῶν γὰρ ἐσθλῶν τὴν ὄνησιν εἰλόμην. (350)

off of the Palladium are alluded to. The fears of Clytemnestra arise from a belief commonly held by the Greeks, that to sack the temples of a captured city was sure to result in a calamitous return home. See on Pers. 805. Eur. Bacch. 1336, ὅταν δὲ Λοξίου χρηστήριον διαρπάσῃ, νόστον ἄβλιον πάλιν σχήσουσι. So Athena says (Troad. 69. 75) οὐκ οἶσθ' ὕβρισθεῖσάν με καὶ ναοὺς ἐμούς;—δύσνοστον αὐτοῖς νόστον ἐμβαλεῖν θέλω. Soph. Phil. 1440, τοῦτο δ' ἐννοεῖσθ', ὅταν πορθήτε γαίαν, εὐσεβεῖν τὰ πρὸς θεοὺς. A crime had already been committed in the slaughter of the inhabitants (τὸ πῆμα τῶν ὀλωλότων, 337, which perhaps includes the death of Iphigenia), but the gods may perhaps overlook that, so long as they are reverently treated by the victors. On the subjunctive ἐμπίπτη see on Suppl. 351, and compare μὴ γὰρ ἐγχαλὴν ποτὲ, Ar. Ach. 221. Hermann and Klausen give ποθεῖν for πορθεῖν, on the authority (according to the former) of MS. Flor. But Franz cites πορθεῖν from that copy.

334. δεῖ σωτηρίας, (ὥστε) κάμψαι. Compare Suppl. 401, δεῖ τοι βαθείας φροντίδος—ἐς βυθὸν μολεῖν δεδορκὸς ὕμνα. The meaning is, They have yet to secure a safe return home; yet to pass the turning-point of the *diavlos* or double race-course (Eur. El. 825), and retrace their steps along the other limb or parallel line of it, from Troy to Argos.

336. θεοῖς δ' ἂν κ.τ.λ. 'But if the army should have come home guilty of sins against the gods (i. e. sacrilege), the calamity due to them from those who have perished may not be suffered to sleep, even if no sudden and startling calamity' (we should say, 'no visible judgment') 'should befall them.' "E'en if there happen no immediate ills," Prof. Kennedy. The MSS. give ἀναμπλάκτης,

which most editors retain. This compound occurs in Soph. Trach. 120. Thus the sense will be, 'if they do not commit sacrilege, and do not provoke the gods to punish them by sudden reverses, yet Iphigenia's death may bring a late retribution,' i. e. that of Agamemnon himself, which she is conscious of having in view. Cf. 447. There can be no doubt that Hermann and Klausen rightly explain ἀμπλάκτης actively, 'erring against the gods.' The ἂν is used to introduce the optative γένοιτο, with which it is afterwards repeated, or rather, it follows the most emphatic word in the sentence. But the conjecture of Dindorf, ἐναμπλάκτης, which he compares with ἐναμάρτητος, and might have compared with ἐναγής, is in a high degree probable. Cf. Thucyd. vii. 77, καὶ εἰ τῶν θεῶν ἐπίφθονοι ἐστρατεύσαμεν, ἀποχράντως ἤδη τετιμαρῆμεθα.

337. ἐγρηγορὸς. So Porson for ἐγρηγορον. Compare Eur. Suppl. 1148, οὐπώ κακὸν τόδ' εὐδαι. El. 41, εὐδοντ' ἂν ἐξήγειρε τὸν Ἀγαμέμνονος φόνον.

339. γυναικὸς ἐξ ἐμοῦ. 'Though I am only a woman, I have such advice and such sage precepts to offer.' To this line the chorus reply γύναι, κατ' ἄνδρα κ.τ.λ. (342). This is said with the usual apology for a woman presuming to offer her opinion. Eur. Hel. 1049, ἄκουσον, ἦν τι καὶ γυνή λέξη σοφόν. Suppl. 294, ὡς πολλὰ γ' ἐστὶ κατὰ θηλειῶν σοφά.—κλύεις Herm., Franz, with one MS. The common reading is κλύοις, which might be retained by reading τὰν for τοι.

340. μὴ διχορρόπως ἰδεῖν. So that we may view it without any counterbalancing evil, i. e. with entire satisfaction. On the mixture of ἐσθλὸν with κακόν, which was always deprecated, see inf. 620.

341. εἰλόμην, 'I have got.' Cf. θάνατον εἶλετ' ἐν πόλει Theb. 1003.



- ΧΟ. γύναι, κατ' ἄνδρα σῶφρον' εὐφρόνως λέγεις.  
 ἐγὼ δ', ἀκούσας πιστά σου τεκμήρια,  
 θεοὺς προσειπεῖν εἶ παρασκευάζομαι  
 χάρις γὰρ οὐκ ἄτιμος εἴργασται πόνων. 345  
 ὦ Ζεῦ βασιλεῦ καὶ νύξ φιλία (355)  
 μεγάλων κόσμων κτεάτειρα,  
 ἥτ' ἐπὶ Τροίας πύργοις ἔβαλες  
 στεγανὸν δίκτυον, ὥς μήτε μέγαν  
 μήτ' οὖν νεαρῶν τιν' ὑπερτελέσαι 350  
 μέγα δουλείας (360)  
 γάγγαμον, ἄτης παναλώτου.

Enum. 829, τοιαῦθ' ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ. Il. vii. 482, ὕπνου δῶρον ἔλοντο. The meaning is, Since I have been blessed in so many and such great advantages, may no envy of the gods bring evil upon me. And so Weil: "Tot, quae nobis evenerunt, bonorum opto ne fructus pereat." Compare 877. The sentiment is the same as sup. 130, inf. 920. Hermann and Dindorf read *τῇδ' ὀνησίῃ*, in this sense: 'For I prefer this enjoyment (i. e. of unmixed good) before much prosperity.' Klausen understands it thus: 'For many are the advantages of which I wish for the enjoyment.' Prof. Kennedy renders *ἐλόμην* 'is my choice.' Mr. Davies, "For I prefer the bliss of plenteous joys."

342. κατ' ἄνδρα, not as a γυνή, sup. 339. Compare ἀνδρόβουλος, Il.—*εὐφρόνως* might mean 'prudently,' as *εὐφρων* and *δύσφρων* are used, Pers. 554. 768, and so a gloss in MS. Farn. φρονίμως. But in respect of v. 310 it more probably means 'obligingly,' i. e. in reply to my request.

343. ἀκούσας, 'now that I have heard from you.' Cf. 263. 306.—*εἶ προσειπεῖν*, sup. 308. Weil reads *αἶ*, from a conjecture formerly proposed by me.—*παρασκευάζομαι*, as the following *anapaests* show, refers to a movement made by the chorus from the front of the stage (cf. 249) preparatory to singing the following stasimon.

345. *χάρις οὐκ ἄτιμος πόνων*. 'No inadequate return for all our trouble.' Properly, a deed has been done deserving both *χάρις* and *τιμή*. The notion in *τιμή* is not 'honour,' but 'price' or 'value.'—*ἔειπ* Clytemnestra. The chorus sings a stasimon, the point of which is, that in the

capture of Troy the long-delayed Justice of Zeus is vindicated, and the deserved punishment has fallen on the proudly prosperous Priam and the impious and god-despising Paris. The loss of a beautiful wife has roused a husband to vengeance; but that vengeance has cost the army much suffering and death. Perhaps *his* turn may yet come; for too great prosperity is regarded by the gods with jealousy, especially when the death of many has to be accounted for. However, they conclude, the rumour may yet prove false: women are wont to act on impulse and without due assurance that they are in the right.

346. *νύξ φιλία*, 'welcome night;' cf. 256. 270. As *δοτήρ* gives *δότειρα* for the feminine form, so *κτεάτειρα* from *κτητήρ*, 'a getter.' Compare *κτεατίζω* and *κτέανον*. Translate, 'that has put us in possession of great prizes.' For the *hiatus* before the following vowel, cf. v. 78.

349. *στεγανόν*. Not merely a *covering* net, i. e. one spread over the city, but one which cannot be broken through, as the wall is said *στέγειν*, Theb. 205.—*ὑπερτελέσαι*, cf. inf. 1347, sup. 277, Pers. 101, whence it is clear that the notion is that of young and nimble creatures leaping over an enclosure, ἀρκύστατον, covered by a net. See Ar. Vesp. 132. 367. Suppl. 851. Cf. inf. 728. 795. Q. Smyrn. xiii. 493,

ὡς Τρῶες κτείνοντο κατὰ πτόλιν· οὐδέ τις αὐτοῦς

ῥύετ' ἐπουρανίων. περὶ γὰρ λίναν πάντοθε Μοῖραι

μακρὰ περιστήσαντο· τά περ βροτὸς οὐποτ' ἄλυε.

352. *παναλώτου*. Cf. Il. v. 487, ὡς ἀψῖσι λίνου ἀλόντε πανάγχου.

Δία τοι Ξένιον μέγαν αἰδοῦμαι  
 τὸν τάδε πράξαντ', ἐπ' Ἀλεξάνδρῳ  
 τείνοντα πάλαι τόξον, ὅπως ἂν 355  
 μήτε πρὸ καιροῦ μῆθ' ὑπὲρ ἄστρον  
 βέλος ἡλίθιον σκήψειεν. (365)  
 Διὸς πλαγὰν ἔχουσιν εἰπεῖν· στρ. α.  
 πάρεστι τοῦτό γ' ἐξιχνεύσαι.  
 ἔπραξαν ὡς ἔκρανεν. οὐκ ἔφα τις 360  
 θεοὺς βροτῶν ἀξιοῦσθαι μέλειν, (370)  
 ὅσοις ἀθίκτων χάρις  
 πατοῖθ'· ὁ δ' οὐκ εὖσεβής.  
 πέφανται δ' ἐκγόνοισ 365

353. Cf. Il. xiii. 625, where it is predicted that the wrath of Zeus ξένιος will cause the destruction of Troy. The tragics, following the Homeric of their day, made Paris the chief cause of the woe. Philoct. 1496.

355. *ὅπως ἂν*, 'so as that' the weapon might not light in vain, either falling short of the mark or going above the stars (too high). On πρὸ καιροῦ see Prom. 515. So Tac. Hist. iii. 23, 'falso icu tela hostium citra cadebant.'—ὑπὲρ ἄστρον, as Oed. Tyr. 1190, καθ' ὑπερβολὰν τοξεύσας. On ὅπως ἂν with the optative see Appendix C to the *Supplices* (ed. 2). Donaldson, Gr. Gr. § 610, who translates, 'to the end that,' regarding the negative proposition as *eventual*. He is right; but the version he gives rather implies what is *intentional*.

358. Διὸς πλαγὰν ἔχουσιν. 'Yes, 'tis from Zeus Xenius that they have received their blow, so to say it; this at least one may trace in the history of their fall. They have fared as he had appointed.'—εἰπεῖν seems to be added because πληγὴν ἔχειν was a familiar phrase borrowed from single-handed combatants, like *habet* (Virg. Aen. xii. 296) of the Roman gladiators. Otherwise we might construe ἔχουσιν εἰπεῖν, 'they can tell of the stroke of Zeus,' i. e. they know what it is to be smitten by Zeus. (So Mr. Mayor, Journ. Phil. ii. p. 236.) Mr. Davies gives εἰπεῖν πάρεστιν, τοῦτο δ' ἐξιχνεύσαι, with Enger, and Prof. Kennedy εἰπεῖν—ἐξιχνεύσαι τ'. Cf. inf. 841.—τοῦτό γε, viz. that it was from Zeus ξένιος that the blow came.—ἔπραξαν is the correction

of Hermann and Franz for ὡς ἔπραξεν. Compare ἄτιμα δ' οὐκ ἐπραξάτην, inf. 1418, and see on v. 1261.

360. οὐκ ἔφα τις. The general sense is, 'Some pretended that the gods do not deign to be concerned about those by whom the sanctity of the marriage-bed was trampled on (cf. 1164. Cho. 631); but the opinion is false, for this has taken place now, and even the posterity of the proud and too prosperous are sure to suffer.' This is said in allusion to Priam and Paris, and is according to the favourite doctrine of Aeschylus, that a curse lies dormant in families for generations. The opinion here denied is the same that was so energetically maintained by the Epicureans of a later age. Cic. de Div. i. ad fin., 'Ennius deos non curare opinatur quid agat humanum genus.' Ibid. ii. § 104, a verse of that poet is quoted, 'Sed eos non curare opinor quid agat humanum genus.'—ἀξιοῦσθαι is the middle voice, as in Eum. 403, φονεὺς γὰρ εἶναι μητρὸς ἡξιώσατο. Ibid. 345. Theb. 664.

365. πέφανται, sc. τὸ εἶναι θεοὺς, or rather, τὸ μέλειν θεοὺς βροτῶν. The perfect passive of φαίνω, as Il. ii. 122, τέλος δ' οὐπω τι πέφανται.—ἐκγόνοισ and ἀτολμήτως are the corrections of Hermann and Bamberger for ἐγγόνους and ἀτολμήτων. 'It is made known to the posterity of those who presumptuously cherish a spirit of rebellion against the gods more than is permitted, when their houses teem with excessive wealth,' i. e. when wealth aggravates or brings a Nemesis of its own upon crime; cf. inf.



(375)

ἀτολμήτως Ἄρη  
 πνεόντων μεῖζον ἢ δικαίως,  
 φλεόντων δωμάτων ὑπέρφει  
 ὑπὲρ τὸ βέλτιστον. ἔστω δ' ἀπή-  
 μαντον, ὥστε κἀπαρκεῖν 370  
 εἷδ' πραπίδων λαχόντα  
 οὐ γάρ ἐστιν ἑπαλξίς  
 πλούτου πρὸς κόρον ἀνδρὶ  
 λακτίσαντι μέγαν δίκας βωμόν εἰς ἀφάνειαν. 375  
 βιάται δ' ἅ τάλαινα πειθῶ, ἀντ. ἀ. (385)

732. Dr. Badham would read ἐκ γένους, Prof. Newman and Mr. Davies ἐγγενῆς, 'natural to' &c.

369. For ὑπὲρ τὸ βέλτιστον, 'beyond what is best for them' (words which may possibly be merely a gloss on ὑπέρφει), Hermann reads ὑπὲρ τὸ βέλτιστον, "quod est praestantissimum." Cf. Plat. Phaedr. p. 233, A, ἐκείνοι μὲν γὰρ καὶ παρὰ τὸ βέλτιστον τὰ τε λεγόμενα καὶ τὰ πραττόμενα ἐπαινοῦσι. Weil gives μέτρον δὲ βέλτιστον.—ἔστω ἀπήμαντον, ὥστε κ.τ.λ. If we regard the context alone, we shall be tempted to explain these words of that moderate wealth which, while it brings no harm (πῆμα) to the possessor, at the same time satisfies a well-ordered and contented mind. Again, the imperative ἔστω implies something within the control of man, not a wish that the gods only can grant: 'Let your conduct be harmless,' i. e. such as not to bring harm, but such as 'that a man of sense may be proof in himself against evil.' So Pindar, Pyth. vi. 47, νόφ' πλούτον ἔχει. The difficulty is to find a definite subject to ἔστω, which some make τὸ πρᾶγμα, others τὸ τῆς τύχης. Prof. Kennedy thinks the words "can hardly be correct," and he proposes some important changes (p. 170). There is difficulty too in the personal use of ἀπαρκεῖν, to which λαχόντα seems the subject rather than the object. We have ἀρκῶ for ἀρκεῖ μοι, Prom. 639, and hence not only ἀπαρκεῖ πλούτος τινι, but ἀπαρκεῖ τις πλούτῳ. In its secondary uses, ἀρκεῖν is well represented by the Latin *sufficere*. See on Eur. Rhes. 329, ἀρκοῦμεν οἱ σώζοντες ἴλιον πάλαι, nos *sufficimus* &c. So here, ita ut *sufficiat sapiens* (in se, or per se). Cf. Pers. 476, κοῦκ ἀπῆρκεσαν οὐδὲ πρόσθε Μαραθῶν βαρβάρων ἀπώλεσεν.

374. πρὸς κόρον, i. e. ὑβριστικῶς. Cf. πρὸς ἡδονήν, sup. 278. 'For there is no protection in wealth to a man when once he has insolently spurned the great altar of righteousness, so as to annihilate it,' or get rid utterly of all distinction between right and wrong. So ἰδὼν τῆς δίκης, Eur. Hel. 1002. βωμόν αἰδέσσαι δίκας, Eum. 511. The order of the words is perhaps in favour of construing λακτίσαντι εἰς ἀφάνειαν, for ὥστε ἀφανίσαι. But cf. 451.

376 seqq. 'Such a person' (continues the poet, having Paris especially in view, though he does not name him till v. 390) 'is urged on by a wretched and fatal impulse (πειθῶ) resulting from, and as it were the daughter of, a judicial blindness or infatuation (ἄτη), which impulse in an irresistible manner (ἄφερτος) suggests to him ways and means of attaining his ends (προβουλεύει). There is no help for it: his innate baseness is made to appear as surely as inferior metal is detected by use; for he is like a boy frivolously pursuing a bird, while he cares not for the misery he inflicts on his native city.' The general sense is, that a man is first unjust and then impious; on the principle that *nemo repente fuit turpissimus*. In what follows, ἄκος πᾶν κ.τ.λ., the doctrine of fatalism is introduced. The chief difficulty lies in προβουλόναι, which seems fairly capable of two meanings,—'the fore-counselling child of infatuation,' or 'devising beforehand calamity for posterity' (παισὶν προβουλεύονσα, as τάλαινα παρακοπὰ πρωτοπήμων, sup. 216). In the latter sense, the doctrine will be, that the consequences of crime descend to generations yet unborn; in the former, which is to be preferred, ἄτη is said τέκτειν, and to have a child πειθῶ, as inf. 738, ὕβρις



†προβουλόπαις ἄφερτος ἄτας·  
 ἄκος δὲ πᾶν μάταιον. οὐκ ἐκρύβθη,  
 πρέπει δὲ φῶς αἰνολαμπὲς σίνος· 380

κακοῦ δὲ †χαλκοῦ τρόπον, (390)

τρίβω τε καὶ προσβολαῖς

μελαμπαγῆς πέλει

δικαιωθεῖς, ἐπεὶ

διώκει παῖς ποτανὸν ὄρνιν, 385

πόλει πρόστριμμ' ἄφερτον ἐνθείς. (395)

λιτᾶν δ' ἀκούει μὲν οὔτις θεῶν

τὸν δ' ἐπίστροφον †τῶνδε

φῶτ' ἄδικον καθαιρεῖ.

οἶος καὶ Πάρις ἐλθὼν 390

τίκει ὄρνιν. But Weil is perhaps right in reading *πρόβουλος*, *παῖς* κ.τ.λ., with Karsten; and so also Mr. Davies and Prof. Kennedy, who places a comma at *πρόβουλος*.

379. *πᾶν μάταιον*. So Klausen and Dindorf with Wellauer. Hermann and Peile retain *παμμάταιον* with the MSS.

380. *σίνος*. Our equivalent word is 'mischief,' the epithet *σίνος* or *σίντης* being properly applied to destructive animals. Here we may understand the mischievous propensities of such persons as the poet describes.—*φῶς* is the nominative in apposition, 'shines as a balefully-gleaming light.'

383. *μελαμπαγῆς* (ἄ), 'black-grained,' applied to congealed blood in Theb. 734. Bronze, when composed of a due proportion of copper and tin, has a green rust (*aerugo*), and becomes bright by friction, whereas if mixed with zinc it turns quite black externally, and is liable to become dim and speckled after being polished. To this fact Sophocles (frag. 472) perhaps alludes in a verse preserved by Plutarch, *An seni gerenda sit Respublica*, § viii., *λάμπει γὰρ ἐν χρεῖλαισιν, ὥσπερ εὐγενῆς* (al. *εὐπρεπῆς*) *χαλκός*. But perhaps we should read *χρυσοῦ*, in allusion to the use of the touch-stone (*βάσανος*). Probably Aeschylus took the idea from Theognis, 417—18, and 449—52. Compare Pind. Pyth. x. 67, *πειρῶντι δὲ καὶ χρυσὸς ἐν βασάνῳ πρέπει καὶ νόος ὀρθός*. The man himself is said to turn black when put to the test (*δικαιωθεῖς*), by that confusion between the image

and the thing compared which has been noticed on Suppl. 221.

384. *ἐπεὶ*, for he is vainly hoping he will not be detected, not be brought to justice, and so put to the test, *δικαιωθεῖς*, in the end.—*διώκει παῖς ὄρνιν*, he is as a boy in pursuit of a bird. There was a proverb *τὰ πετόμενα* (or *τὰ ποτανὰ*) *διώκειν*, on which see Blomfield's Glossary. So *χῆνα διώκοντα*, Plat. Gorg. p. 471, c. *πετόμενον διώκειν ἰδ.* Euthyphro, p. 4. It was applied to those who wasted their time and means in pursuing vanities or impossibilities. Here, as Hermann observes, it is not so much applied to the pursuit of Helen by Paris (since he succeeded in carrying her off), as to his vain expectation of getting the victory in the end. On *πρόστριμμα* see Prom. 337. Weil says it means 'sceleris contagio,' i. e. he makes the city share in his crime.

388. *τὸν ἐπίστροφον τῶνδε*. Hermann (2) takes this actively, 'him who brings on such sufferings (*ἐπιστρέφει πρόστριμματα*) to the state.' Others explain, 'him who engages in such things.' Both *στρέφειν* and *ἐπιστρέφειν* take a genitive in the sense of *ἐπιμελεῖσθαι*, and in fact the adjective is really transitive in whichever of the above ways it is taken. For *τῶνδε* Blomf. gives *τούτων*, which seems probable, the two forms being constantly confused. See on Pers. 671. Prom. 542.—*καθαίρει*, 'overthrows,' a metaphor from wrestling, perhaps. It is so used in Thuc. i. 77. iii. 13 fin.

εἰς δόμον τὸν Ἀτρειδᾶν (400)  
 ἥσχυνε ξενίαν τράπεζαν κλοπαῖσι γυναικός.  
 λιπούσα δ' ἀστοῖσιν ἀσπίστορας στρ. β'.  
 κλόνους τε καὶ λογχίμους ναυβάτας ὀπλισμούς, (405)  
 ἄγουσά τ' ἀντίφερνον Ἰλίῳ φθορὰν, 396  
 βέβακεν ῥίμφα διὰ πυλᾶν  
 ἄτλητα τλᾶσα· πολλὰ δ' ἔστενον  
 τόδ' ἐννέποντες δόμων προφήται·  
 Ἰῶ, ἰὼ δῶμα, δῶμα καὶ πρόμοι 400 (410)  
 ἰὼ λέχος καὶ στίβοι φιλόνορες.  
 πάρεστι †σῖγ', ἄτιμος ἀλλ' ἀλοῖδορος,  
 †ἄλγιστ' ἀφειμέναν ἰδών.  
 πόθῳ δ' ὑπερποντίας

392. ἥσχυνε κ.τ.λ. Cf. II. xiii. 627, οἳ μὲν κουριδίην ἔλοχον καὶ κτήματα πολλὰ μὰ ψ οἴχεσθ' ἀναγόντες, ἐπεὶ φιλέεσθε παρ' αὐτῇ.

395. κλόνους τε καὶ κ.τ.λ. So Franz after H. L. Ahrens, for κλόνους λογχίμους τε καὶ ν. δ. Otherwise the antistrophic verse requires alteration. Helen, on leaving her home, bequeathed to her fellow-citizens nothing but the turmoil of war, and brought to her new abode only destruction in place of a dowry. Compare ἀντήνωρ, inf. 430.

397. βέβακεν, οἴχεται, she is gone and out of sight in a moment.

399. δόμων προφήται. The question, whether the seers of the house of the Atridae, or those of Priam, are meant, is rendered more perplexing by the uncertainty of the reading in 402, 3. Haupt understands Cassandra and Helenus, the inspired children of Priam. On the other hand, δόμων δνειρόμαντις, Cho. 30, is certainly said of the Atridae; and it is probable, as Dr. Peile suggests, that the words which follow are supposed to be spoken at Argos. Cf. 416. They are rather *speculations* on Menelaus' state of mind on discovering the faithlessness of his wife, than prophecies of what he would do.

401. στίβοι φιλόνορες. The impression left on the couch by the now absent wife. So στίβοι is used of foot-prints, Cho. 197. 202. Compare Ovid, Her. x. 53, 'Et tua, qua possum, pro te vestigia tango, Strataque quae membris intepuere

tuis.' Propert. ii. 29, 35, 'Apparent non ulla toro vestigia presso.' The epithet is best explained thus, στίβοι τῆς πρὶν τὸν ἄνδρα φιλούσης.

402. πάρεστι σῖγ'. The MSS. give πάρεστι σιγᾶς ἄτιμος ἀλοῖδορος ἄδιστος ἀφειμέναν ἰδεῖν, which is clearly corrupt. 'He is present (i.e. at the bed) in silence, dishonoured, yet without reproaching her, perceiving with deepest pain that she is gone.' His grief is too great to find utterance in words. Others refer πάρεστι to the vision of Helen. The metre seems to require ἀφειμέναν or —ων, and the adverb of the preceding superlative rather than the nominative case. Prof. Kennedy reads ἄτιμος ὥς ἀλοῖδορος δ' ἄδιστ' ἀφαιρεθεὶς ἰδεῖν, "silent, as one disgraced, but ununbraided, he stands to view, bereft of all that's sweetest." Logically, it is wrong to say ἰδεῖν τινα οἰχόμενον, yet this is a Greek expression, e.g. Plat. Symp. p. 216, c, καὶ πολλάκις ἡδέως ἂν ἰδοίμι αὐτὸν μὴ ὄντα ἐν ἀνθρώποις. Ibid. p. 223, c, ἰδὼν οἰχομένους. Thuc. ii. 56, κατέλαβον ἀνακεχωρηκότας.

404. πόθῳ δ' κ.τ.λ. 'And through regret of her who is now beyond the sea, her form (phantom or image) will seem to him to be mistress of the house.' That is, he will continue to conjure up the loved image of one whom he too well knows is far away. Plat. Phaedr. p. 255, ε, εἰδῶλον ἔρωτος ἀντέρωτα ἔχων. Thuc. vi. 54, ἐρωτικῶς περιελγίσας.



φάσμα δόξει δόμων ἀνάσσειν· 405 (415)  
 εὐμόρφων δὲ κολοσσῶν  
 ἔχθεται χάρις ἀνδρί·  
 ὀμμάτων δ' ἐν ἀχηνίαις ἔρρει πᾶσ' Ἀφροδίτα.  
 ὀνειρόφαντοι δὲ πενθήμονες ἀντ. β'. 410 (420)  
 πάρεισι δόξαι φέρονσαι χάριν ματαίαν.  
 μάταν γάρ, εὐτ' ἂν ἐσθλά τις δοκῶν ὄρᾶν,  
 παραλλάξασα διὰ χερῶν  
 βέβακεν ὄψις οὐ μεθύστερον (425)  
 πετροῖς ὀπαδοῖς ὕπνου κελεύθοις. 415  
 τὰ μὲν κατ' οἴκους ἐφ' ἐστίας ἄχη #. ἐφεστίας cf. γ. 524.

(3) 406. εὐμόρφων κολοσσῶν. 'And the grace of the comely statues becomes odious to her husband: for in the lack of (living) eyes all the charm of a woman is gone.' So χρημάτων ἀχηνία, Cho. 293. One cannot see why both Hermann and Klausen should deny that the statues here meant are those of Helen,—at least included among others. For there is little point in the remark, if the mere decorations of the palace are meant; and the next line clearly implies that no mere semblance, no portrait without the reality, will suffice to keep alive love. For, as remarked by Dr. Donaldson (*New Cratylus*, § 478), the Greeks regarded love as a sort of ἀπορροή or efflux from the eyes. Love here is not regarded merely as a *sentiment*, but as a passion which proceeds from and is fed by a living source, and which languishes and becomes extinct when that source is withdrawn. Plat. Symp. p. 180, D, πάντες γὰρ ἴσμεν οἷτι οὐκ ἔστιν ἀνευ ἔρωτος Ἀφροδίτη. His object seems to have been to describe the uxorious character of Menelaus, often alluded to by Euripides, which incited him at all hazards to undertake a long and calamitous war. Troad. 864, ἦλθον δὲ Τροίαν, οὐχ ὅσον δοκοῦσί με, γυναικὶς οὐνεκ', ἀλλ' ἐπ' ἀνδρ' ὃς ἐξ ἐμῶν δόμων δάμαρτα ξεναπάτης ἐλῆσατο. Prof. Kennedy translates, "in the famine of the husband's eyes."

412. εὐτ' ἂν — δοκῶν ὄρᾶν. "Quum ὄρᾶν, pro quo ὄρᾶ dicendum erat, statim ex δοκῶν aptum sit, ne idem verbum repeteretur, omisum est ὄρᾶ. Plena enim oratio esset εὐτ' ἂν ἐσθλά τις δοκῶν

ὄρᾶν ὄρᾶ." Hermann; who rightly adds that μάταν is to be construed with βέβακεν. For παραλλάξασα we might be inclined to read either παραλλαγεῖσα or παραλλαγαῖσι (cf. v. 473), on account of the metre, which in the strophe (v. 397) reads much better as an iambic dimeter, βέβακε ῥίμφα κ.τ.λ. We have however παραλλάσσειν intransitively Eur. Hipp. 935, λόγοι παραλλάσσοντες ἐξεδροίφρηναν. —οὐ μεθύστερον is simply 'as soon as it has appeared.' Literally, 'not behind in the course,' as Pers. 209.

415. πετροῖς. 'On wings attending the ways of sleep,'—a poetical way of saying, 'it slips away as a winged dream.' We do not gain much by Hermann's alteration, πετροῦσσ' ὀπαδοῦς. Dindorf however, Weil, Prof. Kennedy, and Mr. Davies edit ὀπαδοῦς. The wings of a dream attend the ways of sleep, because as soon as the sleep is broken the dream is ended; the two things go together. So Lucian propounds the Pythagorean doctrine in the treatise called Ὀνειρος: —Δεινόν τινα τὸν ἔρωτα φῆς τοῦ ἐνυπνίου, εἶγε πτηνὸς ὦν, ὡς φασί, καὶ ὄρον ἔχων τῆς πτήσεως τὸν ὕπνον, ὑπὲρ τὰ ἐσκαμμένα ἤδη πηδᾶ, καὶ ἐνδιατρίβει ἀνεφώρῳσι τοῖς ὀφθαλμοῖς μελιχρὸς οὗτος καὶ ἐναργὴς φαινόμενος.

416. ἐφ' ἐστίας. 'Such are the regrets at home, at the hearth (of the palace), and (others) surpassing these; but generally (τὸ πᾶν) there are griefs which the friends of the absent Argive army have to endure, in the deaths of so many brave men.' He reverts to the consequences of Paris' folly as falling on the citizens, sup. 386.



τάδ' ἐστὶ, καὶ τῶνδ' ὑπερβατώτερα.

τὸ πᾶν δ' ἀπ' αἶας Ἑλλάδος ξυνορμῆνοις

πένθεια τλησικάρδιος (430)

δόμων ἐκάστου πρέπει. 420

πολλὰ γοῦν θιγγάνει πρὸς ἦπαρ

οὓς μὲν γάρ \* τις ἔπεμψεν

οἶδεν, ἀντὶ δὲ φωτῶν

τεύχη καὶ σποδὸς εἰς ἐκάστου δόμους ἀφικνεῖται. 425 (435)

ὁ χρυσαμοιβὸς δ' Ἄρης σωμαίων, στρ. γ'.

καὶ ταλαντοῦχος ἐν μάχῃ δορὸς,

πυρωθὲν ἐξ Ἰλίου (440)

φίλοισι πέμπει βαρὺ

ψῆγμα δυσδάκρυτον, ἀντ-

ῆγορος σποδοῦ γεμίζων λέβητας εὐθέτου. 430

418. ἀπ' αἶας Ἑλλάδος. This easy transposition has been adopted to suit what appears the most probable reading of the strophic verse. The MSS. give ἀφ' Ἑλλάδος αἶας, for which Ἑλλανος and Ἑλλανίδος have been proposed.—ξυνορμῆνοις, 'to those who have gone off together to the war,' the dative of *reference*, as it is called: see sup. 215. Theb. 592.

419. *τλησικάρδιος*. Properly, 'of patient or enduring heart,' *ταλασίφρων*, *ταλασίφρων*. See Prom. 165. As an epithet of *πένθεια*, it seems to mean either 'endured in the heart,' or 'causing endurance (suffering) to the heart.' From a gloss *τὴν καρδίαν τήκονσα* in MS. Farn., Auratus conjectured *τηγικάρδιος*. So Cic. Tusc. iv. § 36, *tabificae mentis perturbationes*. Unfortunately, no reliance can be placed on readings found only in the Farnese MS.

422. *τις*. This word was inserted by Porson. Prof. Kennedy reads *τοὺς μὲν γὰρ τις ὁ πέμψας*, chiefly on account of *οἱ δ'* in 439.—*οἶδεν*, 'remembers.'

425. *τεύχη καὶ σποδὸς*, 'urns and ashes.' Schütz thinks it means 'arms and ashes,' *τεύχη* commonly signifying 'arms' or 'shields;' while *λέβης* (inf. 430. Cho. 673) is the urn for the reception of ashes. See however Cho. 91. Eum. 712. We might even quote Theb. 49 for the custom of sending home reminiscences to absent friends; and it is not unlikely that the arms of a deceased war-

rior were occasionally brought back to the survivors. Sophocles also uses *τεύχος* for a cinerary urn, El. 1120.

426—30. 'For the god of war who barter bodies for gold, and who holds the scales of life and death in the conflict of the spear, sends from Troy to the friends at home a sad burden of scorched bone-dust bitterly bewailed, freighting the urns with well-stored ashes instead of the living men.'—*χρυσαμοιβὸς*, because in the heroic ages both corpses and captives were ransomed for gold, as the body of Hector was redeemed by Priam from Achilles, Il. xxiv. 478 seqq.—*ψῆγμα*, properly 'a scrap,' or 'morsel,' i. e. such small fragmentary pieces as calcined bones are found to exhibit. The epithet *βαρὺ*, 'sore' or 'grievous,' is suspicious, because *ψῆγμα* is usually said of gold-dust which is really heavy, and therefore we should rather have looked for a qualifying adjective like *κοῦφον*. Hence *βραχὺ*, the conjecture of Schütz, is admitted by Dindorf. Compare however Eur. Suppl. 1123, *φέρειω φέρω, τάλανα μάτερ, ἐκ πυρὸς πατρὸς μέλη, βάρος μὲν οὐκ ἀβρίθες ἀλγέων ὕπερ*. Perhaps Euripides had this passage in his view; for in v. 1130 he seems to imitate the phrase *ἀντήνωρ σποδὸς* in these words, *πᾶ δάκρυα φέρεις, — σποδοῦ τε πλήθος ὀλίγον ἀντὶ σωμαίων*; For *δυσδάκρυτον* compare *σποδὸν ἀνδρὸς εὐ κεκλαυμένου*, Cho. 674.

430. *εὐθέτου*. Hermann and others adopt *εὐθέτους* from Stanley. Apart

στένουσι δ' εὖ λέγοντες ἄν-  
δρα τὸν μὲν ὡς μάχης ἴδρις· (445)  
τὸν δ' ἐν φοναῖς καλῶς πεσόντ' ἄλ-

λοτρίας διαὶ γυναικός· 435

τὰ δὲ σιγά τις βαῦζει  
φθονερὸν δ' ὑπ' ἄλγος ἔρπει  
προδίκους Ἀτρείδαις. (450)

οἱ δ' αὐτοῦ περὶ τείχος  
θήκας Ἰλιάδος γὰς 440

εὐμορφοὶ κατέχουσιν· ἐχθρὰ δ' ἔχοντας ἔκρυψεν. (455)

βαρεῖα δ' ἀστών φάτις ξὺν κότῳ, ἀντ. γ'.

δημοκράντου δ' ἀρᾶς τίνει χρέος.

μένει δ' ἀκοῦσαί τί μου 445

from the order of the words, the epithet is more appropriate to the carefully-packed dust than to the urns containing it. Compare II. vii. 333,

κατακείμεν αὐτοὺς  
τυτθὸν ἀποπρὸ νεῶν, ὥς κ' ὁστέα παισὶν  
ἕκαστος  
οἵκαδ' ἄγρ, ὅταν αὐτε νεώμεθα πατρίδα  
γαίαν.

Propert. iii. 12, 14, 'Neve aliquid de te flendum referatur in urna: Sic redeunt, illis qui cecidere locis.' Eur. Hel. 399, νεκρῶν φέροντας ὀνόματ' (f. σώματ') εἰς οἴκους πάλιν. Pind. Pyth. xi. 33, ἀμφ' Ἑλένη πυρωθέντων Τρώων.

443. ἐν φαλαῖς, among heaps of slain; an Homeric term. Cf. Antig. 696.

445. διαί. So Herm. for διά.

446. βαῦζει. See on Pers. 13. Hermann gives τὰ δὲ for τὰδε, because the secret murmurs of dissatisfaction are contrasted with στένουσι and εὖ λέγοντες, implying open expression of feeling.

447. φθονερὸν ἄλγος. Grief bringing odium on them. Perhaps δυοφερὸν. Cf. Eum. 357, καὶ δυοφερὰν τιν' ἀχλὺν κατὰ δώματος αὐδάται πολὺστονος φάτις. Antig. 700, τοιάδ' ἑρεμνὴ σίγ' ἐπέρχεται φάτις. The poet's doctrine was, that popular dissatisfaction was one cause of the ruin of a kingly house.

448. προδίκους, 'the principals in the suit' against Priam; as sup. 41, ἀντίδικος. But perhaps the notion of δίκη in both words is lost sight of, and the force of πρὸ and ἀντὶ alone to be regarded. In the technical sense, πρόδικος δίκη was a

case referred to friends, as umpires, to effect an arrangement before coming into court. So Photius in v. πρόδικον δίκην. But this does not seem to apply to the present passage, where it means 'who have taken the first part in exacting justice.' 'Wrong-redressing,' Prof. Kennedy. (2)

441. εὐμορφοί, 'in their (natural) beauty,' i.e. unburnt, and therefore contrasted with the ghastly forms on the pyre. Weil gives ἔμμοροι, Mr. Davies εὐκαλοί, i.e. εὐκηλοί, which he supposes the transcriber referred to καλός. Prof. Kennedy suggests ἔμμοροι, 'in their own forms.'—ἔχοντας, τοὺς κατέχοντας τὰς θήκας. See on Suppl. 25. At the same time, Hermann observes, the notion is involved of their possessing the land, though in death. Cf. Theb. 729.

444. δημοκράντου ἀρᾶς. 'And it performs the part (pays the debt) of an imprecation solemnly ratified by the people.' The custom of execrating the public enemies of the Athenians in their assemblies is well known. Demosth. p. 270, 20, οὐχ ὧν ἔτυχεν ἦν, ἀλλ' οἷς ὁ δῆμος καταρᾶται. Ibid. p. 363, ταῦθ' ὑπὲρ ὧν, ὧ ἄνδρες Ἀθηναῖοι, καθ' ἐκάστην τὴν ἐκκλησίαν ὁ κήρυξ εὐχεται νόμῳ προστεταγμένα, καὶ ὅταν ἡ βουλὴ καθῆται, παρ' ἐκείνῃ πάλιν. The meaning is, that the just indignation of the people calls forth the anger of the gods against the Atridae as much as a formal curse would have done. Cf. Suppl. 919.

445. μένει ἀκοῦσαι. So Eum. 647, μένω δ' ἀκοῦσαι πᾶς ἀγὼν κριθήσεται.

μέριμνα νυκτηρεφές. (460)  
 τῶν πολυκτόνων γὰρ οὐκ  
 ἄσκοποι θεοί· κελαιναὶ δ' Ἑρινύες χρόνω  
 τυχηρὸν οὐτ' ἄνευ δίκας  
 παλιντυχεῖ τριβᾷ βίου 450  
 τιθεῖσ' ἀμαυρὸν, ἐν δ' αἵστοις (465)  
 τελέθοντος οὔτις ἀλκά.  
 τὸ δ' ὑπερκόπως κλύειν εὖ  
 βαρύν· βάλλεται γὰρ ὅσσοις  
 Διόθεν κεραυνός. 455 (470)  
 κρίνω δ' ἄφθονον ὄλβον.  
 μήτ' εἶην πτολιπόρθης,  
 μήτ' οὖν αὐτὸς ἀλοὺς ὑπ' ἄλλων βίον κατίδοιμι.  
 πυρὸς δ' ὑπ' εὐαγγέλου ἐπαγδός. (475)  
 πόλιν διήκει θοὰ 460

'An anxiety abides upon me, that I shall hear of something that is as yet wrapped in the gloom of night.'

450. *παλιντυχεῖ*. So Hermann, with Scaliger and others, for *παλιντυχῇ*. Klausen retains the latter, remarking, 'accusativus hic spectat accusativum *τυχηρὸν*.' It is enough to say that the one word is used in reference to the other,—a reverse of fortune to prosperous fortune. Much in the same way *αἵστοις* refers to *ἀμαυρὸν*, and *ἔχοντας* to *κατέχουσιν*, sup. 441.

451. *ἐν αἵστοις*. 'Among those who have been brought to nothing.' Hermann remarks, '*Ambigue* dicit *αἵστους*, quamquam ipse de mortuis cogitans.' The general sentiment amounts to this, that so long as a man is innocent, he has nothing to fear from the envy or imprecations of the people; but the commission of crime makes him, as it were, a fit subject and recipient for the wrath of the Furies, and when once he has been brought low and reduced by them to nothingness from his proud estate, none of the gods will raise him again. Cf. Theognis, 151.—2. Eum. 535, ἄλετ' ἄκλαυτος, αἵστος. For the doctrine generally, Cho. 625. Eum. 897.

453. *ὑπερκόπως*. The MSS. have *ὑπερκότως*. See on Theb. 386. Excessive praise was thought to be one of those

dangerous glories which moved the anger of the gods. Hence *ἐνάσιμῳς αἰνεῖν* inf. 890.

454. *ὅσσοις*. Hermann understands this in reference to *ἀμαυρὸν* and *αἵστοις*,—'Lightning is hurled against their eyes so as to blind them.' Thus *βλέπειν* is constantly used for *ζῆν*. For the dative we might cite Eur. Phoen. 1385, *λόγχην ἐνώμα στόματι*. But, comparing inf. 920, *μήτις πρόσωθεν ὕμματος βάλοι φθόνος*, we are justified in regarding *ὅσσοις* as the dative of the instrument, like *βάλλεται τόξῳ οἰστός*. Cf. inf. 493, *τόξοις ἰάπτων βέλη*. Oed. Col. 478, *ἡ τοῖσδε κρωσσοῖς*—*χέω τάδε*; More commonly, *βάλλεται τις κεραυνῷ*. Lucret. v. 1131, 'invidia quoniam, ceu fulmine, summa vaporant Plerumque, et quae sunt aliis magis edita cunque.' Mr. Davies gives *ὄγκοις*, 'at things of size,' after Hartung. But the notion of an *evil eye* is transferred to the gods, who regard with jealousy human prosperity. Of course, there is an allusion to Agamemnon's recent victory.

456. *κρίνω*, i. e. *προκρίνω*. Cf. Suppl. 390.—*ἄφθονον*, *τὸν ἄνευ φθόρου*.

457. *μήτε—μήτ' οὖν*. Here, as in Eum. 500, he advocates the *τὸ μέσον*. It is as bad to be a captor as a captive; the extreme of prosperity is as much to be deprecated as the extreme of misery.



βάξιος· εἰ δ' ἐτητύμως,  
 τίς οἶδεν, εἴτε θεῖόν ἐστί τι ψύθος ; 999 1069 .  
 τίς ᾤδε παιδὸνδ ἢ φρενῶν κεκομμένος,  
 φλογὸς παραγγέλμασιν (480)  
 νέοις πυρῳθέντα καρδίαν ἔπειτ' 465  
 ἀλλαγῇ λόγου καμῆν ;  
 γυναικὸς αἰχμᾷ πρέπει  
 πρὸ τοῦ φανέντος χάριν ξυναινέσαι.  
 πιθανὸς ἄγαν ὁ θῆλυς ὄρος ἐπινέμεται (485)  
 ταχύπορος· ἀλλὰ ταχύμορον 470  
 γυναικογήρυτον ὄλλυται κλέος.  
 τάχ' εἰσόμεσθα λαμπάδων φαεσφόρων

462. εἴτε. So Franz with H. L. Ahrens. The common reading is *ἢ τοι*, but the MS. Flor. has *εἰ* written above *ἢ*. Hence Hermann reads *εἰ τι*, 'unless indeed it be—.' So inf. v. 1279, *εἰ τοῦτ' ἔφευξας*; *εἰ τι μὴ φρενῶν στύγος*. For *ἐστὶ μὴ* Prof. Kennedy gives *ἐστὶ τι*, and the change, small in itself, seems highly probable, though *εἴτε μὴ ἐστί*, *annōn potius sit*, is not necessarily wrong. 'Who knows whether truly, or whether it be not a deception from the gods?' (Cf. 264.) So Eum. 446, *σὺ δ' εἰ δικαίως εἴτε μὴ κρίνον δίκην*. Supra 252. The chorus, as if reproaching themselves for having been persuaded out of their former doubts (259—271), now assume a tone of great caution.

463. Hesych. *παιδὸνδ*—ἄφρων, νήπιος. 'Who is so childish or so bereft of sense (as) after having had his heart inflamed by the new tidings of the beacon-light, afterwards to be distressed by a change in the account?' By these words, as well as by what follows, they deprecate a hasty credulity which may end in disappointment. The omission of *ὥστε* is very harsh. We might place a question at *κεκομμένος*, and regard what follows as an infinitive of exclamation, as inf. 1640.

467. *γυναικὸς αἰχμᾷ*. 'The disposition of a woman.' See on Prom. 412. *New Cratylus*, § 174. Hermann translates *imperium*, Klausen *potentia*; while Peile is content with exactly the converse, but equally far-fetched sense, 'It is quite in character with a woman's spear,' i. e. with woman's *weakness*. The meaning of the whole passage is this: 'It is consistent

with a woman's temperament to acquiesce in what is pleasing to her in preference to what is certain. Too credulous, the boundary of the female mind is encroached upon by rapid inroads; but a report spread by a woman perishes by a speedy fate.' The true meaning of *ἐπινέμεται* was first pointed out by Dr. Donaldson (*New Crat.* p. 296), the word being, as he has proved by several examples, technically used of trespassing on a neighbour's field, or of raids into a borderland.

468. *πρὸ τοῦ φανέντος*. This is commonly, but wrongly, taken for *πρὸ τοῦ φανῆναι*. The sense is quite evident from two passages which show it was a kind of proverbial expression, Pind. Pyth. iv. 140, *κέρδος αἰνῆσαι πρὸ δίκας*, and Plat. Resp. ii. p. 361, E, *ἐπαινεῖν πρὸ δικαιοσύνης ἀδικίαν*. So also Phaedr. p. 239, C, *ἡδὺ πρὸ ἀγαθοῦ*, and Thuc. iv. 59, *πρὸ τοῦ αὐτίκα τι ἐλασσοῦσθαι*. Compare Tac. Ann. xiii. 4, '*facili feminarum credulitate ad gaudia*.'

471. *γυναικογήρυτον*. Cho. 830, *ἢ πρὸς γυναικῶν δειματούμενοι λόγῳ πεδάρσιοι θρώσκουσι, θνήσκοντες μάτην*;

472 seqq. In the MSS. and ordinary editions these verses are assigned to Clytemnestra. Hermann and Franz follow Wellauer in giving them to the leader of the chorus, to whom they evidently belong. Clytemnestra has not been present on the stage while the preceding remarks about female credulity were made, and therefore she cannot be supposed to reply to them. Besides, *she* has no misgivings,—*she* of the *ἀνδρόβουλον ἐλπίζον κέαρ*, sup. 11.

αὐτὸς σφάλλω

φρυκτωριῶν τε καὶ πρὸς παραλλαγὰς, (490)  
 εἴτ' οὖν ἀληθεῖς, εἴτ' ὀνειράτων δίκην  
 τερπνὸν τόδ' ἔλθον φῶς ἐφήλωσεν φρένας. 475  
 κήρυκ' ἀπ' ἀκτῆς τόνδ' ὄρω κατὰσκιον  
 κλάδοις ἐλαίας· μαρτυρεῖ δέ μοι κάσις  
 πηλοῦ ξύνουρος, διψία κόνις, τάδε, (495)  
 ὡς οὔτ' ἀναυδος οὔτε σοι δαίμων φλόγα  
 ὕλης ὀρείας σημανεῖ καπνῷ πυρὸς, 480  
 ἀλλ' ἢ τὸ χαίρειν μᾶλλον ἐκβάξει λέγων—  
 τὸν ἀντίον δὲ τοῖσδ' ἀποστέρῃ λόγον·  
 εὖ γὰρ πρὸς εὖ φανείσι προσθήκη πέλοι. (500)  
 ὅστις τὰδ' ἄλλως τῇδ' ἐπεύχεται πόλει,  
 αὐτὸς φρενῶν καρποῖτο τὴν ἁμαρτίαν. 485

### ΚΗΡΤΞ.

ἰὼ πατρῶον οὔδας Ἀργείας χθονός·  
 δεκάτῳ σε φέγγει τῷδ' ἀφικόμην ἔτους,  
 πολλῶν ῥαγιστῶν ἐλπίδων, μιᾶς τυχών. (505)  
 οὐ γάρ ποτ' ἠῦχουν τῇδ' ἐν Ἀργεῖα χθονὶ  
 θανὼν μεθέξειν φιλτάτου τάφου μέρος. 490

475. Hesych. ἐφήλωσεν· ἠπάτησεν. Cf. Cho. 988.

477. κάσις πηλοῦ ξύνουρος. 'Closely bounded by its kindred mud,' like λιγνὸν μέλαιναν, αἰόλην πρὸς κάσις, Theb. 489. The meaning is, that the dust and the mud at the top and the bottom of the garment show by their combination that the wearer has come from a distance, and so can tell the news in propria persona. —καπνῷ πυρὸς, i. e. now that it is day; for the flame was only fit for the night.

479. Hesych. δαίων· καίων.

481. λέγων. Dindorf, by placing only a comma at πυρὸς, and thus making ἐκβάξει depend on ὡς, gives the true force to this participle, which otherwise is completely otiose. On the aposiopesis, resulting from a dislike to utter ill-omened words (ἡ ἐψευσμένους ἡμᾶς ἀποδείξει), see inf. 631. Cho. 186.

483. εὖ γὰρ κ.τ.λ. 'For I pray that an addition may happily be made to what has already happily appeared (or, been realized).'

484. ὅστις. "Dicit haec chorus de

Clytaemnestra cogitans." Hermann.

486. Talthybius appears on the stage, announcing the arrival of the king (ἥκει, v. 514), and calling on the gods and heroes to receive propitiously the victorious army, and on the citizens to greet their king as having executed just vengeance.

488. ῥαγιστῶν. An anchor, the ancient and still common symbol of hope, was said ῥαγῆναι when one arm or fluke was torn off. So Plutarch, de Mul. Virtut., ἅμα δὲ ὁ Πόλλις κατέμαθε τῇ ἀγκύρᾳ τὸν ὄνυχά μὴ προσόντα, βία γὰρ ἐλκομένης, ὡς ἔοικεν, ἐν τόποις ὑποπέτραις ἀποσπασθεὶς ἔλαθε. The proverb ἐπ' ἐλπίδας ὀγεῖσθαι is well known. Cf. Equit. 1241, λεπτή τις ἐλπίς ἐστ' ἐφ' ἧς ὀχούμεθα. Eur. Hel. 277, ἀγκυρά δ' ἡ μου τὰς τύχας ὥχει μόνη, —ἀφ' οὗ τέθηγκεν οὗτος, οὐκέτι· ἔστι δὴ.

489. ἠῦχουν. This word is commonly used with a negative, and in the imperfect; cf. Prom. 346. The aorist occurs in Philoct. 869.

490. On μετέχειν μέρος see Cho. 283.



νῦν χαῖρε μὲν χθῶν, χαῖρε δ' ἡλίου φάος,  
 ὕπατός τε χώρας Ζεὺς, ὃ Πύθιός τ' ἀναξ,  
 τόξοις ἰάπτων μηκέτ' εἰς ἡμᾶς βέλη. (510)  
 ἄλις παρὰ Σκάμανδρον ἦσθ' ἀνάρσιος·  
 νῦν δ' αὖτε σωτήρ ἴσθι καὶ παιώνιος, 495  
 ἀναξ Ἀπολλων. τοὺς τ' ἀγωνίους θεοὺς  
 πάντας προσανῶ, τὸν τ' ἐμὸν τιμάορον  
 Ἑρμῆν, φίλον κήρυκα, κηρύκων σέβας, (515)  
 ἥρως τε τοὺς πέμψαντας, εὐμενεῖς πάλιν  
 στρατὸν δέχεσθαι τὸν λελειμμένον δορός. 500  
 ἰὼ μέλαθρα βασιλέων, φίλαι στέγαι,  
 σεμνοὶ τε θᾶκοι, δαίμονές τ' ἀντήλιοι·

493. μηκέτ'. The μη is used because the imperative sense is continued from χαῖρε, like μη τιθεῖς inf. 879. μη ὄρων Suppl. 792. εἰργε, μη δοκῶν ἐμῇν χάριν Hec. 874. Ἀργεῖαν χθόνα νίσσεσθε, βίοντον μη λιπόντες ἐνθάδε Phoen. 1234. Those editors who try to establish a difference of meaning between οὐκέτ' and μηκέτ' ἰάπτων, forget that the former would here be a solecism.

499. ἦσθ', i. e. ἦεισθα, is the emendation of Hermann for ἦλθες or ἦλθ' of the MSS., which is an instance of a gloss having superseded the genuine word. Blomfield had admitted ἦσθ' from Askew's margin; but ἦσθα from εἰμι had this objection, that it did not account for the reading ἦλθες. We have, to pass over other instances, ἐπῆσαν in Od. xix. 445. προσῆτε Xen. Anab. vii. 6, 24. Eur. Cycl. 40. ἦμεν Androm. 1102. Electr. 775.—παρὰ Σκάμανδρον, 'to the Scamander,' viz. to take the side of the Trojans against the Greeks.—ἀνάρσιος, 'hostile,' another form of ἀνάρτιος, 'unsuited,' 'unequal,' 'uneven,' an Homeric word.

495. παιώνιος. This reading (for καὶ παγώνιος or κάπαγώνιος), suggested by Dobree and H. L. Ahrens, has been admitted for these reasons: (1) παιώνιος is contrasted with ἀνάρσιος, the contrast being introduced by νῦν αὖτε. (2) ἐπαγώνιος can hardly be right when ἀγωνίους follows in the very next verse; (3) παιώνιος suits σωτήρ, and is the usual epithet of Apollo when invoked to heal or counteract evils, as sup. 144. And (4) I and Γ are very often interchanged in MSS.

496. ἀγωνίους θεοὺς πάντας, i. e. all who have had any share in obtaining the victory for the Greeks. Müller, whom Peile and Weil follow, understands 'gods of assemblies,' a meaning which seems less applicable to the present passage. See Suppl. 185. There can be no doubt that either statues or altars of the gods here alluded to are in sight of the herald. Müller fancies that the thymele may have been constructed to represent a κοινοβωμία (Suppl. 218).

497. τὸν ἐμὸν, 'my own special patron.' Cf. Suppl. 272. 897.

499. ἦρως. "Sui id Aeschylus ævi more, non antiquo illo Homeri fecit, ut heroes præco invocet." Hermann. "Designantur omnes Argivorum reges Danaï, Persei, Pelopis posterī." Klausen; who well compares Suppl. 215, ἀλλ' ἐδ' τ' ἐπεμψεν, ἐδ' τε δεξάσθω χθονί. Similarly, the elements are invoked together with the χθόνιοι, who appear to include the heroes, on the first entrance of the Danaïdes into Argolis, Suppl. 25. The principle involved in this propitiation is closely connected with the doctrine in 332—8. Harm may at any time betide a conquering army. Even when they have set foot on their native soil, it is not too late for retribution to overtake them, as in fact it does overtake Agamemnon.—τοὺς πέμψαντας, who allowed the army to go out, or who did not oppose the expedition. Inf. 826, οἵπερ πρόσω πέμψαντες ἤγαγον πάλιν.

502. σεμνοὶ θᾶκοι. The august seats of the king and queen in front of the palace, according to the custom of heroic



εἷ που πάλαι, φαιδροῖσι τοισίδ' ὄμμασι (520)  
 δέξασθε κόσμῳ βασιλέα πολλῶ χρόνῳ.  
 ἦκει γὰρ ὑμῖν φῶς ἐν εὐφρόνῃ φέρων 505  
 καὶ τοῖσδ' ἅπασι κοινὸν Ἀγαμέμνων ἄναξ.  
 ἀλλ' εὖ νιν ἀσπάσασθε, καὶ γὰρ οὖν πρέπει,  
 Τροίαν κατασκάψαντα τοῦ δικηφόρου (525)  
 Διὸς μακέλλῃ, τῇ κατείργασται πέδον·  
 βωμοὶ δ' αὔστοι καὶ θεῶν ἰδρύματα, 510  
 καὶ σπέρμα πάσης ἐξαπόλλνται χθονός.  
 τοιόνδε Τροία περιβαλὼν ζευκτήριον  
 ἄναξ Ἀτρείδης πρέσβυς, εὐδαίμων ἀνὴρ (530)

times. Cf. Cho. 962, *σεμνοὶ μὲν ἦσαν ἐν θρόνοις τὸθ' ἡμενοί*, and sup. 176. Thus Nestor had a polished seat in front of his door, Od. iii. 406—9, and thus the father and the mother of Nausicaa had separate chairs of dignity, Od. vi. 305—8. —*δαίμονες ἀντήλιοι*, the statues of gods placed so as to face the east. This custom probably originated in the desire to light up the face of Apollo Lyceus (see Suppl. 668) with the beams of the early sun, and thus to obtain that symbolical connexion between the god of light and the god of cheerfulness and joy, which is here so clearly alluded to in *φαιδροῖσι τοισίδ' ὄμμασι*. Hesych. *ἀντήλιοι θεοὶ οἱ πρὸ τῶν πυλῶν ἰδρυμένοι*. Eur. *Μελέαργος*. Cf. Ion 1550, *ἀντήλιον πρόσωπον ἐκφαίνει θεός*. Now, as the stage of the Greek theatre faced nearly north (Müller, Diss. ad Eum. p. 20), it is evident that statues of the gods placed on the proscenium might easily be so arranged as to catch the morning beams. There is frequent mention of the statue of Zeus being similarly placed. Pausan. lib. v. 23, 1, *ἄγαλμα Διὸς τετραμμένον πρὸς ἀνισχόντα ἥλιον*. Ibid. 24, 1, *Δία πρὸς ἀνατολὰς ἥλιου*. See also ibid. 22, 4. Cic. Orat. in Catil. iii. § 4, 'simulacrum Jovis contra atque antea fuerat ad orientem convertere.' Id. de Div. i. § 20, 'Sancta Jovis species claros spectaret ad ortus.' This seems to have some connexion with the doctrine of Zoroaster, "to face some luminous object while worshipping God." See Max Müller, 'Chips from a German Workshop,' vol. i. p. 175.

503. *εἷ που*. So Auratus for *ἦ που*. More usual would have been *εἷ ποτε*.

Cf. Ar. Equit. 347, *εἷ που δικίδιον εἴπας εἶ*,—*φῶν δυνατὸς εἶναι λέγειν*.

505. *φῶς ἐν εὐφρόνῃ*. Compare 22. 256. There is a play on the literal and the metaphorical sense in all these passages. As he has brought light to you, so do you show bright faces to him.—*τοῖσδ' ἅπασι*, the spectators, who are regarded as the citizens of Argos.

509. *κατείργασται*, 'has been dug over' (or tilled), with the notion of complete subversion and demolition. Eur. Hel. 107, *ἥδη γὰρ ἥπται καὶ κατείργασται πυρὶς Photius, κατεργάσασθαι ἀντὶ τοῦ καταπονῆσαι*. Thucydides. The primary sense of *ἐργάζεσθαι* is 'to till the ground;' but it loses this in most of its compounds.

510. *βωμοὶ κ.τ.λ.* The sacrilegious doings of the army prepare the audience for a reverse of fortune in retribution.

513. *εὐδαίμων ἀνὴρ ἦκει*. 'Has returned a fortunate man, and one the most deserving of living mortals to be honoured; for neither Paris nor the city associated with him (in the crime and the penalty of it) can now say that the suffering has been less than the deed.' Klausen observes, that the heroic notion of *honour* was inseparable from the idea of complete and summary vengeance, as the very words *τιμὴ* and *ἄξιος*, properly implying compensation and equivalence, seem to show. On the proverb *δράσαντι παθεῖν*, that stern old law of a martial age, see Cho. 305. Pers. 810. Eur. Rhes. 483. Oed. Col. 267. inf. 1505. 1541. To have paid less than the uttermost farthing for a wrong inflicted was an impunity not to be tolerated.

ἦκει, τίεσθαι δ' ἀξιώτατος βροτῶν  
 τῶν νῦν· Πάρις γὰρ οὔτε συντελῆς πόλις 515  
 ἐξεύχεται τὸ δρᾶμα τοῦ πάθους πλέον·  
 ὀφλὼν γὰρ ἀρπαγῆς τε καὶ κλοπῆς δίκην  
 τοῦ ῥυσίου θ' ἤμαρτε, καὶ πανώλεθρον (535)  
 αὐτόχθονον πατρῶον ἔθρισεν δόμον·  
 διπλᾶ δ' ἔτισαν Πριαμίδαί θάμάρτια. 520

ΧΟ. κῆρυξ Ἀχαιῶν, χαῖρε, τῶν ἀπὸ στρατοῦ.

515. *συντελής*. The exact meaning is uncertain. We have *ξυντέλεια* of an associate company of gods, Theb. 240. Probably the idea is, that the city, as equally involved in the guilt (by not returning Helen and her stolen wealth), was also involved in the payment for the injury. Thus the true meaning of the word,—that of *contributing*,—is preserved. Prof. Kennedy renders it 'fellow-citizens.'

517. *ἀρπαγῆς τε καὶ κλοπῆς*. 'Being cast in an action for both robbery (rape) and theft.' Cf. Ar. Plut. 372, ἀλλ' οὐ κέκλοφας, ἀλλ' ἥρπασκας; Soph. Phil. 644, ὅταν παρῇ κλέψαι τε χάρπάσαι βία. The former word is to be understood of Helen, the latter of her wealth (inf. 716). In Arist. Eth. v. 5 fin., κλοπή is defined to be λαθραία, and ἀρπαγή is βιαία.

518. *ῥυσίου*. 'The booty,' 'the prize.' See the note on Suppl. 406. The word always involves the notion of something which sooner or later, by fair means or foul, must be surrendered, or paid for to its full value.

519. *αὐτόχθονον*, 'land and all' (*cum ipsa terra*). Lucian frequently uses *αὐτάνδρος* in a similar sense. So also *αὐτότοκος*, sup. 135, Schol. Med. *σὺν αὐτῷ τῷ τόκῳ*. As *αὐτόχθον* had a distinct and peculiar sense, 'indigenous,' a different form of the word was purposely chosen by the poet, as Hermann remarks in reply to Blomfield, who reads *αὐτόχθον* ὄν, followed by Klausen. Dr. Donaldson however conceives that the meaning is, 'his own native and paternal home,' opposed to the foreign bride whom he was compelled to restore. Perhaps in this sense we may compare *αὐτόρριζον ἐστὶν αὐτοχθόνος*, Eur. Rhes. 288.—Hesych. *ἔθρισεν* ἔφριξεν (ἐθέριξεν?).

520. *διπλᾶ θάμάρτια*. 'They have paid a double penalty for their sins,' in that

they have been compelled to give up Helen, and have had their city razed to the ground. Hermann, who reads *θάμάρτια*, for *τὰ (τῶ?) ἁμαρτία*, the dual of the feminine form, understands the 'double sin' of the ἀρπαγή and κλοπή combined. The poet seems to mean that the δρᾶμα was single, the πάθος double. Here *ἁμαρτίον* meant 'the price of a fault,' just as *τὰ οἰκούρια* is 'the reward of keeping house,' Trach. 542. And so the Schol. explains, *τὸν μισθὸν τῆς ἁμαρτίας*.

521—33. 'I bid you joy, herald of the Grecian army.'—'My joy is such that I am content to die.'—'Do you mean that you longed for your country?'—'So that I now weep for delight.'—'A pleasing affection truly this which you had upon you.'—'I don't understand.'—'Because you were smitten with a desire which was reciprocated by us.'—'Did then this land long for the army which mutually longed for it?'—'So great was our longing, that we often groaned in sadness of heart.'—'Whence this uneasy feeling, so odious to a victorious army to hear of?'—'I have long ago schooled myself to conceal my feelings.'—'Indeed! Had you then any to be afraid of in the absence of your lord?'—'As you just now said of yourself, I could willingly die.' In this dialogue the herald first receives a hint that all has not been well at home. But he cannot or will not understand it, and proceeds, as if unconscious of the real import of the words he has heard, to describe the miseries the army has escaped, and the remembrance of which has alone called forth the strong expression of joy at his return (522).

521. *τῶν ἀπὸ στρατοῦ*. A short, or rather a mixed phrase for *κῆρυξ τῶν τοῦ στρατοῦ, ἀπὸ στρατοῦ ἦκων*. Thuc. vi. 58, πρότερον ἢ αἰσθῆσθαι αὐτοὺς ἔποθεν ὄντας, i. e. ἀποθεν αἰσθῆσθαι πόρρω ὄντας.



- ΚΗ. χαίρω· τεθνᾶναι δ' οὐκ ἔτ' ἀντερῶ θεοῖς.  
 ΧΟ. ἔρως πατρώας τῆσδε γῆς σ' ἐγύμνασεν ; (540)  
 ΚΗ. ὥστ' ἐνδακρύνειν γ' ὄμμασιν χαρᾶς ὕπο.  
 ΧΟ. τερπνῆς ἄρ' ἦτε τῆσδ' ἐπήβολοι νόσου. 525  
 ΚΗ. πῶς δῆ ; διδαχθεὶς τοῦδε δεσπόσω λόγου.  
 ΧΟ. τῶν ἀντερώντων ἱμέρῳ πεπληγμένοι.  
 ΚΗ. ποθεῖν ποθοῦντα τήνδε γῆν στρατὸν λέγεις ; (545)  
 ΧΟ. ὥς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν.  
 ΚΗ. πόθεν τὸ δύσφρον τοῦτ' ἐπῆν, στύγος στρατῶ ; 530  
 ΧΟ. πάλαι τὸ σιγᾶν φάρμακον βλάβης ἔχω.  
 ΚΗ. καὶ πῶς ἀπόντων κοιράνων ἔτρεις τινάς ;  
 ΧΟ. ὥς νῦν τὸ σὸν δῆ, καὶ θανεῖν πολλὴ χάρις. (550)  
 ΚΗ. εὖ γὰρ πέπρακται. ταῦτα δ' ἐν πολλῷ χρόνῳ

522. τεθνᾶναι. As τεθνήσκει and ἐσθνήσκει are found beside the ordinary forms in —ηκώς, so τεθνηέναι for τεθνηκέναι appears to have been contracted into τεθνᾶναι. So τεθνᾶσιν in Theb. 805. Cobet, Var. Lect. p. 390, in citing τεθνᾶναι from Mimnermus frag. 2. 10, and condemning it as 'mera barbaries,' overlooked the present passage.

527. πεπληγμένοι. So Herm., Dind. after Schütz for πεπληγμένους. For the verse really refers to 525, while the transcribers took it as an answer to πῶς δῆ ;

529. ἀμαυρᾶς ἐκ φρενός. A mind which darkly broods over thoughts which it dares not express. The cause of this anxiety, according to Klausen, was a fear of the expedition going on wrongly. But what follows seems to show that the conduct of Clytemnestra and Aegisthus is rather alluded to.

530. στύγος στρατῶ ; Hermann reads στύγος φρενῶν, 'confidenter,' as he himself says ; but confidence in such alterations is not so easily felt by others. Dr. Donaldson proposes τοῦτ' ἐπῆν θυμῷ στύγος. Mr. Davies gives στένος λέω. Weil στύγος ; φράσων. Prof. Kennedy στύγος πόλει ; 'whence came that sullen gloom upon the citizens ?' Blomfield and Peile are probably right in placing a comma after ἐπῆν. A question still remains whether the στύγος was that felt (or likely to be felt when they hear it) by the army now they have returned, or the oppressive influence of an evil

omen at home during their absence. In the above version, I have taken it in the former sense. To receive the returning army with joyful face was regarded as an important omen ; the gloomy looks and anxious feelings now alluded to caused apprehension to the herald. Some explain, 'this boding dread about the absent army.'

532. ἔτρεις τινάς ; The Aeschylean doctrine of δέος as connected with σέβας, or the reverence due to majesty, is here clearly set forth. 'Why,' asks the herald, 'was there any occasion for silence ? Surely in the absence of the king there was none you were bound so absolutely to obey, as to resign even the liberty of speech.' The answer is ambiguous. It may mean, as Klausen gives it, 'I was so intimidated that I would gladly have died,' in which case ὥς τὸ σὸν δῆ refers only to the words of 522, the motive being different ; or, 'I was so under thrall that I would now willingly die through joy at the release.' And this latter is probably right ; for the chorus evades the question ἔτρεις τινάς, not wishing openly to speak of Aegisthus ; and the following words of the herald, εὖ γὰρ πέπρακται, show that he at least understood it so. For he imagined that the cause of joy was the success of the expedition, not, as was really the case, the deliverance from Aegisthus and Clytemnestra.—For καὶ πῶς, implying ironical mistrust, see Cho. 523. inf. 1169.



τὰ μὲν τις εὖ λέξειεν εὐπετῶς ἔχειν, 535  
 τὰ δ' αὖτε καπίμομφα. τίς δέ, πλὴν θεῶν,  
 ἅπαντ' ἀπήμων τὸν δι' αἰῶνος χρόνον ;  
 μόχθους γὰρ εἰ λέγοιμι καὶ δυσαντίας, (555)  
 σπαρνὰς παρήξεις καὶ κακοστρώτους, — τί δ' οὐ  
 στένουντες, οὐ λαχόντες ἡματος μέρος ; 540  
 τὰ δ' αὖτε χέρσῳ, καὶ προσῆν πλέον στύγος·  
 εὐναὶ γὰρ ἦσαν δηῖων πρὸς τείχεσιν·  
 ἐξ οὐρανοῦ γὰρ καπὸ γῆς λειμώνιαι (560)  
 δρόσοι κατεψέκαζον, ἔμπεδον σίνος  
 ἐσθημάτων, τιθέντες ἐνθηροῦ τρίχα. 545  
 χειμῶνα δ' εἰ λέγοι τις οἶωνοκτόνον,  
 οἶον παρέιχ' ἄφερτον Ἰδαία χιῶν,

535. εὖ λέξειεν. Those who alter εὖ to ἀν, on the assumption that the optative mood in a potential sense absolutely requires the particle, materially impair the force of the passage; and those who retain εὖ do not always rightly interpret it. Translate: 'but as for these matters, during the lapse of a long time, some things one may rightly assert to have fallen out well, and others again to be complained of.' Examples of ἀν similarly omitted are inf. 1133. 1347. (Prof. Kennedy thinks εὖ λέξειεν indefensible.) —εὐπετῶς, perhaps a metaphor from dice, like εὖ πεσόντα sup. 32, εὐβόλως ἔχειν Cho. 683. See Monk on Hippol. 715.—ἐπίμομφα, cf. κατὰμομφα sup. 143.

538—40. 'For were I to speak of the toils, and the comfortless bivouacs, the scant room on the ill-spread gangways,—in a word, what was there that we had not to lament, what that we did not receive as our daily portion?' The apodosis is broken off by the question τί δ' οὐ, which interrupted the train of thought; and the participles are used without regard to any regular construction. The simple idea in the writer's mind was εἰ λέγοιμι ὅπως ἐπράσσομεν, οὐκ ἂν εἴη τέλος, πάντων γὰρ κακῶν ἐλάχομεν.—For τί δ' οὐ κ.τ.λ. compare Pers. 298, τίς οὐ τέθνηκε; Eur. Andr. 450, τί δ' οὐκ ἐν ὑμῖν ἐστίν; οὐ πλείστοι φόνοι; In δυσαντίας and κακοστρώτους the hardships of the military στυβάδες and χεμῶνα are described. Thucyd. iv. 54 ad fin. ἀποβάσεις ποιοῦμενοι καὶ ἐναν-

λιζόμενοι τῶν χωρίων οὐ καίρως εἴη.

539. παρήξεις seem to mean the narrow passages or passings along the deck, σελῖς, between the rowers.—σπαρνὰς, Hesych. σπανίους, ἀραιὰς, διεσπαρμένας.

541. τὰ δ' αὖτε χέρσῳ. 'Again, as to our life on the land, even still more discomfort attached to it, for, since our quarters were close by the walls of the enemy (i.e. outside of the city; cf. 325—6), the meadow-damps from the sky and off the earth drizzled down on us, the lasting damage of our clothes, making our hair as shaggy as wild beasts.'

543. λειμώνιαι. The MS. Flor. has λειμωνίαι, whence Hermann thinks the true reading was λειμωνίας. The sense of the passage remains precisely the same; the ἐνδросος εὐνῆ of v. 12 is described, and it is from ignorance of the real origin of dew rather than from a desire to distinguish different things that the poet adds ἐξ οὐρανοῦ καὶ ἀπὸ γῆς. The masculine participle τιθέντες (545) seems best explained on the view of most commentators, that he was thinking of ὕμβροι ἐξ οὐρανοῦ rather than δρόσοι ἀπὸ γῆς. Cf. sup. 119, λαγίναν γένναν βλαβέντα λοισθίων δρόμων. The mention of the 'rough hair' reminds us of the care the Greeks have always taken in combing their locks ever since, perhaps long before, Homer called them *καρηκουδώντες*. Cf. Ajax. 1207, κείμει δ' αἰὲ πικιναῖς δρόσοις τεγγόμενος κόμας.

545. ἐνθηρον. This word occurs Soph. Phil. 697, Rhes. 289.

cf. a lament  
place  
fact = σπαρνὰς

ἢ θάλλπος, εὔτε πόντος ἐν μεσημβριναῖς (565)  
 κοίταις ἀκύμων νηνέμοις εὔδοι πεσῶν—  
 τί ταῦτα πενθεῖν δεῖ; παροίχεται πόνος· 550  
 παροίχεται δὲ τοῖσι μὲν τεθνηκόσιν  
 τὸ μήποτ' αὖθις μηδ' ἀναστῆναι μέλειν.  
 τί τοὺς ἀναλωθέντας ἐν ψήφῳ λέγειν, (570)  
 τὸν ζῶντα δ' ἀλγεῖν χρὴ τύχης παλιγκότου;  
 καὶ πολλὰ χαίρειν ξυμφοραῖς καταξιῶ. 555  
 ἡμῖν δὲ τοῖς λοιποῖσιν Ἀργείων στρατοῦ  
 νικᾷ τὸ κέρδος, πῆμα δ' οὐκ ἀντιρρέπει·  
 ὥς κομπάσαι τῷδ' εἰκὸς ἡλίου φάει (575)  
 ὑπὲρ θαλάσσης καὶ χθονὸς ποτωμένοις·

548. εὔτε (ὁπότε) εὔδοι. Literally, 'whenever the sea slept tranquilly, having fallen on its mid-day couch unstirred by a wind.' Here we have a picture drawn with perfect truth to nature. The wind in warm latitudes lulls at noontide, and freshens in the morning and evening. The sudden transitions from extreme heat to extreme cold, such as are felt in the neighbourhood of the Hellespont, are among the most trying influences upon the human frame.

550. τί ταῦτα πενθεῖν δεῖ; Again (see 538) the apodosis to εἰ λέγοι τις is wanting. 'But why should we mourn for these things? Our trials are past, and we should rather lament for our deceased friends. Yet why for them? Their toil too is over, so that they will never hereafter care even to rise from their graves to life again.' The apposition to τοῖς μὲν τεθνηκόσι is in ἡμῖν δὲ τοῖς λοιποῖσιν, and he means to say, that the dead are so completely insensible and indifferent to past toils that they have not even the wish to live again, while the living have gained a glorious victory which more than counterbalances their sufferings.—τὸ μήποτ', i. e. ὥστε μήποτ'. See sup. 15. Pers. 294. Prof. Kennedy makes this clause the subject to παροίχεται, 'and for those who've died is past and gone the very caring yet again to come to life.'

553. ἐν ψήφῳ λέγειν, 'what need to count up closely the lives that have been lost?' properly, 'reckon by counters.' So Ar. Vesp. 656, λόγισαι φαῦλως, μὴ ψήφοις ἀλλ' ἀπὸ χειρὸς. Rhcs. 309, ἐν ψήφῳ

λόγῳ θέσθαι. Having mentioned the οἱ τεθνηκότες, in connexion with τί ταῦτα πενθεῖν δεῖ, the herald interposes a few words to show that even the losses which have been incurred ought not to damp the joy with which the good news should be received by the living; and then he continues the former sentence by ἡμῖν δὲ κ.τ.λ.

554. τύχης παλιγκότου, 'the frowns of fortune,' the τὰ ἐπιμομφα of v. 536.

555. καὶ πολλὰ χαίρειν. 'I think we ought (not only not to grieve, but) even to rejoice greatly at the events which have happened.' Schol. ἐπὶ ταῖς εὐπομίαις χαίρειν. A word of ambiguous sense, συμφορὰ, is purposely used, because the whole circumstances of the war, good and bad, are taken into account in forming a general estimate. Hermann and others understand 'bidding good-bye to misfortune.' And certainly πολλὰ χαίρειν and χαίρει πολλὰ are more commonly used in the sense of 'farewell.' So too Prof. Kennedy.

559. ποτωμένοις. As in the preceding τῷδε φάει there is contained a reference, by contrast, to the darkness of death, so here 'speeding on their way' is opposed to the stillness (τὸ μὴ ἀναστῆναι) of those in the grave. Thus the poet dwells on and amplifies τοῖς λοιποῖσιν, v. 556. Compare Pind. Nem. vi. 50, πέταται ἐπὶ τε χθόνα καὶ διὰ θαλάσσης τηλόθεν ὄνυμ' αὐτῶν. The sense is, 'The Argives, as they joyfully speed on their way, may boast of having fixed up Trojan arms in Grecian temples, a record of their success to their posterity.' Q. Smyrn. xiv. 117,



“ Τροίαν ἐλόντες δήποτ’ Ἀργείων στόλος 560

θεοῖς λάφῦρα ταῦτα τοῖς καθ’ Ἑλλάδα  
δόμοις ἐπασσάλευσαν ἀρχαῖον γάνος.”

τοιαῦτα χρῆ κλύνοντας εὐλογεῖν πόλιν (580)

καὶ τοὺς στρατηγούς· καὶ χάρις τιμήσεται  
Διὸς τὰδ’ ἐκπράξασα. πάντ’ ἔχεις λόγον. 565

ΧΟ. νικῶμενος λόγοισιν οὐκ ἀναίνομαι·

ἀεὶ γὰρ ἦβᾶ τοῖς γέρουσιν εὖ μαθεῖν.

δόμοις δὲ ταῦτα καὶ Κλυταιμνήστρα μέλειν (585)

εἰκὸς μάλιστα, ξὺν δὲ πλουτίζειν ἐμέ.

ΚΛ. ἀνωλόλυξα μὲν πάλαι χαρᾶς ὕπο, 570

ὅτ’ ἦλθ’ ὁ πρῶτος νύχιος ἄγγελος πυρὸς

ἠνύσαμεν πολέμοιο μακροῦ τέλος· ἡράμεθ’  
εὐρὸν κῦδος ὁμῶς δηΐοισι μέγα πτολίεθρον  
ἐλόντες.

560. *δήποτε*, ‘at last.’ Cf. *Hel.* 855, ὦ θεοί, γενέσθω δήποτ’ εὐτυχὲς γένος τὸ Ταντάλειον. *Hippol.* 1181, χρόνῳ δὲ δήποτ’ εἴπ’ ἀπαλλαχθεὶς γόων. But in *Troad.* 506. 1277, *Eur. Suppl.* 1131, it means ‘formerly,’ ‘but lately.’—θεοῖς τοῖς καθ’ Ἑλλάδα, ‘the *Grecian* gods,’ who have given a triumph over βάρβαροι. For the custom alluded to, see *Thuc.* iii. 57. *Theb.* 267. *Rhes.* 180, θεοῖσιν αὐτὰ (λάφυρα) πασσάλευε πρὸς δόμοις. *Heracl.* 698, ἀπὸ πασσάλων ἐλόν.—ἀρχαῖον, sc. ὥστε εἶναι, to take their place among other ancient spoils, and to be themselves regarded as ancient some future day. Hermann compares πίστιν ἀρχαίαν, *Oed. Col.* 1628.—γάνος, properly ‘brightness,’ anything which causes joy or delight; an ornament, and so nearly a synonym with ἀγαλμα. See *Suppl.* 996. *Il.* xiii. 265. xix. 369.

563. εὐλογεῖν πόλιν. The city will deserve praise for having sent out a just and successful expedition; the generals, for having conducted it; Zeus, for having given the victory. So *Weil*: ‘When men are told hereafter of the doings of their ancestors, they cannot but praise the city and its generals; and thus honour will redound to Zeus, the author of the victory.’ Compare *Ar. Equit.* 565, εὐλογήσαι βουλόμεσθα τοὺς πατέρας ἡμῶν. *Ach.* 372. *Eccl.* 454.—χάρις Διὸς, the grace or favour of Zeus.—ἐκπράξασα, cf. *ἐξέπραξεν Suppl.* 95. *Theb.* 836.

566. νικῶμενος λόγοισιν, ‘convinced by

your arguments,’ that joy and gratitude are more appropriate than grief for the past, ‘I do not disown,’ do not reject or refuse, ‘the feeling of joy,’ i. e. you have made me think better of our affairs. *Eur. Iph. A.* 1503, θανοῦσα δ’ οὐκ ἀναίνομαι.—εὖ μαθεῖν, ‘to learn well,’ i. e. good news, a sort of play on the proverb ‘never too late to learn.’ Cf. *frag.* 278, καλὸν δὲ καὶ γέροντα μαυθάνειν σοφά.—ἦβᾶ, impersonal, like ἀκμάζει βρετέαν ἐχεσθαι, *Theb.* 95.

569. πλουτίζειν. ‘Though it is reasonable that these matters should be especially a care to Clytemnestra and the family, yet at the same time (it is equally reasonable) to enrich, i. e. inform, me.’ ‘And impart to me their joy,’ *Prof. Kennedy*. Compare the phrase ἐστιᾶν τινα λόγων, ‘to entertain one with tales.’ So Hermann understands the passage, while *Klausen* makes ταῦτα the subject of πλουτίζειν. Cf. 1239, ἄλλην τιν’ ἄτην ἀντ’ ἐμοῦ πλουτίζετε. The *Schol.* on this passage rightly gives μεταδιδόναι μοι τῆς χαρᾶς. The words are addressed to the herald, and the chorus means, that they hope to be present while the whole story is being related to the queen. The other interpretation, ‘that she should at the same time reward me for the good news,’ is not appropriate to the dignity of the chorus, however well it would have suited the character of the herald. For it was the custom to remunerate the first bearer of good news.

570. πάλαι, in obedience to the suggestion of the watchman, v. 28.



φράζων ἄλωσιν Ἰλίου τ' ἀνάστασιν  
καί τίς μ' ἐνίπτων εἶπε, Φρυκτωρῶν διὰ (590)  
πεισθεῖσα Τροίαν νῦν πεπορθῆσθαι δοκεῖς ;  
ἦ κάρτα πρὸς γυναικὸς αἶρεσθαι κέαρ. 575  
λόγοις τοιούτοις πλαγκτὸς οὔσ' ἐφαινόμην·  
ὁμως δ' ἔθνον· καὶ γυναικείῳ νόμῳ  
ὀλολυγμὸν ἄλλος ἄλλοθεν κατὰ πτόλιν (595)  
ἔλασκον εὐφημοῦντες ἐν θεῶν ἔδραις  
θυηφάγον κοιμῶντες εὐώδη φλόγα. 580  
καὶ νῦν τὰ μᾶσσω μὲν τί δεῖ σ' ἐμοὶ λέγειν ;

573. καὶ τίς μ' ἐνίπτων. See sup. 265 seqq.—*φρυκτωροὶ* are 'beacon-watchers.'

576. *πλαγκτὸς οὔσ' ἐφαινόμην*. 'They would fain have proved me to be in error.' The same use of *φαίνεσθαι*, 'to be made out to be,' occurs *Ajac.* 1020, *δοῦλος λόγοισιν ἀντ'* ἐλευθέρου *φανείς*. *Ibid.* 1241, *εἰ πανταχοῦ φανοῦμέθ' ἐκ Τεύκρου κακοί*.

577. *ὁμως δ' ἔθνον*. 'But still I went on sacrificing,' i. e. in confidence that I was right, and regardless of the sneers at my credulity. Hermann takes *ἔθνον* for the third person plural; 'nevertheless, while they blamed me, they sacrificed and raised joyful clamours.' The other gives as good, if not a better sense.—*γυναικείῳ νόμῳ*, 'in a feminine strain.' ('By female law,' Prof. Kennedy.) The *ὀλολυγή* or *ὀλολυγμός* was of itself a *γυναικείος νόμος*, inasmuch as it was the shout raised at a sacrifice peculiarly by the women. Clytemnestra had commenced it (570), and others, even males, had taken it up at her bidding. So *Soph.* *Trach.* 205, *ἀνολοιζάτω δόμος ἐφ'esτίοις ἀλαλαγαῖς ὁ μελλόνυμφος, ἐν δὲ κοινὸς ἀρσένων ἴτω κλαγγά*. Cf. sup. 28. *Theb.* 257, where the *ὀλολυγμός* is called *θυστὰς βοή*. *Ibid.* v. 821. *Cho.* 379. *Hom. Od.* iii. 450, αἱ δ' ὀλόλυξαν θυγατέρες τε νῦοι τε καὶ αἰδοίη παράκοιτις. *Il.* vi. 301, αἱ δ' ὀλολυγῆ πάσαι Ἀθήνη χεῖρας ἀνέσχον. *Herod.* iv. 189, δοκεῖ δ' ἐμοὶ γε καὶ ἡ ὀλολυγὴ ἐπ' ἱροῖσι ἐνταῦθα πρῶτον γενέσθαι, κάρτα γὰρ ταύτῃ χρέωνται αἱ Λίβυσσαι, καὶ χρέωνται καλῶς. *Xen. Anab.* iv. 3, 19, ἐπεὶ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηγάλαζον, συνωλόλυνον δὲ καὶ αἱ γυναῖκες ἀπάσαι.

580. *κοιμῶντες*. 'As they put out the fragrant (cf. 793) incense-fed flame,'

probably by pouring wine upon it. *Iph.* T. 633, *ξανθῶ τ' ἐλαίῳ σῶμα σὺν κατασβέσω*. Sup. 94, *λαμπὰς—φαρμασσομένη χρίματος ἀγνοῦ παρηγορίας*. The custom alluded to, of raising a shout at that particular point of the ceremony, though probable in itself, does not appear to be known from other sources.

581 *segq.* 'And for the present what need is there of your (i. e. of the herald) relating to me the matter at length? I shall hear the whole account from my lord himself. But, in order that I may show all zeal in receiving in the best way my own revered lord, on his return,—carry back this message to him, *To come as soon as he can, since he is adored by the city*. (And say to him,) *May you find your wife in the house, faithful as you left her*,' &c. In this passage some very different explanations are commonly propounded. Many construe *ὥπως ἄριστα*, *quam optime*, in 583, with which *ὥπως τάχιστα* in *Suppl.* 459. *Cho.* 722 may fairly be compared, and inf. v. 588; while others, with Hermann, understand *ὥπως σπεύσω*, referring to Porson on *Hec.* 398; and all place a fuller stop at *δέξασθαι*. But *ὥπως* rather means *ἵνα*, used as a particle of purpose. He would perhaps have rather said *ἀλλ' ὥς ἄριστα κ.τ.λ.*, but that *μὲν* in v. 581 is answered by *δὲ* here. On the formula *καὶ νῦν*, which means 'and now accordingly' (as the event is no longer doubtful, &c.), see *Eum.* 384. There is, of course, a latent or reserved sense in *σπεύσω ἄριστα δέξασθαι*, in the mind of one who contemplates murder. As for *ἔθροι* in 589, there can hardly be a doubt that it is the very wish which the herald is instructed to convey, transferred,

- ἀνακτος αὐτοῦ πάντα πεύσομαι λόγον.  
ὅπως δ' ἄριστα τὸν ἐμὸν αἰδοῖον πόσιν (600)  
σπεύσω πάλιν μολόντα δέξασθαι, (τί γὰρ  
γυναικὶ τούτου φέγγος ἥδιον δρακεῖν, 585  
ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ,  
πύλας ἀνοίξει;) ταῦτ' ἀπάγγειλον πόσει,  
ἥκειν ὅπως τάχιστ' ἐράσμιον πόλει. (605)  
γυναιῖκα πιστὴν δ' ἐν δόμοις εὖροι μολῶν,  
οἶανπερ οὖν ἔλειπε, δωμάτων κύνα 590  
ἔσθλῃν ἐκείνῳ, πολεμίαν τοῖς δύσφροσιν,  
καὶ τὰλλ' ὁμοίαν πάντα, σημαντήριον  
οὐδὲν διαφθείρασαν ἐν μήκει χρόνον. (610)  
οὐδ' οἶδα τέρψιν οὐδ' ἐπίβογον φάτιν  
ἄλλου πρὸς ἄνδρὸς μᾶλλον ἢ χαλκοῦ βαφάς. 595

of necessity, to the third person, from the nature of the narrative; since *εἵροι* would have appeared to refer to the herald himself. Dr. Peile and Hermann take it for the optative of the oblique or indirect narrative, supplying *ὡς* or *ὅτι*. But this use *only* occurs where the primary verb treats of past time. Cobet, Var. Lect. p. 408, after objecting to Madvig's *ἀν δόμοις εὖροι* (Adv. Crit. i. p. 198), proposes *ἐνδὸν εὐρήσει μολῶν*,—a tame statement of a fact which gives this sense, 'tell him to come quickly, and he will find his wife faithful to him in his palace.' Compare the words of Agamemnon in Od. xiii. 42, *ἀμύμονα δ' οἶκοι ἄκοιτιν νοστήσας εὖροιμι*. With great truth to nature the poet makes this wish to be dictated by Clytemnestra, conscious as she is that she has *not* been faithful to her lord. She avoids, as in itself suspicious, the direct assertion, 'he *will* find,' &c.—*οἶανπερ οὖν κ.τ.λ.*, 'yea, even just such as he left her,'—words added with a consciousness of evil intention even then.

588. Hesych. *ἐράσμιον ἐπίδοξον, ἐπέραστον, ἀγαπητὸν, ἐπιθυμητὸν*.

591. *πολεμίαν τοῖς δύσφροσιν*. "Ambigue dicit Clytaemnestra, de Agamemnone cogitans." Hermann. If so, *ἔσθλῃν ἐκείνῳ* must tacitly refer to Aegisthus. Such may have been the meaning of the poet; but one may be allowed to doubt it. 'An enemy to his enemies' is a very natural phrase to express a community of

sentiment.

592. *διαφθεῖρειν σημαντήρια* is to spoil or tamper with the seals affixed to the doors and store-houses or treasuries in the absence of the lord. So in Eur. Orest. 1108, when Helen is taking possession of the palace of the Atridae, in right of her husband, she 'has everything sealed up,' *πάντ' ἀποσφραγίζεται*. Ar. Thesm. 415, *σφραγίδας ἐπιβάλλουσιν ἤδη καὶ μοχλοῦς, τηροῦντες ἡμᾶς*. See also *ibid.* 424. So also the children of Hercules are 'locked out,' *ἐξεσφραγισμένοι*, by Lycus, who has taken possession of their effects, Herc. F. 53.

595. *μᾶλλον ἢ χαλκοῦ βαφάς*. Hermann, with Wellauer and Schütz, explains, 'any more than I know how to imbue a sword in blood,' adding, that as she had just professed herself virtuous, though conscious of being unfaithful, so she here disclaims any knowledge of the murder she all the while intends to perpetrate. He compares *βάπτειν ξίφος* or *ἐγχος*, Prom. 882. Cho. 999. Ajac. 995, and calls the idea of Blomfield and others, that a secret art of staining brass (enamelling on copper?) is alluded to, "miraculosum." On the other hand, Klausen and Peile express their astonishment how any one can prefer the former interpretation to the latter. There are sufficient difficulties in both. Perhaps the simplest way is to take it as a saying or proverb to express anything inconceivable or unlikely. Whether 'tempering' or 'ena-



τοιούσδ' ὁ κόμπος, τῆς ἀληθείας γέμων,  
οὐκ αἰσχροὺς ὡς γυναικὶ γενναίᾳ λακεῖν.

ΧΟ. αὕτη μὲν οὕτως εἶπε μανθάνοντί σοι (615)

τοροῖσιν ἑρμηνεύσιν εὐπρεπῶς λόγον.  
σὺ δ' εἶπες, κῆρυξ, Μενέλεων δὲ πεύθομαι, 600  
εἰ νόστιμός τε καὶ σεσωσμένος πάλιν  
ἤξει ξὺν ὑμῖν, τῇσδε γῆς φίλου κράτος.

ΚΗ. οὐκ ἔσθ' ὅπως λέξαίμι τὰ ψευδῇ καλὰ, (620)

ἐς τὸν πολλὸν φίλοισι καρποῦσθαι χρόνον.

ΧΟ. πῶς δῆτ' ἂν εἰπὼν κενδὰ τάλῃθῃ τύχοις ; 605

melling' or (Prof. Kennedy) 'dyeing' bronze or copper is meant, it is of little importance to inquire.

596. τοιούσδ' ὁ κόμπος. 'Such is my boast, and every word of it true; a boast which no well-born lady need be ashamed to utter.' Hermann is the first who has perceived that these two lines belong to Clytemnestra. They are generally assigned to the herald, but with little point or propriety, not to say that the article is then worse than needless before κόμπος. Clytemnestra, conscious of her own hypocrisy, and distrusting the impression her words have made on the chorus, sums up her speech by thus reiterating her fidelity and apologizing for the over-eager profession of it.

597. *Exit* Clytemnestra.

599. But for the concealment of the irony, the chorus might have said τοροῖσι δ' ἑρμηνεύσιν, i. e. ἀληθῶς σοι, ἡμῖν δὲ εὐπρεπῶς μόνον. The sense intended was both αὕτη μὲν—σὺ δὲ, and οὕτω μὲν—εὐπρεπῶς δέ. Prof. Kennedy, 'to you, a learner only, she speaks it in the way you say, viz. ἀληθῶς, but to those (i. e. ourselves) who can interpret her real meaning, she speaks plausibly and speciously, but *not* truly.' Mr. Davies renders it, 'cleverly in the opinion of sharp-witted interpreters,' viz. who know her character. Weil, "verbis quae animi sensus clarissime interpretantur."

601. νόστιμός τε. So Hermann for —γε, as I had before given. "Non si quidem veniet dicit chorus, sed veniatne."

602. τῇσδε γῆς. Menelaus was not indeed king of Argos, but of the adjoining valley of the Eurotas. Curtius (Hist. i. p. 99) sees in this fraternal rule the origin of the double sovereignty

that afterwards comprehended the whole Peloponnesus.

603. οὐκ ἔσθ' ὅπως λέξαίμι. So Prom. 299, οὐκ ἔστιν ὅτῃ μείζονα μοῖραν νείμαιμ', ἢ σοι. Cho. 164, οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν. Dr. Peile, in a long but not very clear note, endeavours to show that this use of the optative without ἂν results from the "indefinite generality" of the proposition. Perhaps we should rather say, that the optative expresses a purely mental conception, apart from any condition, the thing or person being at the outset so absolutely negatived by οὐκ ἔστιν that there is no scope for even a conditional performance of the act contemplated with respect to it. The meaning is, 'It is impossible that I should tell good news which is false, for friends to enjoy for a length of time.' Compare Soph. frag. 59, ἀλλ' οὐδὲν ἔρπει ψεύδος εἰς γῆρας χρόνον. Eur. frag. inc. 852, δύστηνος ὅστις καὶ τὰ καλὰ ψευδῇ λέγων οὐ τοῖσδε χρῆται τοῖς καλοῖς ἀληθέσιν. Where we should read ὅστις τὰ καλὰ καὶ ψευδῇ λ. Ar. Eth. N. i. 8, τῷ μὲν γὰρ ἀληθεῖ πάντα συνάδει τὰ ὑπάρχοντα, τῷ δὲ ψευδεῖ ταχὺ διαφωνεῖ τὰ ληθές.

605. There is no grammatical objection to taking κενδὰ τὰ ἀληθῇ = καλὰ τὰ μὴ ψευδῇ (ὄντα), opposed to τὰ ψευδῇ καλὰ preceding. (Cf. inf. 663, τοσαύτ' ἀκούσας ἴσθι τάλῃθῃ κλύων.) 'Would then that you could tell us good news which is true; for (as you say) when these two (good tidings and truth) are separated, they do not easily escape detection.' However, it is equally easy with Hermann, Wel-lauer, and Peile to construe πῶς δῆτ' ἂν, εἰπὼν κενδὰ, τάλῃθῃ τύχοις εἰπὼν (rather λέγων from 603). 'How then, in telling good tidings, can you succeed in telling



σχισθέντα δ' οὐκ εὐκρυπτα γίγνεται τάδε.

ΚΗ. ἀνὴρ ἄφαντος ἐξ Ἀχαιϊκοῦ στρατοῦ,  
αὐτός τε καὶ τὸ πλοῖον. οὐ ψευδῇ λέγω. (625)

ΧΟ. πότερον ἀναχθεὶς ἐμφανῶς ἐξ Ἰλίου,  
ἢ χειμα, κοινὸν ἄχθος, ἤρπασε στρατοῦ ; 610

ΚΗ. ἔκυρσας ὥστε τοξότης ἄκρος σκοποῦ·  
μακρὸν δὲ πῆμα συντόμως ἐφημίσω.

ΧΟ. πότερα γὰρ αὐτοῦ ζῶντος ἢ τεθνηκότος  
φάτις πρὸς ἄλλων ναυτίλων ἐκλήζετο ; (630)

ΚΗ. οὐκ οἶδεν οὐδεὶς ὥστ' ἀπαγγεῖλαι τορῶς, 615  
πλὴν τοῦ τρέφοντος Ἑλίου χθονὸς φύσιν.

ΧΟ. πῶς γὰρ λέγεις χειμῶνα ναυτικῷ στρατῷ  
ἐλθεῖν τελευτήσαι τε δαίμωνων κότῳ ; (635)

ΚΗ. εὐφημον ἡμᾶρ οὐ πρέπει κακαγγέλω  
γλώσση μαιίνειν χωρὶς ἢ τιμὴ θεῶν. 620

ὅταν δ' ἀπενκτὰ πῆματ' ἄγγελος πόλει (εὐχομαι)  
στυγνῷ προσώπῳ πτωσίμου στρατοῦ φέρῃ,—

(2) us at the same time what is true? For when separated these things are not easily disguised,' i. e. τὸ λέγειν κενῶν, when not accompanied by τὸ λέγειν ἀληθῆ, is soon found out to be baseless. Dr. Donaldson (Gr. Gr. § 490) regards τὰ ψευδῇ καλὰ and κενῶν τὰ ἀληθῆ as 'tertiary predicates,' and gives this version of the whole passage:—'It is not possible that I should give my false words a favourable colouring, so that my friends should enjoy the delusion for a continuity.'—'I wish then that you could make your true tale a favourable one, for, if separated, these things are not easily concealed,' i. e. it is hard to keep up the delusion. This may be resolved into πῶς ἂν κενῶν εἶη (or τύχοι ὄντα) τὰ ἀληθῆ ἃ λέγεις; Prof. Kennedy thinks 'false news (as) good' is opposed to 'true news (as) good,' thus taking nearly the same view.

607. ἀνὴρ. So Peile and Hermann for ἀνὴρ. Compare Eur. Hel. 126, ὡς κείνος ἀφανὴς σὺν δάμαρτι κλήζεται.

611. Plat. Theæt. p. 149, Α, οἷον τοξότην φαῦλον ἰέντα παραλλάξει τοῦ σκοποῦ καὶ ἁμαρτεῖν. Nearly the same account of Menelaus (from the Νόστοι) is given in Eur. Hel. 128—32.

612. ἐφημίσω, ἔλεξας. Inf. 1144.

613. ζῶντος ἢ τεθνηκότος. 'Was it

about him as alive or as dead that a report was mentioned by the other sailors?' i. e. what do they say about him? On φάτις or λόγος τινός, 'about a person,' see Suppl. 478. Dr. Peile prefers to understand some such word as ἐπύθου with αὐτοῦ ζῶντος, 'did you learn this from himself alive, or' &c. But the reply seems against this, οὐδεὶς οἶδεν εἶτε ζῇ εἶτε τέθνηκεν, as Prof. Conington properly objects.

617. πῶς γὰρ κ.τ.λ. 'What do you mean by saying (v. 611) that I was right in conjecturing a storm,' &c.—ἐλθεῖν τελευτήσαι τε, i. e. tell me all about it from beginning to end.

620. χωρὶς ἢ τιμῇ θεῶν. 'The honours paid to the gods in thanksgiving and in deprecating evil are quite distinct.' Hermann, who calls this construction (for τῶν θεῶν) a solecism, gives a very far-fetched interpretation, "praemium sine diis est, i. e. praemium accipit malorum in re laetitia tale cui non favent dii." But the context seems decisive of the above sense. See on 869 inf. The Greeks greatly disliked the mixing up good news with bad; cf. Pers. 229. Phoen. 1215, κοῦκ ἔν γε λέξαιμι' ἐπ' ἀγαθοῖσι σοῖς κακά. Ibid. 1217, οἶμοι, τί μ' οὐκ εἴσας ἐξ εὐαγγέλου φήμης ἀπελθεῖν, ἀλλὰ μηνύσαι κακά;

- πόλει μὲν ἔλκος ἐν τῷ δήμῳ τυχεῖν,  
 πολλοὺς δὲ πολλῶν ἐξαγισθέντας δόμων  
 ἄνδρας διπλῇ μάστιγι, τὴν Ἄρης φιλεῖ, 625  
 δίλογχον ἄτην, φοινίαν ξυνωρίδα,—  
 τοιῶνδε μέντοι πημάτων σεσαγμένον  
 πρέπει λέγειν παιᾶνα τόνδ' Ἑρινύων 625  
 σωτηρίων δὲ πραγμάτων εὐάγγελον  
 ἦκοντα πρὸς χαίρουσαν εὐεστοῖ πόλιν— 630  
 πῶς κεδνὰ τοῖς κακοῖσι συμμίξω λέγων  
 χεიმῶν Ἀχαιοῖς οὐκ ἀμήνιτον θεῶν;  
 ξυνώμοσαν γὰρ, ὄντες ἔχθιστοι τὸ πρὶν, 650  
 Πῦρ καὶ Θάλασσα, καὶ τὰ πίστ' ἐδειξάτην  
 φθείρουτε τὸν δύστηνον Ἀργείων στρατόν. 635  
 ἐν νυκτὶ δυσκύμαντα δ' ὠρώρει κακά·

623. πόλει μὲν — πολλοὺς δέ. A double calamity of war is here described, in its relation both to the state and to private families; and hence it is called διπλῇ μάστιγι, δίλογχος ἄτη, and φοινία ξυνωρίς. Thus, in a poetical way, the idea of *duality* is conveyed. Il. xiii. 812, ἀλλὰ Διὸς μάστιγι κακῇ ἐδάμηνεν Ἀχαιοί. We might here read διπλὴν μάστιγα, in apposition.—τὸν δὴμον τυχεῖν, i. e. ὥστε τὸν δὴμον τυχεῖν αὐτοῦ. Cf. Suppl. 364.  
 (2) 679. Others construe ἐν ἔλκος τὸ δὴ-  
 μιον.

624. ἐξαγισθέντας. Consecratos, devotos, Hermann. Compare ἐξαγιστὰ, 'sacred,' Oed. Col. 1526. We may translate, 'many who have fallen victims from many a home.'

627. μέντοι profecto, Klausen. 'When, I say, a messenger comes loaded with calamities like these, it is fitting and in place to recite this paean of the Furies,' i. e. to give full scope to the κακάγγελος γλώσσα of 619. τόνδε is a correlative of τοιῶνδε, as if he had said τοιοῦτοῖσι πῆμασι τοιοῦτος καὶ παιᾶν πρέπει. Such a messenger may fitly sing such a strain; but it is not for me to do it, who have come to announce a glorious victory. Of course, τόνδε may also be taken as the subject to λέγειν, i. e. τοῦτον τὸν ἄγγελον. In either case, the use of τόνδε is peculiar. Cf. inf. 963, θρήνον Ἑρινύων. Theb. 862, Ἀἶδα ἐχθρὸν παιᾶν ἐπιμέλπειν.—σεσαγ-  
 μένον (σάττω) is Schütz's correction of

—μέμων. Xen. Conviv. iv. § 64, σεσαγ-  
 μένος δὴ παντάπασι πλοῦτου τὴν ψυχὴν  
 ἔσομαι.

629. σωτηρίων πραγμάτων, simply a periphrasis for σωτηρίας. Otherwise σω-  
 τηρίων must bear a passive sense, as it appears to do in Oed. Col. 487, δέχεσθαι τὸν ἱκέτην σωτήριον. Again the construction is interrupted. He was going to say, 'But for one who has come, like myself, bearing tidings of victory, to mix good with bad news is a painful predicament.'

632. Ἀχαιοῖς — θεῶν; So Dobree Adv. ii. p. 24, with Hermann and Franz, for Ἀχαιῶν—θεοῖς. Compare a similar interchange of terminations in Suppl. 225. 363. Translate, 'the storm caused by the anger of the gods against the Achaean hosts,' viz. as a punishment for their sacrilege. Cf. δαιμόνων κότῳ sup. 618.

633. ὄντες ἔχθιστοι. Milton, Par. Reg. iv. 412, 'Water with Fire In ruin reconciled.' Ovid, Fast. iv. 787, 'Sunt duo discordes, Ignis et unda, dei.'—τὰ πίστ' ἐδειξάτην, proved or exhibited their unwonted alliance in destroying, &c. So Xen. Anab. ii. 2, 10, ἐπεὶ τὰ πιστὰ ἐγένετο. Cf. Eum. 643. Cho. 389.

636. ἐν νυκτὶ κ.τ.λ. It was at night that our troubles began from the boisterous waves; by the morning's light (611) the sea was covered with wrecks



ναῦς γὰρ πρὸς ἀλλήλαισι Θρηῖκαι πνοαὶ  
 ἤρεικον· αἱ δὲ κεροτυπούμεναι βία (655)  
 χεიმῶνι τυφῶ ξὺν ζάλῃ τ' ὄμβροκτύπῳ,  
 ὥχοντ' ἄφαντοι ποιμένος κακοῦ στρόβῳ. 640 στερέφω  
 ἐπεὶ δ' ἀνῆλθε λαμπρὸν ἡλίου φάος,  
 ὀρώμεν ἀνθούν πέλαγος Αἰγαῖον νεκροῖς  
 ἀνδρῶν Ἀχαιῶν † ναυτικῶν τ' ἐρείπιων. *See 16* (660)  
 ἡμᾶς γε μὲν δὴ ναῦν τ', ἀκήρατον σκάφος,

and corpses. Q. Smyrn. xiv. 516, *κανά-  
 χιε δὲ δούρατα νηῶν ἀγνυμένων* αἱ γὰρ  
*βα συναχαδὺν ἀλλήλῃσιν αἰὲν ἐπερρήγ-  
 νυντο* πόνος δ' ἄπρηκτος ὀράρει. See  
 the description of the storm by Pacuvius  
 in Cic. de Div. i. § 24.

638. ἤρεικον, crushed and ground  
 against each other; a metaphor from a  
 millstone, perhaps.

639. ξὺν ζάλῃ τ', i. e. καὶ ξὺν ζάλῃ  
 ὄμβρ. τυφῶ (τυφῶνος). So 'tremuit cum  
 murmure tellus,' Ovid, Fast. iv. 267, and  
 so ξὺν may be called superfluous in Suppl.  
 183, ὡμῇ ξὺν ὀργῇ τόνδ' ἐπύρνυται στό-  
 λον, and Oed. R. 17, οἱ δὲ σὺν γήρᾳ  
 βαρεῖς.—ἄφαντοι, a euphemism for κατα-  
 ποντισθεῖσαι, as Eur. Hel. 126. Iph. 764.  
 Thucyd. viii. 38, Θηραμένης μὲν—ἀπο-  
 πλέων ἐν κέλῃτι ἀφανίζεται. Cic. de Div.  
 i. § 28, 'quam ta equo advectus ad  
 quendam magni fluminis ripam provectus  
 subito atque delapsus in flumen nusquam  
 apparuisses.'—στρόβῳ κ.τ.λ., 'through  
 the unsteady guidance of the unskilled  
 helmsman.' Compare Cho. 195, οἴσισιν  
 ἐν χεიმῶσι, ναυτῶν δίκην, στροβοῦμεθ'.  
 Ibid. 1041, inf. 1187. A verse, prob-  
 ably of Aeschylus, is quoted by Plutarch,  
 de Sera Num. Vindicta, § 10, θύννος  
 βολαῖος πέλαγος ὡς διαστροβεῖ, 'rushes  
 in a random course through the sea.'  
 Klausen and Peile explain ποιμῆν (see on  
 Suppl. 747) of the wind; and Hermann, in  
 accepting this far-fetched interpretation,  
 reads ποιμένος κακοστρόβου in apposition  
 to τυφῶ. It would be better to take  
 ποιμῆν κακὸς of some unseen malignant  
 power; who would thus be contrasted  
 with the divine or supernatural handling  
 of the helm which saved some favoured  
 portion of the fleet. But κακὸς is almost  
 a received term in passages of this kind.  
 Cf. Plat. Phaedr. p. 248, β, κακὰ ἡνίοχων.  
 Theognis 260, κακὸν ἡνίοχον. Il. xvii.  
 487, σὺν ἡνίοχοισι κακοῖσι. The ships  
 that were less skilfully handled, sank;

the others fortune aided in escaping.  
 This passage also seems to have been  
 copied from the Νόστοι. Q. Smyrn. xiv.  
 597, αἱ δὲ καὶ ἐς μέγα βένθος ὑποβρύχια  
 κατέδυσαν ὕμβρου ἐπιβρίσαντος ἀπείρονος.  
 Hesych. ζάλη—μετὰ ὕμβρου πνοή.

642. ἀνθούν νεκροῖς, 'studded (or speckled)  
 with corpses.' So Lucret. v. 1441, 'Tum  
 mare velivolum florebat navibu' pandis.'  
 Iph. Taur. 300, ὥσθ' αἵματηρὸν πέλαγον  
 ἐξανθεῖν ἄλός. The metaphor is from a  
 field spotted over with flowers. Q. Smyrn.  
 xiv. 609, ἀμφὶ δὲ νῆα δούρα βαρύβρομον  
 Ἀμφιτρίτην πᾶσαν ἄδην ἐκάλυψε, μέσον  
 δ' ἀνεφαίνετο κύμα.—The correction of  
 Schütz, adopted by Hermann and Din-  
 dorf, ναυτικοῖς τ' ἐρείπιοις, is probable.  
 The usual explanations of the genitive  
 are not satisfactory, viz. that from νεκροῖς  
 we may supply θραύσμασιν, or from ἀνθούν  
 some participle like πληρούμενον.

644. ἡμᾶς γε μὲν δὴ (Suppl. 238). 'Us  
 however and our ship, uninjured in its  
 hull' (see 638), 'surely some one either  
 secretly withdrew from danger or begged  
 off from destruction,—some god, indeed,  
 for it could not have been a man by  
 putting a hand to the helm.' Dem. Zen.  
 p. 884, σωθείσης εἰς Κεφαλληνίαν τῆς νεῆς  
 διὰ τοὺς θεοὺς μάλιστα γέ, εἴτα καὶ διὰ τὴν  
 τῶν ναυτῶν ἀρετήν. Hermann, who adopts  
 an aorist of the later Attic ἐξηρήσατο  
 from Ar. Thesm. 760, says "Wellaueri  
 interpretatio, deus aliquis aut dolo aut  
 precibus effecit ut servaremur, paene  
 ridicula est. Quem enim precetur deus  
 majorem deo?" But we reply, that θεός  
 τις is rather an after-thought, or cor-  
 rection of the poet, who had just spoken  
 only of human agency. Indeed, this is  
 perfectly clear from the emphatic  
 addition of οὐκ ἄνθρωπος. For he felt that  
 ἐκκλέπτειν ναῦν was really beyond the  
 power of man. For ἐξαιτήσασθαι, a legal  
 term, see Dem. Mid. p. 563 fin. and 581.



ἦτοι τις ἐξέκλεψεν ἢ ἔξητήσατο, 645  
 θεός τις, οὐκ ἄνθρωπος οἶακος θιγών.  
 Τύχη δὲ σωτήρ ναῦν θέλουσ' ἐφέζετο,  
 ὡς μήτ' ἐν ὄρμῳ κύματος ζάλην ἔχειν, (665)  
 μήτ' ἐξοκεῖλαι πρὸς κραταίλεων χθόνα.  
 ἔπειτα δ' ἄδην πόντιον πεφευγότες, 650  
 λευκὸν κατ' ἡμαρ, οὐ πεποιθότες τύχῃ,  
 ἐβουκολοῦμεν φροντίσιν νέον πάθος  
 στρατοῦ καμόντος καὶ κακῶς σποδουμένου. (670)  
 καὶ νῦν ἐκείνων εἴ τις ἐστὶν ἐμπνέων,  
 λέγουσιν ἡμᾶς ὡς ὀλωλότας· τί μὴν; 655  
 ἡμεῖς τ' ἐκείνους ταῦτ' ἔχειν δοξάζομεν.  
 γένοιτο δ' ὡς ἄριστα· Μενέλεων γὰρ οὖν

646. It seems better to remove the comma after *ἄνθρωπος*,—‘some god, not a man by handling the rudder.’

647. *Τύχη σωτήρ*. This goddess, like *Fortuna* among the Romans, was invoked as the saviour of mariners by an especial attribute. See Dr. Donaldson on Pindar, *Ol. viii. 20. xii. 3*, τὴν κυβερνῶνται θαλὴ νῆες ἐν πόντῳ. Thus she is said ἐφέζεσθαι, to perch on the ship like a bird, in allusion probably to that common electric light (now called *St. Elmo's fire*) which also gave rise to the fable of the Dioscuri appearing in a storm. In Horace, *Od. i. 35, 6*, *Fortuna* is spoken of as *Domina aequoris*. And so Propertius, in that fine elegy *i. 17, 7*, ‘Nullane placatae veniet Fortuna procellae? Haecine parva meum funus arena teget?’—*στελοῦσ'* Oberdick for *θέλουσα*. But this use of the future is very doubtful.

648. ὡς μήτ' ἐν ὄρμῳ. ‘So as neither at her moorings to feel the force of the breakers, nor to be stranded upon the iron-bound shore,’ i. e. by dragging the anchor.—*κραταίλεων* = *κραταίλαον*, from *λαῖα*, Eur. *El. 534*, πῶς δ' ἂν γένοιτ' ἂν ἐν κραταίλει πέδῳ γαίας ποδῶν ἔκμακτρον; Hesych. *κραταίλεων* ἑδαφος ἐκ σκληροῦ λίθου γεγονός. On ἐξοκέλλειν see Suppl. 432.

650. ἔπειτα, ‘afterwards,’ ‘when all was over.’ The *present* anxiety was only to escape shipwreck.—*ἄδην πόντιον*, ‘a watery grave,’ ‘a death by drowning.’

652. ἐβουκολοῦμεν. ‘We brooded

over.’ Similarly Eum. 78, καὶ μὴ πρόκαμνε τόνδε βουκολούμενος πόνον. The context clearly dictates this sense: but many translate ‘we beguiled,’ which seems to have been a later use of the word.—*στρατοῦ καμόντος*, ‘of the army which had suffered stress of weather and was being miserably shattered,’ i. e. that portion of it which had been lost, or was dispersed, and unable to rejoin the rest. So νεῶς καμούσης ποντίῳ πρὸς κύματι, Theb. 198.

655. τί μὴν; i. e. τί μὴν ἄλλο; ‘Why not?’ So Linwood on Eum. 197. Cf. Suppl. 976. The common reading, τί μή; can only be explained by supplying λέγωσιν, a construction of the later Attic.

657. γένοιτο δ' κ.τ.λ. ‘However, may it all turn out for the best (as no doubt it will), for Menelaus at all events expect (i. e. you may expect) to return first and most surely (though even about him there is a painful uncertainty); but if any beam of the sun (cf. 616) *does* know of him alive and well,—there is good hope that he will come home again.’ The difficulty of this passage—of which some very inaccurate translations have been given—consists mainly in the disconnected way in which alternate hopes and fears are expressed. The true force of the particles εἰ δ' οὖν is explained inf. 1009. Here they are rightly used, because in 607 the herald had called Menelaus ἄφαντος, and he now means to say that the only hope of his safety de-

λ. δ. mel. ἔχειν ποιμαίνω  
 τοῦ ἑ. πορεύω, λατρεύω.

πρώτόν τε καὶ μάλιστα προσδόκα μολεῖν (765)

εἰ δ' οὖν τις ἀκτὶς ἡλίου νῦν ιστορεῖ αι β' αἰων' το' κινου  
Περσ. 454  
Συν. 455

καὶ ζῶντα καὶ βλέποντα μηχαναῖς Διὸς 660

οὐπω θέλοντος ἐξαναλῶσαι γένος,

ἐλπίς τις αὐτὸν πρὸς δόμους ἤξειν πάλιν.

τοσαῦτ' ἀκούσας ἴσθι τάληθῇ κλύων. (780)

ΧΟ. τίς ποτ' ὠνόμαζεν ὧδ' ἐς τὸ πᾶν ἐτητύμως— στρ. α.

μή τις, ὄντιν' οὐχ ὀρώμεν, προνοίαισι τοῦ πεπρωμένου 666

γλῶσσαν ἐν τύχα νέμων;— (785)

τὰν δορίγαμβρον ἀμφινεικῇ θ'

Ἑλέαν; ἐπεὶ προπόντως 670

ἐλέανυς, ἔλανδρος, ἐλέπτολις,

ἐκ τῶν ἀβροτίμων (790)

depends on the will of Ζεὺς Σωτήρ, who may not care yet to annihilate a royal house. The poem of Q. Smyrnaeus concludes with these lines;

ἔλληρ δ' ἄλλος ἕκανεν, ὅπῃ θεὸς ἤγεν  
ἕκαστον,

ὅσσοι ὑπὲρ πόντοιο λυγρὰς ὑπάλυξαν  
ἀέλλας.

The herald now leaves the stage to carry to Agamemnon the commands of the Queen; and with his exit, as Klausen remarks, ends the first act.

660. χλωρόν τε καὶ βλέποντα Herm., Weil, Dind., Davies from Hesych., who explains the phrase by ζῶντα.

663. τάληθῇ κλύων. This alludes to v. 603. See on 306.

665. The subject of the ensuing stasimon is the flight of Helen, the vain pursuit, her arrival at Troy, and the thoughtless delight of the people, little aware of the vengeance in store for them through the crime of Paris.—Simile of a lion's whelp, at first tame and winning, eventually destructive to the family which reared it. So was Helen at first welcomed with delight, but soon proved a source of woe.—Great prosperity often gives birth to a brood of evils, but then it is only through the fault of the guilty possessor. One crime begets another, but Justice and honest poverty go hand in hand. She throws a light even over obscure fortune, and respects not the influence of unhalloved riches.

666. μή τις. 'Can it have been one whom we see not, happily directing his

tongue by fore-glimpses of destiny?' On μή so used see Pers. 346. He means, 'was it some god who named her prospectively from the part she was to take in causing a destructive war?' For the plural προνοίαις see Suppl. 483. Eur. Phoen. 633, ἀληθῶς ὄνομα Πολυνείκη πατήρ ἐθετό σοι θεία προνοία νεικεῶν ἐπ' ἀνυμον.

669. δορίγαμβρον ἀμφινεικῇ. 'Bringing war by her marriage, and a cause of dispute between two lovers.' So ἀμφινεικῆτον ὄμμα νύμφας, Trach. 527.

670. προπόντως, suitably to her name. Perhaps, ἐπικειπὲρ ὄντως.

671. ἐλέανυς. So Blomf., Dind., Franz, Herm. for ἐλέας. Mr. Davies gives ἐλενᾶς, i. e. ἐλενηῖς. Cf. 114. Some alteration seems required by analogy, if the word is to mean, as it must, 'destroyer of ships.' There is the same play on 'Ἑλένη and ἐλεῖν in Eur. Troad. 891, φεύγε, μή σ' ἔλῃ πόλις. αἰρεῖ γὰρ ἀνδρῶν ὄμματα, ἐξαιρεῖ πόλεις. We have ἐλέπτολις in Iph. Aul. 1476. The play on the word may be rendered by 'a hell to ships' &c.

672. ἀβροτίμων, i. e. ἀβρῶν καὶ τιμῶν, the dainty and precious curtains by which she was hid from vulgar gaze in the γυναικωνίτις, like some beauty in an Eastern harem. According to Iupan, 'Ancient Faiths,' i. p. 309, the words have a mystical sense. In support of Saumaise's conjecture, ἀβροτήνων, admitted by Blomf., Dind., Franz, and strongly approved by Hermann, the confusion between ποινᾶς, τιμαῖς, and πηνᾶς in Prom. 231 might be quoted. Yet the



προκαλυμμάτων ἔπλευσε

Ζεφύρου γίγαντος αὔρα.

πολύανδροί τε φεράσπιδες κυναγοί 675

κατ' ἵχνος πλάταν ἄφαντον (695)

κελσάντων Σιμόεντος ἀκτὰς ἐπ' † ἀκριτοφύλλους

δι' ἔριν αἱματόεσσαν. 680

Ἰλίῳ δὲ κῆδος ὀρθώνυμον τελεσσίφρων ἀντ. ἀ. (700)

μῆνις ἤλασεν, τραπέζας ἀτίμως ὑστέρῳ χρόνῳ

καὶ ξυνεστίου Διὸς

πρασσομένα τὸ νυμφότιμον 685 (705)

vulgate may be defended by βαρύτιμος Suppl. 24, μεγιστότιμος ib. 689, σεμνότιμος Cho. 349.—γίγαντος, Hesych. μεγάλου, ἰσχυροῦ, ὑπερφυοῦς.

675. κυναγοί. Supply ἔπλευσαν from above. 'And many shield-bearing hunters sailed on the track of (the fugitives) who had already put to their bark unsighted by the pursuers (ἄφαντον) on the leafy shores of the Simois.' Euripides, who more than once had the *Agamemnon* in mind in his *Troades*, has two passages much resembling this, Tro. 808, Σιμόεντι δ' ἐπ' εὐρείῃσιν πλάταις ἔσχασε ποντοπόρον, and ib. 1002, ἐπεὶ δὲ Τροίαν ἤλθες Ἀργεῖοι τέ σου κατ' ἵχνος. There seems no reason to read *πλατῶν* and *κέλσαντες* if we understand the sense simply thus, that the pursuers sailed in vain, since the bark had reached Troy before they got even a sight of it. Cf. Thucyd. iii. 33, ὡς οὐκέτι ἐν καταλήψει ἐφαίνετο.

679. This emendation, ἀκριτοφύλλους for ἀξιφύλλους or ἀειφύλλους, was proposed in the second edition of this play. As an Homeric word, and as suiting the metre of the antistrophe, the correction seems probable. Compare ἀκριτόφυρτος, Theb. 353. Were it not for the metrical difficulty, ἀειφύλλους is capable of defence. Mr. Davies and Prof. Kennedy give αἰῶνα διὰ πολιτῶν κ.τ.λ., with Emper, in the antistrophic verse.

680. δι' ἔριν. "Jungendum cum κυναγοί." Klausen. The poet seems to call Helen herself ἔρις, a cause or subject of strife. They sailed on account of one who was destined to create a quarrel, or, to bring about the ordained war. Compare παιδολέτωρ ἔρις, Theb. 723. Eur. Hel. 1135, τέρας οὐ τέρας, ἀλλ' ἔριν Δαναῶν νεφέλῃν ἐπὶ ναυσὶν ἄγων, i. e.

εἶδωλον Ἑλένης. In the *Cypria* Nemesis was represented as the mother of Helen. Between ἔρις and Ἐρινὺς inf. 726 there is probably an intentional play.

681. κῆδος, in the double sense of 'alliance' and 'care.'—τελεσσίφρων μῆνις, the enduring wrath of Zeus Ἐνείως, which carries into effect the vengeance it meditates.

685. πρασσομένα. 'Exacting,' i. e. intending to exact, 'in after time the penalty of violated hospitality from those who were loudly celebrating the nuptial strain, the hymeneal song which the relations (i. e. sons of Priam) then thought only of singing.'—τότε, viz. in their time of reckless joy. In this passage *πράττεσθαι*, as usual (cf. 785), governs two accusatives, of the thing and the person. There is great obscurity in the words *ἐκφάτως τλόντας*, which appear, from what immediately follows, to refer to the γαμβροί, or relations of the bridegroom. The commentators variously explain *ἐκφάτως* 'unseasonably,' 'ineffably,' 'excessively.' But it seems more plausible to understand 'with loud voice,' after Homer's *ἐκφασθαι ἔπος*. Thus too we may take *τλόντας* in the sense which it invariably bears in Aeschylus, 'doing honour to,' i. e. sharing openly, and as abettors in the crime, in the festivities which Paris instituted on his return with his bride to Troy. Compare *τιμῶν παιᾶνα*, sup. 238. Hermann thinks *τλόντας* must here mean 'atoning for,' 'punishing those who now have to pay for the song which they then improperly sang.' There is however an almost insuperable objection in attaching to *τίειν* a sense only found with *τίειν*. Photius, *τλόντες τιμώντες*. id. *τίω τιμῶ*.—Franz gives *τιθέντας*, after H. L. Ahrens.



μέλος ἐκφάτως τίνοντας  
 ὑμέναιον, ὃς τότε ἐπέρρεπεν  
 γαμβροῖσιν αἰδεῖν.  
 μεταμανθάνουσα δ' ὕμνον

Πριάμου πόλις γεραιὰ

690 (710)

πολύθρηνον μέγα που στένει κικλήσκου-  
 σα Πάριν τὸν αἰνόμεκτρον,

πάμπροσθ' ἢ πολυθρηνον αἰῶν' \* ὦν ἀμφὶ πολιτᾶν (715)

μέλεον αἶμ' ἀνατλάσα.

695

ἔθρεψεν δὲ λέοντος

στρ. β'.

ἱνὶν δόμοις ἀγάλακτον

οὕτως ἀνὴρ φιλόμαστον,

ἐν βιότου προτελείοις

(720)

ἄμερον, εὐφιλόπαιδα,

700

καὶ γεραροῖς ἐπίχαρτον.

πολέα δ' ἔσχ' ἐν ἀγκάλαις

692. τὸν αἰνόμεκτρον, 'calling him the bridegroom of the unhappy marriage.' He was not εὐλεκτρος, as before (Davies). For the article with the predicate see Prom. 853.

694. ἢ πολυθρηνον. Here ἢ repeats with marked emphasis πολυθρηνον from above. The MSS. give παμπρόσθη, for which Hermann admits the conjecture of Seidler, παμπροσθῇ. Blomfield gives πάμπροσθε ἢ κ.τ.λ. But ἢ is certainly appropriate, and there is nothing in πάμπροσθε to which a reasonable objection can be raised. Cf. Eum. 106. Pind. Ol. xiii. 63, ὅς-ἢ πόλλ' ἔπαθεν. Pyth. ix. 22, ἢ πολλὰν τε καὶ ἀσύχιον εἰράναν παρέχοισα. Translate, 'having all the time before (i. e. during the protracted siege) had to endure a life of grievous woe on account of the wretched slaughter of its citizens.' I have inserted ὦν after αἰῶν', on account of the metre, from the hint of H. L. Ahrens, whose conjecture αἰαῖ ὦν is adopted by Franz.

696 seqq. The general sense is: 'But, as a man brings up a cub in his house, pretty and tame, but mischievous and murderous in the end, so from Sparta came Helen to Troy, at first the admired of all, but in the end the cause of death to many.'

698. οὕτως κ.τ.λ. 'Just so has some one brought up a lion's whelp in his

house, not fed on milk, still fond of the teat, in the early part of its life tame, a favourite with the children, and the delight of the old men.'—προτελείοις, sup. 65. Dr. Donaldson (*New Cratylus*, § 279) understands γεραροῖς here as in Suppl. 652, for 'gifts,' and takes ἐπίχαρτον to mean 'pleased.' Here however the antithesis between παῖδες and γέροντες seems intended. Cf. Eur. Suppl. 42, ἱκετεύω σε, γεραιὰ, γεραρῶν ἐκ στομάτων. In Aesch. Suppl. 355, the metre seems to require γεραροφρονῶν in antithesis with ὀψιγόνου. It is true that ἐπιχαίρειν usually is 'to exult over;' but the verbal may here very well mean 'exulted in,' since the bad sense of the verb is only an accidental one. The custom of keeping tame lions was well known to both Greeks and Romans. Aristotle speaks of their playful and affectionate nature, Hist. An. ix. 44, ἔστι δὲ τὸ ἦθος οὐχ ὀπόπτῃς οὐδενὸς οὐδ' ὀφωράμενος οὐδέν, πρὸς τε τὰ σύντροφα καὶ συνήθη σφόδρα φιλοπαίγμων καὶ στερεκτικός. Plutarch, de cohibenda Ira, § xiv., ἀλλ' ἡμεῖς ἀγριαίνοντα τιθασσεύομεν ζῶα καὶ πραῖνομεν, λυκιδεῖς καὶ σκύμνους λεόντων ἐν ταῖς ἀγκάλαις περιφέροντες. Martial, ii. 75, has a beautiful epigram on a tame lion turning fierce and killing two boys of the family.

702. ἔσχ'. From ἔχειν in the intrans-

νεοτρόφου τέκνου δίκαν,

703

φαιδρωπὸς ποτὶ χεῖρα σαίνων τε γαστροὺς ἀνάγκαις. (725)

χροισθεῖς δ' ἀπέδειξεν

ἀντ. β'.

ἦθος τὸ πρόσθε τοκήων·

χάριν τροφᾶς γὰρ ἀμείβων

μηλοφόνοισιν † ἄσαισιν

(730)

δαῖτ' ἀκέλευστος ἔτευξεν·

710

αἵματι δ' οἶκος ἐφύρθη,

ἄμαχον ἄλγος οἰκέταις,

μέγα σίνος πολυκτόνον·

· ἢ ἐκ θεοῦ δ' ἱερεὺς τις ἄτας δόμοις προσεθρέφθη. 715 (735)

· πάραυτα δ' ἐλθεῖν ἐς Ἰλίου πόλιν

στρ. γ'.

sitive sense (Theb. 99), 'to be,' 'to be about a thing' (*versari*), &c. There is no need either to read *ἔσχε* (Pers. 658), or, with Klausen, to join *ἔσχε δίκαν*, "habebat id quod justum est infanti." Photius, *ἔχοντες οἰκοῦντες*. Ar. Ran.

704, *ἔχοντες κυμάτων ἐν ἀγκάλαις*. 704. γαστροὺς ἀνάγκαις, 'the cravings of appetite.' The correction of Auratus has much to commend it, φαιδρωπὸν ποτὶ χεῖρα, σαίνοντα γαστροὺς ἀνάγκαις, by which slight change *ἔσχε* would mean 'he has often held it in his arms,' &c.

706. Prof. Conington has made an excellent conjecture, that in 697 we should read *λέοντος ἱνι* for *λέοντα σίνιν*, and here *ἦθος* for *ἔθος*. Cf. Theognis 967, *τούτων δ' ἐκφαίνει πάντων χρόνος ἦθος ἐκάστου*.—*πρόσθε* Wellauer for *πρός*. *τρόπους τε* Enger, who is followed by Mr. Davies.—*χάριν τροφᾶς γὰρ* for *χάριν γὰρ τροφᾶς* (*τροφεύσιν* Farn.) is due to Pearson. 'For by way of returning thanks for its keep, by a surfeit on slain sheep it provides a feast unbidden,' i. e. not like an ordinary caterer or house-steward. Compare *ἔκκλητος δαιταλεὺς* Prom. 1045, *ἄμισθος ξυνέμφορος* Cho. 720, *αἰοῖδ' ἀκέλευστος ἄμισθος* inf. 951, 'a song neither asked for nor remunerated,' like the performance of a bard or minstrel.

709. *ἄσαισιν* is the correction proposed by Professors Conington and Malden for the MS. reading *ἄταισιν* or *ἄταις*. Hermann, who formerly gave *ἄγαισιν* (see on 129), latterly edited *ἄγαισιν*, a word which he conceives to be formed from *ἄζω*, in the sense of 'a consecration,' or 'sacrifice.'

Franz gives *σὺν ἄταις* after H. L. Ahrens, Dindorf and Weil *ἐν ἄταις*. Prof. Kennedy *μηλοφόνους θανάτοισιν*, the only objection to which seems to be the doubt whether *θάνατοι*, 'violent death,' is ever applied to animals. Klausen has *ἀγαισιν* (Pers. 427), from Bekker's *Lexicon*, *ἀγαί* οἱ τραγικοὶ τὰς τρώσεις οὕτως ἐκάλουν καὶ τὰ τραύματα. This word would be altogether appropriate, but there is a doubt whether the *ἀ* can be short. (See Donaldson on Pind. Pyth. ii. 81.) Hom. Il. v. 161, *ὥς δὲ λέων ἐν βοσὶ θορῶν ἐξ αὐχένα ἄξῃ*.

715. *ἱερεὺς ἄτας*. In respect of the duty of a priest in superintending sacrifices.—*ἐκ θεοῦ*, i. e. the folly of the man who thus reared a pest in his own household must have been sent as a judgment from some god.—*προσεθρέφθη* is Heath's correction for *προσετράφη*.

716. *πάραυτα*. Hesych. *παρὰρῆμα*, *εὐθέως*, *παρὰντικα*. Eur. frag. incert. 47, *πάραυτα δ' ἡσθεὶς ὑστερον στένει διπλᾶ*. And so Hermann takes it, while others make it equivalent to *παρὰ ταῦτα*, 'in like manner.' Translate: 'Now at first I should say that (they fancied) there had come to the city of Troy a spirit of unruffled calm, a quiet ornament of wealth' (and no Fury in their estimation), 'a darter of soft glances, a soul-wounding flower of love; but (soon) swerving from her course' (i. e. disappointing the expectations of the people) 'she brought to pass a sorry end of her marriage, having sped as an evil settler and an evil associate to the sons of Priam, sent by Zeus the god of hospitality, a Fury

λέγοιμ' ἂν φρόνημα μὲν νηρέμου γαλάνας, (740)

ἄκασκαῖον δ' ἄγαλμα πλούτου,

μαλθακὸν ὀμμάτων βέλος,

δηξίθυμον ἔρωτος ἄνθος· 720

παρακλίνας' ἐπέκρανεν δὲ γάμου πικρὰς τελευτὰς, (745)

δύσεδρος καὶ δυσόμιλος συμένα Πριαμίδαισιν

πομπᾷ Διὸς Ξενίου 725

νυμφόκλαυτος Ἑρινύς.

παλαίφατος δ' ἐν βροτοῖς γέρων λόγος ἀντ. γ'. (750)

τέτυκται, μέγαν τελεσθέντα φωτὸς ὄλβον

τεκνοῦσθαι, μηδ' ἄπαιδα θνήσκειν·

ἐκ δ' ἀγαθᾶς τύχας γένει 730 (755)

βλαστάνειν ἀκόρεστον οἰζύν.

δίχα δ' ἄλλων μονόφρων εἰμί· τὸ δυσσεβὲς γὰρ ἔργον

bringing sorrow to brides.' By *φρόνημα γαλάνας* is meant, the calm and secure satisfaction of the Trojans on first viewing the fascinating and richly-apparelled bride.—The insertion of δὲ after *ἄκασκαῖον* is due to Porson. Hermann prefers *τε*, but the *μὲν* is answered by the δὲ in 721, and belongs not to *φρόνημα*, but to the whole clause.—*πλούτου*, in reference to the stolen wealth of Menelaus, often mentioned by Homer, *Il.* iii. 70; vii. 363. 390; xiii. 626; xxii. 114. Cf. *Orest.* 1662. *Herod.* ii. 114. *Plutarch*, *Conj.* *Præcept.* § xxi., *φιλόπλουτος ἡ Ἑλένη*.

718. *ἄκασκαῖον*, a rare word of very uncertain etymology, said to mean *ἡσυχον*, 'silent,' 'gentle.' *Hesych.* *ἄκασκα ἡσυχως*, *μαλακῶς*, *βραδέως*.

721. *παρακλίνας'*. The metaphor is from the race-course. Cf. *ἔξω δρόμου φέρομαι*, *Prom.* 902. *Il.* xxiii. 424, *ὀλίγον δὲ παρακλίνας ἐδίωκεν*. So *ἀποκλίνει* is used intransitively *Oed. R.* 1192.

726. *νυμφόκλαυτος*. The most natural meaning is, that she brought shame and reproach, not to say suffering, on other wives. *Virgil* calls her '*Trojae et patriae communis Erinys*.' *Cic.* de *Div.* i. 50, '*Lacedaemonia mulier, Furiarum una, adveniet.*'

727—55. The general doctrine here inculcated is, that not mere prosperity, as is commonly thought, produces evil consequences, but only when combined with impiety and insolence. Sentiments

not dissimilar were before propounded with regard to the fate of Priam (365—70); and again in allusion to the Atridae, as in the present passage, 453—6.

728. *μέγαν τελεσθέντα*. Literally, 'when it has grown up to full size,' *τελειωθέντα* (*τέλειος*, cf. 349), as the idea is borrowed from a parent; but secondarily, 'when amassed in excess.' Cf. *Theb.* 768, *ὄλβος ἄγαν παχυνθεῖς*.—*τεκνοῦσθαι*, 'becomes a parent.' This is the proper sense of the word, as explained on *Eur. Phoen.* 868, *ἐξ οὗ τεκνώθη Δάϊος βία θεῶν*. See *Theb.* 654. The active means 'to furnish with children,' *Herc. F.* 7.

730. *γένει* seems the dative after *ἀκόρεστος*, as inf. 1086. 'From good fortune (or prosperity) there springs a woe that allows the family no rest.' We may however construe, 'there springs up in a family a woe never satisfied,' viz. by endeavours to allay or remove it.

734. *τὸ δυσσεβὲς γάρ*. So *Pauw* for *τὸ γὰρ δυσσεβὲς*. *Dr. Peile* well observes that, irrespective of the metre, the sense is much improved by the additional emphasis thus gained: 'for it is the impious act that,' &c. It is not merely prosperity, *ὄλβος* or *ἀγαθὴ τύχη*, that begets an evil progeny; but it is the temptation which it offers, and the inducements to insolence, which render it dangerous. Cf. sup. 368. The allusion is obviously to *Agamemnon*.—*πλείονα*, scil. *ἔργα*. The progeny of impiety combining with wealth



μέτα μὲν πλείονα τίκτει, σφετέρᾳ δ' εἰκότα γέννα. 735

οἴκων γὰρ εὐθυδίκων

καλλίπαις πότμος αἰεί.

φιλεῖ δὲ τίκτειν Ὕβρις μὲν παλαιὰ νεά-

στρ. δ'.

ζουσαν ἐν κακοῖς βροτῶν

(765)

Ὕβριν τότ' ἢ τόθ', ὅτε τὸ κύριον μόλῃ· 740

νεά δ' ἔφυσεν Κόρον,

δαίμονά τ' ἄμαχον, ἀπόλεμον,

ἀνιέρων Θράσος, μελαίνα μελάθροισιν Ἄτα 745 (770)

εἰδομένα τοκεῦσιν.

Δίκα δὲ λάμπει μὲν ἐν δυσκάπνοις δώμασιν,

ἀντ. δ'.

τὸν δ' ἐναΐσιμον τίει [βίον.]

(775)

τὰ χρυσόπαστα δ' ἔδεθλα σὺν πίνῳ χερῶν 750

παλιτρόποις ὄμμασιν

λιποῦσ' ὅσια προσέμολε,

(for these are the two parents meant) is ὕβρις (Eum. 506), and accordingly it is this ὕβρις which in turn generates a young ὕβρις of a still worse kind, that namely which wantons in the misfortunes of others (ὕβριζειν ἐν κακοῖς, inf. 1590; cf. Suppl. 96—7), and again ὕβρις begets Κόρος and Θράσος, 'Petulance and Audacity.'

740. τότ' ἢ τόθ'. 'Sooner or later, when the appointed time shall have arrived.'

For ὅτε (MSS. ὅταν) we are indebted to Klausen. The construction is epic, and is the same as εἰ or ὅς with a subjunctive.

See Eum. 202. Theb. 328, εἴτε πόλις δαμασθῇ.—τὸ κύριον, cf. Suppl. 712. For the reading of the next verse, which has been accepted by Prof. Kennedy, the present editor is responsible. The MSS. give νεαρά φάους κότον. Cf. Herod. viii. 77, Κόρον ὕβριος υἱόν. Pind. Ol. xiii. 9, ἐθέλοντι δ' ἐλέξειν Ὕβριν, Κόρου ματέρα θρασύμυθον.

744. δαίμονά τ' ἄμαχον. This was before edited for δαίμονά τε τὸν ἄμαχον, on account of the metre.—μελαίνα Ἄτα, 'two dark children of woe, like to their parents.' Cf. 215. 735. Pers. 817. This is Dr. Donaldson's probable restoration of μελαίνας ἦτας εἰδομέναν. See *New Cratylus*, p. 518 (ed. 2). He well compares Antig. 529, τρέφων δὲ Ἄτα κάπαναστάσεις θρόνων, and might have added παῖδε,

δύο δ' Ἄτα, Oed. Col. 532.

747. δυσκάπνοις. Klausen, who denies that this epithet can be used of the smoky houses of the poor, has overlooked the evident contrast with τὰ χρυσόπαστα ἔδεθλα, 'the gold-bespangled abodes' of the wealthy but guilt-stained owner. His version is, 'in aedibus, quae in fumum et cinerem sunt conversae' which is not less wide of the mark, than his observation, that Aeschylus was not the man to represent Justice as an attribute of the poor rather than of the rich. Aeschylus does not say this, but only that Justice prefers even the cottage of the poor man who is moderate and content (ἐναΐσιμος) to the most gorgeous palace where guilt dwells. As ὕβρις pertains to wealth (v. 735 seqq.), so ἄικη is not incompatible with poverty.

749. [βίον.] This word has been enclosed in brackets, as not falling in with the corresponding verse of the strophe. So also Franz, with H. L. Ahrens.

750. ἔδεθλα. So Hermann, after Auratus, for ἐσθλά. Franz gives ἔδρανα.—σὺν πίνῳ χερῶν, if associated with guilt of hands; cf. καθαρὰς χεῖρας, Eum. 303.

752. προσέμολε. The MSS. give προσέβα τοῦ. Hermann, who formerly conjectured προσέβαλε, which is admitted by Franz and Dindorf, has now edited προσέμολε, of which he conceives προσέβα to

τινος = aut

amended

i.e. by foul means

δύναμιν οὐ σέβουσα πλούτου παράσημον αἶνω. (780)

πάν δ' ἐπὶ τέρμα νωμᾷ. 755

ἄγε δὴ, βασιλεῦ, Τροίας πτολίπορθ',

Ἀτρεῶς γένεθλον,

πῶς σε προσείπω ; πῶς σε σεβίζω (785)

μήθ' ὑπεράρας μήθ' ὑποκάμψας

καιρὸν χάριτος ; 760

πολλοὶ δὲ βροτῶν τὸ δοκεῖν εἶναι

προτίουσι δίκην παραβάντες.

τῷ δυσπραγοῦντι δ' ἐπιστενάχειν (790)

πᾶς τις ἔτοιμος· δῆγμα δὲ λύπης

have been a gloss. He supposes τοῦ to have crept in from a marginal addition to πλούτου.—δσια, sc. ἐθέλα.

754. *οὐ σέβουσα*, 'not respecting,' or rather, 'not approving,' as is clearly the force of *οὐ σέβω*, inf. 1590.—*παράσημον αἶνω*, 'wrongly stamped with praise,' bearing a stamp of spurious praise,' i. e. undeservedly esteemed, or praised, as riches are praised, for their influence, however much they may be abused by the possessor. Schol. ad Hippol. 1116, *παράσημος*, ἀντὶ τοῦ ἀδόκιμος, ἀπὸ μεταφορᾶς τῶν κιβδηλῶν νομισμάτων. Plutarch, de Adul. et Amico, § xxiv., ὁ δὲ ψευδὴς καὶ νόθος καὶ ὑπόχαλκος, ὥσπερ νόμισμα παράσημος. Photius, *παράσημος*· ἀδόκιμος.—ἐκ μεταφορᾶς εἰρηται ἀπὸ τῶν νομισμάτων ἃ καλοῦσι παράσημα. οἱ τοιοῦτοι (i. τὰ τοιαῦτα) χαράττεται ὑπὸ τῶν ἀργυραμοιβῶν σημείω τινί, ὃ τὴν φανύσθητα δηλοῖ· ἐπειδὴ παρατετίπεται καὶ παρακεχάραται. Hence Ar. Ach. 517, ἀνδράρια παρακεκομμένα καὶ παράσημα.

755. *πάν ἐπὶ τέρμα νωμᾷ*. Compare sup. 241—2. With a like ambiguity, or desire to speak generally, the chorus say this with a certain apprehension about the fate of Agamemnon. If Justice directs everything to its end or destiny, it brings crime to punishment, pride to a humiliation, virtue to a reward. Cf. Suppl. 397, νέμων ἔδικα μὲν κακοῖς, ὅσια δ' ἐννόμοις. Hence *νεμέτωρ* is an attribute of avenging Zeus, Theb. 480. Hermann, who objects that *πάν* should have been *πάντα*, reads *πάν δ' ἐπὶ κ.τ.λ.*, 'omnem attribuit exitum, i. e. bonum et malum, ut quisque sit meritis.' This amounts to much the same thing. He might have compared

*ἐπινωμᾷ* in Eum. 310.

756 seqq. The chorus, having just before dwelt on the dangers to which great prosperity is exposed, when not free from the taint of crime, now proceeds to welcome Agamemnon in very cautious and measured terms. They see him approach in great state on a mule-car (*ἀπήνη*, inf. 1006), and move forward to meet him, walking in solemn processional step. It would be easy, they say, for them to profess an insincere joy, like false flatterers; but they will freely confess they never approved the expedition. Now however the labour is rewarded, provided all has been well accomplished.

760. *καιρὸν χάριτος*. 'The mark (or mean) of compliment.' On the metaphor see sup. 356. But in *ὑποκάμψας* it changes from *shooting* to *turning short* of the terminal pillar in the stadium.

761. *τὸ δοκεῖν εἶναι*. 'Now many men, when they have acted wrongly, prefer mere appearance to reality' (*τοῦ εἶναι*). That is, they prefer insincere praise to honest blame, when they are conscious of having deserved the latter. If we take *προτίουσι* of the flatterers, not of the flattered, *δίκην παραβάντες* becomes a weak truism. The point of the remark is, that sincerity alone knows the true mean. Perhaps Aegisthus and Clytemnestra are glanced at. The general sense seems to be: 'Many men who have transgressed justice prefer flatterers to friends; but a shrewd man will not be taken in by such insincerity, and he will prefer an honest opinion even if it is derogatory to him.'

764. *δῆγμα λύπης*. Cf. Juven. iii. 101, 'flet, si lacrymas conspexit amici, Nec

οὐδὲν ἐφ' ἧπαρ προσικνεῖται· 765  
καὶ ξυγχαίρουσιν ὁμοιοπρεπεῖς  
ἀγέλαστα πρόσωπα βιαζόμενοι.  
ὅστις δ' ἀγαθὸς προβατογνώμων, (795)  
οὐκ ἔστι λαθεῖν ὄμματα φωτὸς  
τὰ δοκοῦντ' εὐφρονος ἐκ διανοίας 770  
ὕδαρεῖ σαίνειν φιλότῃτι.  
σὺ δέ μοι τότε μὲν, στέλλων στρατιὰν  
'Ελένης ἔνεκ', οὐκ ἐπικεύσω, (800)  
κάρτ' ἀπομούσως ἦσθα γεγραμμένος,  
οὐδ' εὖ πρᾶπιδῶν οἶακα νέμων, 775  
θράσος ἐκ θυσιῶν

dolet.' Pind. Nem. i. 82, εὐθὺς ἀπὸ τῶν κραδία κῆδος ἀμφ' ἀλλότριον. Theognis 656, ἀλλοτρίων κῆδος ἐφημέριον. Infra 1527, ἀληθείᾳ φρενῶν πονήσει. So ἀναγκόδακρυς, frag. 407.

766. καὶ ξυγχαίρουσιν. 'And in like manner men rejoice with others, assuming the same appearance of joy by doing violence to their unsmiling countenances; but whoever knows well the character of his people, it is impossible that the eyes of a man should escape his notice, which, seemingly from kindly sentiment, flatter with a weak and watery friendship.' Weil, following the reading of Stobaeus, who cites this passage Flor. 112, 12, gives νυκτὶ τε χαίρουσιν ὁμοιοπρεπεῖς (καὶ νυκτὶ δὲ Stob.), and βιᾶνται for βιαζόμενοι. The sense, however, that he gives ('dum veros sensus dissimulationis tenebris involvunt') is with difficulty obtained from the words. The νυκτὶ seems rather a corruption of σύν.

768. With προβατογνώμων compare θυμὸν ἱππογνώμονα, frag. 224, θεσφάτων γνώμων ἄκρος, inf. 1009, and the Homeric ποιμὴν λαῶν for 'a ruler.' As this passage expresses the common practice of mankind, but with particular reference to Agamemnon and the praise expected by him from the chorus, it is clear that the simple sense is, 'but Agamemnon is too good a judge to be easily deceived by insincere flattery; and therefore, as I cannot praise from my heart, I had rather not praise at all,' and so play the κόλαξ.

770. τὰ δοκοῦντα κ.τ.λ. 'The natures that with water-mingled friend-

ship appear to fawn in loyalty of spirit,' Prof. Kennedy. In ὕδαρεῖ there is an allusion to the phrase φιλίαν κίρνασθαι. See on νεοκρᾶς φίλος, Cho. 336. Properly, wine was called ὕδαρής, which had an undue admixture of water. Blomfield quotes φιλίαν ὕδαρῇ from Aristot. Polit. ii. 8. The word was opposed to εὐζωρον or ἄκρατον μέθυ. Xen. de Rep. Lac. i. 3, οἶνου ἢ πάμπαν ἀπεχομένης ἡ ὕδαρεῖ χρωμένης. Plutarch, Symposiac. lib. γ. Quaest. iv. § 2, εἰδὼς οὐχ ὕδαρεῖ χαίροντας ἀλλ' ἀκρατοτέρῳ. Peile quotes Antiphanes, οὐθ' ὕδαρὲς οὐτ' ἄκρατον.

773. οὐκ ἐπικεύσω. Hermann is probably right in omitting γὰρ after οὐκ, as a metrical interpolation to patch up a complete anapaest. See on Pers. 547. The common reading is οὐ γὰρ σ' ἐπικεύσω, after Musgrave, σε not being found in the MSS.—κάρτ' ἀπομούσως γεγραμμένος, properly, 'very unpleasantly painted,' i. e. depicted in an unfavourable light. Eur. Med. 1088, πᾶλλον δὲ γένος οὐκ ἀπόμουσον τὸ γυναικῶν. From this and other passages, e. g. v. 233. 1300, Eum. 50, it has been inferred that Aeschylus was himself conversant with the art of painting, as well as that of statuary (see v. 406).—οἶακα, cf. Theb. 3.

776. ἐκ θυσιῶν. This is Franz's emendation for ἐκούσιον. Cf. ἐκ θυσιῶν ἐλπίς, v. 101. Most editors read ἀκούσιον after Canter, understanding that kind of forced or reluctant valour which soldiers are supposed to feel when engaged in a cause which they have little at heart, οἱ ὅπῃ τῶν ἀρχόντων ἀναγκάζομενοι, Ar. Eth.



ἀνδράσι θνήσκουσι κομίζων·  
 νῦν δ' οὐκ ἀπ' ἄκρας φρενὸς οὐδ' ἀφίλως (805)  
 εὐφρων πόνον εὖ τελέσασιν.  
 γνώσει δὲ χρόνῳ διαπευθόμενος 780  
 τόν τε δικάως καὶ τὸν ἀκαίρως  
 πόλιν οἰκουροῦντα πολιτῶν.

## ΑΓΑΜΕΜΝΩΝ.

πρῶτον μὲν Ἄργος καὶ θεοὺς ἐγχωρίους (810)  
 δίκη προσειπεῖν, τοὺς ἐμοὶ μεταίτιους  
 νόστου, δικάων θ' ὧν ἐπραξάμην πόλιν 785  
 Πριάμου· δίκας γὰρ οὐκ ἀπὸ γλώσσης θεοὶ

iii. 11. Thuc. i. 89, Λακεδαιμόνιοι—  
 ἄκοντας προσάγουσι τοὺς πολλοὺς ἐς τὴν  
 κίνδυνον. Hermann, who justly objects  
 to κομίζων in the sense of φέρων, 'bring-  
 ing to, and forcing upon them an in-  
 voluntary courage,' reads θάρσος ἐκούσιον  
 with the Farnese MS., "vehens (ad Tro-  
 jam) spontaneam audaciam mori volen-  
 tibus viris," and adds, "id acerbe dictum  
 de mortifera expeditione." It is however  
 evident, that neither ἐκούσιον nor ἀκού-  
 σιον affords a satisfactory sense, and that  
 θνήσκουσι cannot properly stand either  
 for ἐτοίμοις (or θέλουσι) θανεῖν, or for  
 θανουμένοις. But ἐκ θυσιῶν, while it in-  
 volves no greater change than Θ for Ο,  
 appropriately refers to the attempt of  
 Agamemnon to give a religious sanction  
 to the expedition by alleging that the gods  
 favoured it. We may thus explain the  
 whole passage quite literally, 'You were  
 regarded in no favourable light then when  
 you started on the expedition, and you  
 seemed to be directing the helm of your  
 heart not rightly, when you brought to  
 dying men assurance from sacrifices,' i. e.  
 when you slew a daughter to encourage  
 the troops when they were dying daily  
 through want of supplies, sup. 190.

779. πόνον for πόνος is but a slight  
 change, and one that seems necessary to  
 the sense; 'but, as matters now stand,  
 from the depth of my heart and with the  
 sincerity of a friend, I give a welcome  
 to those who have ended their toil well.'  
 A latent ambiguity implies, 'if really it  
 has been done well.'

781. ἀκαίρως. A somewhat mild and  
 modified way of expressing ἀδίκως.

783. Agamemnon, in a laboured speech,

in which he ostentatiously affects a pious  
 gratitude and a sense of the invidious-  
 ness of his position as victor, addresses  
 the chorus as the representatives of the  
 Argive people, and with pointed refer-  
 ence to the remarks just before made in  
 his hearing about the hollowness of in-  
 terested flattery.

784. μεταίτιους νόστου, i. e. in common  
 with the heroes, οἱ πέμψαντες, sup. 499.  
 Hermann wrongly takes it for αἰτίους,  
 quoting Trach. 1234, ἦ μοι μητρὶ μὲν  
 μόνῃ θανεῖν μεταίτιος. Cf. Eum. 190.—  
 δικάων, for δίκης, as Iph. Taur. 559, ὡς  
 εἶ κακὸν δίκαιον ἐξεπράξατο. Eum. 392,  
 πρὸς δὲ δικάων.

786. οὐκ ἀπὸ γλώσσης. "Non obiter  
 ac negligenter." Hermann, who thinks  
 that ἀπὸ γλώσσης, 'off-hand speaking,'  
 is opposed to the reading of written  
 documents. The sense evidently is, 'not  
 from verbal evidence,' as in a human  
 court, but by their own unbiassed judg-  
 ment of the merits of the case. Com-  
 pare Suppl. 911. οὐκ οὐτῶ γε ἀπὸ  
 στόματος, Plat. Theaet. p. 143, A. On  
 ψήφους ἔθεντο φθορὰς for ἐψηφίσαντο, see  
 Theb. 280. Suppl. 627. Mr. Davies  
 prefers φθορὰς, the correction of Dobree,  
 and construes ἀνδροθήτας ψήφους. But  
 cf. Soph. El. 709, στάντες δ' ὅθ' αὐτοὺς  
 οἱ τεταγμένοι βραβύης κλήρους ἐπῆλαν, i. e.  
 ἐκλήρωσαν. In τεύχος and κύτει the  
 judicial urns of acquittal and condemna-  
 tion are primarily meant, but at the  
 same time there is probably an allusion  
 to the opposite sides of a pair of scales.  
 Compare Suppl. 599. 630. 959. sup.  
 427.

κλύοντες ἀνδροθνήτας Ἴλιον φθορὰς  
εἰς αἵματηρὸν τεύχος οὐ διχορρόπως (815)

ψήφους ἔθεντο· τῷ δ' ἐναντίῳ κύτει  
ἐλπίς προσήει χεῖλος οὐ πληρουμένῳ. 790

καπνῷ δ' ἀλούσα νῦν ἔτ' εὖσημος πόλις.  
ἄτης θυηλαὶ ζῶσι· συνθνήσκουσα δὲ  
σποδὸς προπέμπει πίνους πλούτου πνοάς. (820)

τούτων θεοῖσι χρὴ πολύμνηστον χάριν  
τίνειν· ἐπέειπε καὶ πάγας ὑπερκότους 795

790. χεῖλος. This emendation of Casaubon, though it has found little favour with more recent editors, seems most likely to be the true reading. The MSS. give χειρὸς, from which no intelligible sense can be extracted. Hermann has edited χεῖρος, indiga. (Suppl. 198.) χεῖλος was an internal rim, generally in goblets, but also used, as a measure of filling, in jars, caskets, and perhaps other recipients of dry or wet goods. Thus Ar. Equit. 814 is to be understood, ὅς ἐποίησεν τὴν πόλιν ἡμῶν μεστήν, ἐβρῶν ἐπιχειλῇ, 'who made our city brim-full, having found it full only up to the rim.' If, as some have suggested, the present passage contains an allusion to Pandora's box, we have the very word used in a similar passage, Hes. Opp. 96,—

μόνη δ' αὐτόθι ἐλπίς ἐν ἀρρήκτοισι  
δόμοισι  
ἔνδον ἔμμενε πίθου ὑπὸ χεῖλεσιν.

Here therefore the sense is, 'In the opposite urn, not filled with votes' (i. e. into which no votes for sparing the city were dropped), 'hope came up to the rim,' but not to the top. Which means, 'The Trojans had nothing left them but a remnant of forlorn hope to counterbalance the decree of vengeance which had gone forth from the gods.' Dr. Donaldson proposes χεράδος οὐ πληρουμένῳ, and ridicules the supposed reference to Pandora's box. He thinks the sense should be, 'not being filled with voting-pebbles;' but the word χεράς, 'shingle,' for ψῆφοι, does not commend itself as probable, though he ingeniously defends it by αἰγιαλὸν ἔνδον τρέφει, Ar. Vesp. 110, where the joke depends on the comic hyperbole.

791. καπνῷ. See Theb. 332.—νῦν ἔτι, 'even up to this very moment,' though

so many days after the capture.—εὖσημος, Suppl. 694. Eur. Hec. 1215, καπνῷ δ' ἐσήμεν' ἄστν πολέμιων ὕπν.

792. θυηλαὶ. This is Hermann's emendation for θύελλαι. He compares, for the use of a rare word, Soph. El. 1422, φοινία δὲ χεῖρ στάζει θυηλῆς Ἀρεος. The mention of sacrifice is all but necessary, in order to give the full sense to what follows. Compare θυηφάγον εὐδὴ φλόγα, v. 580. λαμπάδας φαρμασσομένας χρίματι, v. 94. Photius, θυηλαὶ αἱ διὰ τῶν θυσιῶν μαντεῖαι. But it is clear that it also meant θυσαίαι. Il. ix. 219, θεοῖσι δὲ θῆσαι ἀνάγει Πάτροκλον, ὃν ἐταῖρον· ὃ δ' ἐν πυρὶ βάλλε θυηλάς. We have a similar figure in ἱερὸς ἄτας sup. 715, whereas 'storms of calamity' involves an idea alien from the whole tenour of the passage. In ζῶσι and συνθνήσκουσα there is a merely poetical antithesis. The 'offerings to Atē yet live,' i. e. the burning of the city goes on, but the embers are dying out, sending forth rich scents even as they expire. The poet had doubtless remarked, that after any great conflagration the ruins continue to smoke long after the flames have been extinguished, and that the smell is then by much the strongest.

795. ὑπερκότους, 'vindictive,' 'resentful.' See on Theb. 386. For ἐπραξάμεθα I formerly conjectured and edited ἐφραξάμεθα, 'we constructed round them,' a word which occurs Theb. 795, and the use of which in the same metaphor, inf. 1347, πημονὴν ἀρκύστατον φράζειν, seems to render the reading here nearly certain. Hermann has made the same correction, and it is adopted by Weil, Dindorf, and Prof. Kennedy. Compare sup. 349.—εἵνεκα for οὐνεκα is given for the reason alleged on Suppl. 184.



ἐφραζάμεσθα, καὶ γυναικὸς εἵνεκα  
 πόλιν διημάθυνεν Ἀργεῖον δάκος, = ὁ δ' αὖτε  
 ἵππου νεοσσὸς, ἀσπιδοστρόφος λεῶς, (825)  
 πήδημ' ὀρούσας ἀμφὶ Πλειάδων δύνω·  
 ὑπερβορῶν δὲ πύργον ὠμηστής λέων 800  
 ἄδην ἔλειξεν αἵματος τυραννικοῦ.  
 θεοῖς μὲν ἐξέτεινα φροῖμιον τόδε·  
 τὰ δ' ἐς τὸ σὸν φρόνημα, μέμνημαι κλύων, (830)  
 καὶ φημὶ ταῦτα καὶ ξυνήγορόν μ' ἔχεις.  
 παύροις γὰρ ἀνδρῶν ἐστὶ συγγενὲς τόδε, 805  
 φίλον τὸν εὐτυχοῦντ' ἄνευ φθόνου σέβειν.

798. ἀσπιδοστρόφος. So the Farnese MS. Herm., Weil, Dind. follow Blomf. in reading ἀσπιδοφόρος. Cf. Theb. 19. Klausen, with Franz and Peile, retains ἀσπιδοστρόφος, from MS. Flor. Probably ἀσπιδοστρόφος is right (we have στρέφειν ἀσπίδα Ajac. 575), and the η arose from a confusion with a variant ἀσπιδοφόρος, which is the more familiar form.—ἵππου νεοσσός, the soldiers from the wooden horse. See Od. viii. 515. Eur. Troad. 11. As Ἀργεῖον δάκος as well as ὠμηστής λέων ought to refer to the lion of the Atridae, the genuineness of the fine distich 798—9 may be questioned; unless we suppose that 'a lion born of a mare,' i. e. the Argives coming forth from the womb of the wooden horse, was one of those mixed monsters of which the poet was fond.

799. πήδημ' ὀρούσας. 'Having sprung with a bound,' i. e. advanced to capture the city, 'at the end of Autumn.' 'Cum fatalis equus saltu super ardua venit Pergama,' Virg. Aen. vi. 515. The time, Klausen observes, is mentioned which would best account for the storm before described, since between the setting and the rising of the Pleiads it was not the sailing season; see Theoc. xiii. 25. Demosth. p. 1214 init.; and Hesiod (Opp. 617) speaks of the tempests which usually succeed the former event. Aeschylus here seems to have followed the account of some of the old epics now unknown to us. See Q. Smyrn. vii. 308.

800. ὠμηστής λέων. The simile is changed to a lion attacking a herd,—Il. v. 161, ὡς δὲ λέων ἐν βοσσί θορῶν ἐξ αὐχένα ἄηρ. The lion was the symbol of the Atridae, as Dr. Donaldson well

remarks, Varron. p. 33 (ed. 2). Cf. 44 and 1230. Pausan. ii. 16, § 4, speaking of Mycenae, says, λείπεται δὲ ὅμως ἐτι καὶ ἄλλα τοῦ περιβόλου, καὶ ἡ πόλη· λέοντες δὲ ἐφεστήκασιν αὐτῇ. So σκύμνοι λεόντων of the Argives, Eur. Suppl. 1223. See Mr. Clark's "Peloponnesus," p. 69.

801. αἵματος τυραννικοῦ. "Designatur caedes Priami, Politis, Deiphobi, Astyanactis, aliorumque Priami filiorum septem, quos cum Paride et Helena post Hectoris mortem superstites memorat Homerus, Il. xxiv. 249." Klausen.

802. φροῖμιον τόδε. This prelude or preliminary address. He had said πρῶτον μὲν κ.τ.λ., v. 783.—τὸ σὸν φρόνημα, your sentiments, your feelings, respecting insincerity, i. e. that of the ἡγεμῶν of the chorus, supra 761—70. There is some difficulty in μέμνημαι κλύων, which is best met by regarding the words as parenthetical:—'As for your sentiments (for I remember hearing them), I both say the same, and you have in me an advocate of your opinions.' He means, that the long address (ἐξέτεινα) to the gods has not driven out of his mind the words he had just heard. But, if μέμνημαι κλύων be taken, as it usually is, to signify, 'but as for your sentiments, I remember hearing them, and I say the same,' too much prominence is given to the fact of remembering what in truth he could not possibly have forgotten. Or should we read ἃ δ' ἐς τὸ σὸν φρόνημα μέμνημαι κλύων, and refer it to v. 772?

805. συγγενὲς, 'congenial.'

806. φίλον τὸν εὐτυχοῦντα. It is possible, with Klausen and Conington, to construe σέβειν τὸν εὐτυχοῦντα (ὡς)



δύσφρων γὰρ ἰὸς καρδίαν προσήμενος  
 ἄχθος διπλοῖζει τῷ πεπαμένῳ νόσον· (835)  
 τοῖς τ' αὐτὸς αὐτοῦ πῆμασιν βαρύνεται,  
 καὶ τὸν θυραῖον ὄλβον εἰσορῶν στένει. 810  
 εἰδὼς λέγοιμ' ἂν, εὖ γὰρ ἐξεπίσταμαι,  
 ὁμιλίας κάτοπτρον, εἰδῶλον σκιᾶς  
 δοκοῦντας εἶναι κάρτα πρευμενεῖς ἐμοί. (840)  
 μόνος δ' Ὀδυσσεὺς, ὅσπερ οὐχ ἐκὼν ἔπλει,  
 ζευχθεὶς ἔτοιμος ἦν ἐμοὶ σειραφόρος· 815  
 εἴτ' οὖν θανόντος εἴτε καὶ ζῶντος πέρι

φίλον, like δέξαισθ' ἱκέτην τὸν θηλυγενῆ  
 στόλον, Suppl. 27; but certainly there is  
 nothing in the order of the words to  
 demand this, and it by no means improves  
 the sense. See on 605. Euripides per-  
 haps would have written τὸν εὐτυχόντα  
 φίλον ἀνευ φθόγου σέβειν. Ordinarily,  
 there is no other difference between ὁ  
 εὐτυχῶν φίλος and φίλος ὁ εὐτυχῶν, than  
 between 'the fortunate friend' and 'the  
 friend who is fortunate.' The latter con-  
 vey a rather more distinctive enunciation  
 of the quality or attribute.—φθόνον, for  
 φθόνου, is given by Hermann from MS.  
 Flor. Stobaeus, who quotes this and the  
 preceding verse (vol. ii. p. 50, ed. Teub-  
 ner) with the name of the author, but not  
 of the play, has φθόνου.

807. δύσφρων γὰρ ἰός. 'For the venom  
 of malevolence besetting the heart causes  
 a twofold annoyance to him who has  
 got the malady (i. e. of an envious dis-  
 position); he is both weighed down by  
 his own misfortunes, and groans at seeing  
 the prosperity of others without.' Hor.  
 Sat. i. 2, 'Invidus alterius macrescit rebus  
 opimis.' Tac. Hist. i. 8, 'Quaedam  
 civitates etiam finibus ademptis pari do-  
 lore commoda aliena ac suas injurias  
 metiebantur.'

810. θυραῖον ὄλβον, the prosperity of  
 others. This word is properly opposed  
 in all its senses to οἰκείος. Cf. Eur.  
 Hipp. 395, θυραῖα φρονήματα, 'the  
 thoughts of others.' Electr. 291, θυραῖα  
 πήματα.

811. λέγοιμ' ἂν ὁμιλίας κάτοπτρον.  
 These words are to be closely joined, and  
 εὖ γὰρ ἐξεπίσταμαι is to be regarded as  
 exegetical of εἰδὼς. With Klausen, Con-  
 ington, and Peile, it seems best to in-  
 terpret thus: 'I can declare, from my

own knowledge, that men who seemed to  
 be very well disposed to me were but the  
 mirror (the unreal semblance) of friend-  
 ship, the shadow of a shade.' Some,  
 after Schütz, Dindorf, and others, adopt  
 a punctuation which detracts somewhat  
 from the force of the passage, εὖ γὰρ  
 ἐξεπίσταμαι ὁμιλίας κάτοπτρον. But  
 though 'to know the mirror of friendship,'  
 i. e. to see men's inmost minds as reflected  
 in a mirror, is not in itself so absurd as  
 Hermann wishes to show, still there is  
 such apt connexion between a phantom  
 and a mirrored image that it seems diffi-  
 cult to disconnect the two as a descrip-  
 tion of unreality. Hermann however  
 (whom Mr. Davies follows) construes  
 ἐξεπίσταμαι (ὄντας) κάτοπτρον, κ.τ.λ.  
 He remarks that εἰδῶλον and σκιά are  
 often used almost as synonyms, quoting,  
 after others, Ajac. 126. Phil. 946. Frag.  
 Tyr. xv. (587, 6, Dind.) Add Plutarch,  
 de Fraterno amore, § iii., σκιά καὶ εἰδῶλα  
 φίλιας.

813. δοκοῦντας has special reference  
 to 761.

814. ὅσπερ, 'the very man who sailed  
 against his will.' See Od. xxiv. 117.  
 Soph. Philoct. 1025. Klausen observes,  
 from Proclus, that the reluctance of  
 Ulysses to join this expedition, and his  
 pretended madness on that account, were  
 related in the Cyclic *Cypria*. Cf. Q.  
 Smyrn. v. 192. Aelian (Var. Hist. xiii.  
 11) alludes to this madness: καὶ μοι δοκεῖ  
 ὁ Μέτων ἡμῖνον ὑποκρίνασθαι τὴν μανίαν  
 τοῦ Ὀδυσσεὺς τοῦ Ἰθακησίου· ἐκείνον  
 μὲν γὰρ ὁ Παλαμήδης κατεφάρσαε, τοῦτον  
 δὲ Ἀθηναῖον οὐδεὶς.

816. εἴτ' οὖν κ.τ.λ., 'and I say it whe-  
 ther he be now dead or alive.' Cf. 614.  
 655.

λέγω. τὰ δ' ἄλλα πρὸς πόλιν τε καὶ θεοὺς,  
κοινοὺς ἀγῶνας θέντες, ἐν πανηγύρει (845)

βουλευσόμεσθα. καὶ τὸ μὲν καλῶς ἔχον  
ὅπως χρονίζον εὖ μενεῖ βουλευτέον· 820

ὅτῳ δὲ καὶ δεῖ φαρμάκων παιωνίων,  
ἧτοι κέαντες ἢ τεμόντες εὐφρόνως  
πειρασόμεσθα πῆμ' ἀποστρέψαι νόσου. (850)

νῦν δ' ἐς μέλαθρα καὶ δόμους ἐφεστίους  
ἐλθὼν θεοῖσι πρῶτα δεξιώσομαι, 825

οὔπερ πρόσω πέμψαντες ἤγαγον πάλιν.

νίκη δ' ἐπείπερ ἔσπετ', ἐμπέδως μένοι.

K.A. Ἄνδρες πολῖται, πρέσβος Ἀργείων τόδε, (855)

οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους  
λέξαι πρὸς ὑμᾶς· ἐν χρόνῳ δ' ἀποφθίνει 830

817. τὰ — πρὸς πόλιν τε καὶ θεοὺς. So τὰ ἐς τὸ σὺν φρόνημα, sup. 803. Hermann translates: "De re publica, et si quid in sacris neglectum sit, convocato populo consulemus." As regards the public affairs, he goes on to say that what is good must be secured, what is bad and diseased must be lopped away or seared by the hand of a skilful surgeon. So Pindar calls Arcesilas king of Cyrene ἡτῆρ ἐπικαιρότατος of the state, Pyth. iv. 270.

818. πανηγύρει, a meeting of the whole citizens, in opposition to the βουλή or ἀγορὰ of a commander-in-chief.

823. πῆμ' ἀποστρέψαι νόσου. So Parson for πῆματος τρέψαι νόσον. The vulgate is retained and defended by both Klausen and Hermann, who take πῆματος νόσον for 'the disorder of (i. e. caused by) evil in the state,' viz. that political πῆμα or unsoundness which Agamemnon had just avowed his intention to remove. But τρέψαι for ἀποστρέψαι is harsh and unusual, and no one can justly take exception to πῆμα νόσον 'the harm, or mischief, of disease,'—indeed the very expression (τὸ πῆμα τῆς νόσου) is quoted from Soph. Phil. 765.

825. δεξιῶσομαι. The dative only shows that this word contains a notion of rendering to the gods the greetings, congratulations, and thanksgivings due upon the event of the victory. The herald in like manner addressed the gods as a first duty, sup. 492 seqq. It has been suggested on

Eur. Rhes. 419, πυκνήν ἔμυστιν ὥς σὺ δεξιούμενοι, that this verb properly meant, 'to take a goblet in the hand to drink a person's health,' and that hence the dative may be explained without difficulty. 'To pledge the right hand,' as a gage of good faith, may be the more true meaning.

828 seqq. The Queen now appears on the stage with her handmaids (881), to meet the King. The whole of her speech is elaborated with admirable skill in the delineation of character. Conscious to herself of the utter insincerity of all the high-flown professions she is about to make, she first addresses herself to the chorus in a strain partly apologetic, but principally descriptive of the feelings she pretends to have entertained during the absence of her lord. Having exhausted her assurances of unchanged love and anxiety, of attempted suicide through despair, of eyes run dry of tears, and finally, of joy at his return, she at length turns to Agamemnon, and in the language of flattery which is suspicious from its very excess of compliment, she lures him into the palace where she has already prepared the axe and the bathing vessel for his destruction. The formal and prolix narrative of her own griefs and anxieties, at a time when a truly loving wife would have poured out her soul in the arms of her husband, shows that selfishness is her temperament as much as hypocrisy is her art.

τὸ τάρβος ἀνθρώποισιν. οὐκ ἄλλων πάρα  
μαθοῦς' ἑμαυτῆς δύσφορον λέξω βίον  
τοσόνδ', ὅσον περ οὗτος ἦν ὑπ' Ἰλῷ. (860)

τὸ μὲν γυναιῖκα πρῶτον ἄρσενος δίχα  
ῖσθαι δόμοις ἔρημον, ἔκπαγλον κακόν, 835  
πολλὰς κλύουσιν κληδόνας παλιγκότους'

καὶ τὸν μὲν ἤκειν, τὸν δ' ἐπεισφέρειν κακοῦ  
κάκιον ἄλλο πῆμα, λάσκοντας δόμοις. (865)

καὶ τραυμάτων μὲν εἰ τόσων ἐτύγχανεν  
ἀνὴρ ὅδ', ὡς πρὸς οἶκον ὠχετεύετο 840

φάτις, τέτρωται δικτύου πλέω λέγειν.  
εἰ δ' ἦν τεθνηκὼς, ὡς ἐπλήθουν λόγοι, 845  
τρισώματος τὰν Γηρυὼν ὁ δεύτερος (870)

[πολλὴν ἄνωθεν, τὴν κάτω γὰρ οὐ λέγω,]  
χθονὸς τρίμοιρον χλαῖναν ἐξήνχει λαβὼν, 845  
ἅπαξ ἐκάστῳ κατθανὼν μορφώματι.  
τοιῶνδ' ἕκατι κληδόνων παλιγκότων

831. τὸ τάρβος, 'their bashfulness wears off from mankind,'—people lose their timidity as they grow older. The allusion is to the domestic seclusion of Greek ladies.

832. ἑμαυτῆς seems the same as ἀπ' ἑμαυτῆς, the ἀπὸ being implied in the preceding πάρα.—φιλόνορας (sup. 401), 'my fondness for my lord,' with some ironical ambiguity as to the ἀνὴρ meant.

835. ῖσθαι ἔρημον. See on 502.—ἔκπαγλον, a strong word, 'frightful,' 'tremendous evil.'

836. κληδόνας. So *Auratus* for ἡδονάς. Cf. κληδόνων παλιγκότων, v. 847.

837. ἤκειν. Supply from the context φέροντα κακόν. Eur. Hec. 1168, πῆμα πῆματος πλέον. The infinitive depends on ἔκπαγλον κακόν (ἔστι).

839. εἰ ἐτύγχανεν—τέτρωται. 'If he kept receiving as many wounds as was currently reported at home, he has (i. e. by this time), one may say, more holes in him than a net.' Yet, many as were the reports of his wounds, they were less numerous than those of his death.—πλέω, sc. τραύματα. See on 1316.—λέγειν, cf. 358. For τέτρωται, Franz gives τέτρηται from the useless correction of H. L. Ahrens. Cf. Phoen. 1431, τε-  
τρωμένους δ' ἰδοῦσα καιρίας σφαγὰς.

842. ἐπλήθουν. So the recent editors after Porson for ἐπλήθυνον, though the latter is perhaps capable of defence. The sense is, 'if his deaths were as numerous as the reports about them.' So πληθύνεσθαι is used of large numbers in Suppl. 598. inf. 1341. Soph. Oed. Col. 377, ὡς παρ' ἡμῖν ἦν ὁ πληθύνων λόγος.

844. This verse is omitted by Weil, and by Mr. Mayor (Journ. of Phil. ii. p. 237), as made up from 848 inf.—χλαῖνα is often used of a coverlet or blanket. Cf. Eur. Frag. Peliad. vi., ὅταν δ' ὑπ' ἀνδρὸς χλαῖναν εὐγενοῦς πέσης. Soph. Trach. 540, μῖας ὑπὸ χλαῖνης ὑπαγκάλισμα. The phrase γῆν ἐπιέσσασθαι, 'to put on earth,' for 'to be buried,' was clearly in the mind of the poet. The plain sense of the whole passage is this:—  
'if he had died as often as was reported, he must have had three lives like a second triple Geryon, and been buried as many times, dying once for each shape.' Pausan. v. 19, τρεῖς δὲ ἄνδρες Γηρυόνης εἰσιν ἀλ-  
λήλοις προσεχόμενοι. Lucian, *Toxaris*, § 62, p. 566, τὸν Γηρυόνην οἱ γραφεῖς ἐνδείκνυνται ἄνθρωπον ἐξάχειρα καὶ τρι-  
κέφαλον. Eur. Herc. F. 424, τὸν τρισώ-  
ματον βοτῆρ' Ἐρυθείας.

845. λαβάν. Perhaps λαβεῖν. See on Suppl. 174.



πολλὰς ἄνωθεν ἀρτάνας ἐμῆς δέρης (875)

ἔλυσαν ἄλλοι πρὸς βίαν λελημμένης.

ἐκ τῶνδ' ἐτοίμῃς ἐνθάδ' οὐ παραστατεῖ, 850

ἐμῶν τε καὶ σῶν κύριος πιστευμάτων,

— ὡς χρῆν, Ὁρέσσης· μηδὲ θαυμάσης τόδε·

τρέφει γὰρ αὐτὸν εὐμενὴς δορύξενος (880)

Στρόφιος ὁ Φωκεὺς, ἀμφίλεκτα πῆματα

ἐμοὶ προφωνῶν, τὸν θ' ὑπ' Ἰλίῳ σέθεν 855

κίνδυνον, εἴ τε δημόθρους ἀναρχία

βουλὴν καταρρίψειεν, ὥστε σύγγονον

*since it was natural?*

848. ἄνωθεν. From the beam above, to which the noose was tied.—πρὸς βίαν, βιαίως, as πρὸς ἡδονὴν for ἡδέως sup. 278. She appears to mean, that nothing but main force would make her desist from the attempt. Others understand 'violently grasped by the rope.'

850. ἐκ τῶνδ'. 'Such are the true reasons, be assured, why the boy is not present here.' She means, that she might have at least one additional source of care removed from her, since the news of Agamemnon's death might have brought danger to the young heir. For ἐκ τῶνδε see inf. 1194. 1581. Eur. Ion 843, ἐκ τῶνδε δεῖ σε δὴ γυναικεῖόν τι δρᾶν. Electr. 31, ἐκ τῶνδε δὴ τοιούτῳ ἐμῇχανήσατο Αἰγισθος.

851. κύριος, 'in quo proprie insunt, qui propria in sese habet,' Klausen. Translate, with Mr. Davies, 'who holds the pledge of my good faith and yours.' Orestes was as it were the *holder* of pledges between the husband and wife, in the sense of a security for their continued affection, inasmuch as he represented those pledges in his own person. By resigning or giving up such pledge, she laid herself open to the charge of broken vows; and hence the explanation of his absence. Hermann, who distinguishes between *πίστευμα*, 'a thing entrusted,' and *πίστωμα*, 'a pledge of faith,' adopts the latter form, which occurs Eum. 213 in the sense of conjugal vows. Madvig, Adv. Crit. i. p. 198, would transpose this verse to follow 853.

853. δορύξενος. Plutarch, Quaest. Graec. § xvii., τίς ὁ δορύξενος;—ὁ λαβὼν αἰχμάλωτον (sc. Κορινθίων καὶ Μεγαρέων πρὸς ἀλλήλους πολεμοῦντων), ἀπήγεν οἴκαδε, καὶ μεταδοὺς ἄλῶν καὶ τραπέζης ἀπέπεμπεν οἴκαδε. Ὁ μὲν οὖν τὰ λύτρα

κοίσας ἐπινεῖτο, καὶ φίλος αἰεὶ διετέλει τοῦ λαβόντος, ἐκ δορυαλώτου δορύξενος προσαγορευόμενος.—Στρόφιος, Cho. 666.

854. ἀμφίλεκτα πῆματα. This is variously rendered 'controversial troubles,' i. e. the evils of a disputed succession; 'doubtful,' or such as may be equally called likely or unlikely to happen; and (which is to be preferred) 'troubles of a twofold nature,' lit. 'to be spoken of on both sides of a question,' namely, the two chances enumerated, as if in direct explanation, immediately after. See however inf. 1563.

857. βουλὴν καταρρίψειεν. 'Should overthrow the Senate.' According to the view of Aeschylus, βουλὴ is an aristocratic assembly, closely connected with the kingly authority, and opposed to the popular meetings, ἀγῶνες. Hence, if after the death, or reputed death, of the King, the people should overthrow his confidential council, this would be to inflict an additional blow upon the royalist party in the state, or, in terms borrowed from the wrestling school, 'to kick one that is down all the more.' Thus πεσὼν and κείμενος are often used of one dead,—who cannot rise to renew the contest. Cf. ὑπτίασμα κειμένου πατρὸς inf. 1256. And it is clear that to insult the memory of a dead King, or to wrong his heir on whom devolves his legitimate authority, is λακτίσαι τὸν πεσόντα. Compare Ar. Equit. 166, βουλὴν πατήσαι. Tacit. Ann. i. 42, 'projecta senatus auctoritas.' Hist. i. 40, 'proculcato senatu.' Juv. x. 86, 'dum jacet in ripa, calcemus Caesaris hostem.' Lucr. v. 1140, 'Nam cupide conculeatur nimis ante metutum.' By δημόθρους ἀναρχία he means the popular cries of 'down with the government.'—σύγγονον, 'inborn,'

βροτοῖσι τὸν πέσόντα λακτίσαι πλέον. (885)  
 τοιάδε μὲν τοι σκῆψις οὐ δόλον φέρει.  
 ἔμοιγε μὲν δὴ κλαυμάτων ἐπίσσυτοι 860  
 πηγαὶ κατεσβήκασιν, οὐδ' ἐνὶ σταγῶν.  
 ἐν ὠψικοῖτοισ δ' ὄμμασιν βλάβας ἔχω (890)  
 τὰς ἀμφί σοι κλαίουσα λαμπτηρουχίας  
 ἀτμηλῆτους αἰέν. ἐν δ' ὀνειράσιν  
 λεπταῖς ὑπαὶ κώνωπος ἐξηγειρόμην 865  
 ῥιπαῖσι θούσσοντος, ἀμφί σοι πάθη  
 ὀρώσα πλείω τοῦ ξυνεύδοντος χρόνου.  
 νῦν, ταῦτα πάντα τλᾶσ', ἀπενθήτῳ φρενὶ (895)  
 λέγοιμ' ἂν ἄνδρα τόνδε τῶν σταθμῶν κύνα,  
 σωτήρα ναὸς πρότονον, ὑψηλῆς στέγης 870  
 στῦλον ποδῆρην, μονογενὲς τέκνον πατρί,

‘natural.’ Cf. συγγενὲς, 805. Perhaps, ὥς δὲ σύγγονον κ.τ.λ., ‘and how that it was natural to all men,’ &c. But we have ὥστε for ὡσπερ in Theb. 13. 62. inf. v. 1649.

859. σκῆψις, ‘plea,’ ‘excuse for the absence of Orestes,’ who had really been sent away that her amour with Aegisthus might not have an unwelcome witness. Klausen, not seeing that the words οὐ δόλον φέρει are highly characteristic of a person who feels she is telling a falsehood, thinks that σκῆψις is the pretext alleged by Strophius for withdrawing Orestes.

860. ἔμοιγε μὲν δὴ. ‘But for myself,’ &c. See on Suppl. 237. We might have expected τοιάδε μὲν δὴ σκῆψις in the preceding, and ἔμοιγε μέντοι in this verse.—κατεσβήκασιν, Theb. 580.

862. βλάβας ἔχω. Cf. Ar. Ach. 1027, ἀπόλωλα τῷφθαλμῷ δακρύων τῷ βόε.

863. τὰς ἀμφί σοι κ.τ.λ. ‘Tearfully watching for the beacon-lights which had been appointed in your behalf (ἔτοιμοι, sup. 303), but were ever neglected,’ i. e. never lighted up to announce your expected victory. See on Cho. 99, τὸν ἐκ φρενὸς λόγον. We may take this as shortly put for κλαίουσα ἀμφί σοι τὰς ἐπὶ σοι καθισταμένας λαμπτηρουχίας. She would have said τηροῦσα τὰς ἀμφί σοι λαμπτηρουχίας, but the mention of βλάβας ἐν ὄμμασιν induced a change of expression, κλαίουσα ἀτμηλῆτους.

865. The construction seems to be, ἐξηγ. ὑπὸ κών. θούσσ. λεπταῖς ῥιπαῖς, ‘I

used to be roused by the mosquito buzzing (or humming) with the light strokes of its wings.’ She means that her sleep was so restless that the least sounds disturbed it. Poets are observers of the most trifling incidents, and know how to use them in developing the naturalness of their characters. Cf. Prom. 126. 1110. Ar. Plut. 537—9.

867. τοῦ ξυνεύδοντος χρόνου. A condensed expression for ‘more in number than could have happened in the time while I was asleep.’ It is a well-known peculiarity of dreams, that the clearly-defined events of a day or a week may be conjured up by the mind and pass in array before it in the space of even a few minutes.

868. ἀπενθήτῳ φρενί. With a mind at length free from grief, after having suffered so much. Dindorf encloses the whole passage 868—75 in brackets as spurious.

869. τῶν σταθμῶν κύνα. ‘The watchdog of the sheep-fold.’ The Greeks generally use the article with both or neither of two substantives thus closely cohering. They might also say τὸν σταθμῶν κύνα, but even the poets rarely admit τὸν κύνα σταθμῶν. We have however ἡ τιμὴ θεῶν, sup. 620. λαμπάδος τὸ σύμβολον, v. 8. Weil gives βουστάθμων, with Hermann.

871. στῦλον ποδῆρην. A pillar based on the ground; the main pillar of a roof, —any upright prop being called στῦλος.



καὶ γῆν φανείσαν ναυτίλοις παρ' ἐλπίδα,  
 κάλλιστον ἡμάρ εἰσιδεῖν ἐκ χείματος, (900)  
 ὁδοιπὸρφ διψῶντι πηγαῖον ῥέος.  
 τερπνὸν δὲ τὰναγκαῖον ἐκφυγεῖν ἅπαν. 875  
 τοιοῖσδέ τοί νῦν ἀξίῳ προσφθέγμασιν.  
 φθόνος δ' ἀπέστω· πολλὰ γὰρ τὰ πρὶν κακὰ  
 ἡνειχόμεσθα· νῦν δέ μοι, φίλον κάρα, (905) *perhaps*  
 ἔκβαιν' ἀπήνης τῆσδε, μὴ χαμαὶ τιθεῖς  
 τὸν σὸν πόδ', ὦ 'ναξ, Ἰλίου πορθήτορα. 880 *dear heart*  
 δμωαὶ, τί μέλλεθ', αἷς ἐπέσταλται τέλος  
 πέδον κελεύθου στρωννύναι πετάσμασιν ; *Can it*  
 εὐθύς γενέσθω πορφυρόστρωτος πόρος, *be that she*  
 ἐς δῶμ' ἀελπτον ὥς ἂν ἡγήται Δίκη. (910) *does not wish*  
 τὰ δ' ἄλλα φροντὶς οὐχ ὕπνω νικωμένη 885 *him to*  
*refuse the*

Cf. Iph. Taur. 57, στύλοι γὰρ οἶκον εἰσὶ παῖδες ἄρσενες. Propert. iv. 11, 69, 'Et serie fulcite genus.'

872. καὶ γῆν, 'yea, even land seen by sailors beyond their hope.' Almost every editor has found a difficulty in καὶ, and various transpositions, corrections, and interpretations have been suggested. Mr. Davies edits γαῖαν φανείσαν, which does not seem any improvement. Cf. Eur. Androm. 891, ὁ ναυτίλοισι χείματος λιμὴν φανέλς. Plat. Phileb. p. 29, α, καθορῶμέν που καὶ γῆν, καθάπερ οἱ χειμαζόμενοί φασιν.

874. ῥέος. Catull. lx. 61, 'dulce viatori lasso in sudore levamen,' i. e. rivus prosiliens muscoso e lapide.

875. τερπνὸν δὲ, 'for 'tis pleasant—.' This refers to ἀπενθήτω φρενὶ in 868.—ἀναγκαῖον. Plat. Phaedr. p. 240, c, τὸ ἀναγκαῖον βαρὺ παντὶ περὶ πάν λέγεται. Theognis 472, τῶν γὰρ ἀναγκαῖον χρῆμ' ἀνιπρὸν ἔφν. Ar. Rhet. i. § 11, αἱ ἀνάγκαι λυπρῶν.

876. ἀξίῳ προσφθέγμασιν. An idiom not less unusual than θεοῖσι δεξιῶσομαι, sup. 825. Compare however Orest. 1209, καλοῖσιν ὑμεναίοισιν ἀξιουμένη (for τιμωμένη). The fact is, the words used are insufficient to express with grammatical precision the whole idea in the mind of the writer. Thus, he probably meant to say τοιοῖσδε προσφθέγμασιν ἀξίῳ νῦν προσφθέγασθαι. The same remark is applicable to the construction of 412 supra.

877. φθόνος δ' ἀπέστω. 'And let no

envy attend them,' i. e. no objection be raised against such high words of praise which I may well be pardoned for using, 'for many are the evils we had to endure in the past.' At the words νῦν δέ μοι κ.τ.λ. Klausen rightly observes that the Queen kneels in abject supplication, in reference to which act the reproof in v. 893 is directed. Doubtless the words were spoken on the stage in hypocritical accents of winning endearment.

879. μὴ τιθεῖς. See on v. 493.

881. ἐπέσταλται τέλος, 'the office has been assigned.' This phrase occurs also Eum. 713.

883. If you have no tapestry at hand, πετάσματα, use at once πορφυρίδες, garments of the precious sea-purple (εἵματα, v. 894). Hence v. 899 means 'without either carpets or purple garments.'

884. ἀελπτον. This belongs to δῶμα, since ἡγέσθαι takes a dative of the person. By 'unlooked-for home' Clytemnestra secretly means the ἀνδροσφαγεῖον mentioned v. 1060, into which Justice is about to conduct him.

885. By τὰ ἄλλα she means the murder which is predestined, and justly so (δικαίως εἰμαρμένα), to be accomplished by her agency. At the same time Agamemnon is to understand τὰ ἄλλα as opposed to εὐθύς γενέσθω κ.τ.λ., the further details in honour of his return, over and above the present and immediate honour of the purple robes, which,



θήσει δικαίως ξὺν θεοῖς εἰμαρμένα.

ΑΓ. Αἰήδας γένεθλον, δωμάτων ἐμῶν φύλαξ,  
ἀπουσία μὲν εἶπας εἰκότως ἐμῇ (915)

μακρὰν γὰρ ἐξέτεινας· ἀλλ' ἐναισίμως  
αἰνεῖν, παρ' ἄλλων χρή τὸδ' ἔρχεσθαι γέρας. 890  
καὶ τᾶλλα, μὴ γυναικὸς ἐν τρόποις ἐμὲ  
ἄβρυνε, μηδὲ βαρβάρου φωτὸς δίκην

-1 χαμαιπετές βόαμα προσχάνης ἐμοί· (920)

μηδ' εἵμασι στρώσας· ἐπίφθονον πόρον  
τίθει. θεοὺς τοι τοῖσδε τιμαλφεῖν χρεών· 895

ἐν ποικίλοις δὲ θνητὸν ὄντα κάλλεσιν  
βαίνειν, ἐμοὶ μὲν οὐδαμῶς ἄνευ φόβου.  
λέγω κατ' ἄνδρα, μὴ θεὸν, σέβειν ἐμέ. (925)

χωρὶς ποδοψήστρων τε καὶ τῶν ποικίλων  
κληδὼν αὐτέϊ· καὶ τὸ μὴ κακῶς φρονεῖν 900

as Klausen observes, is borrowed from the custom of the Persian kings. It seems best to construe δικαίως ξὺν θεοῖς εἰμαρμένα, 'as the justice of the gods and the decrees of fate combine to bring about.' The doctrines of Fatalism and Retribution are here brought into contact.—θήσει, διαθήσει, τελεί.

888. εἰκότως, εἰκότως, 'proportionally to.' Cf. ξένη εἰκάς, Cho. 551.

889. μακράν. This may be the adverb, rather than agreeing with βῆσιν implied. See Theb. 609. inf. 1200. 1267. Plat. Sophist. p. 217, D, ἐκτείναντα ἀπομηκύνει λόγον συχνόν. Eur. Med. 1351, μακρὰν ἂν ἐξέτεινα κ.τ.λ. There is something of pleasantry in comparing the length of the address with the time of his absence.—ἐναισίμως αἰνεῖν κ.τ.λ., 'to praise me according to my just deserts, some other person than a wife should be the speaker.' Hom. II. x. 249, Τυδείδῃ, μήτ' ἔρ με μάλ' ἀνέε, μήτε τι νείκει.

891. καὶ τᾶλλα. See on Suppl. 240. —ἐμὲ, emphatic, 'me of all people,' who am a warrior. Cf. v. 898.—ἄβρυνε, like the ἀβρὸς ποῖς of a woman, Eur. Med. 1164. Hel. 1528. So τράχυνε, Theb. 1048.—χαμαιπετές, sup. 877. 'Open not your mouths so widely to address me in terms of abject obeisance.' In βαρβάρου φωτὸς there is again an allusion to Persian manners, of which the poet often shows his abhorrence. Cf. Orest.

1507, προσκυνῶ σ', ἄναξ, νόμοισι βαρβάροισι προσπίτνων. Eur. Suppl. 164, ἐν μὲν αἰσχύναις ἔχω πῖτνων πρὸς οὐδας γόνυ σὺν ἀμπίσχειν χερσί. Pers. 154. 590. Dem. Mid. p. 549. Aelian speaks of the practice as τῶν ἐν τοῖς Ἑλλησιν αἰσχύνην φερόντων, Var. Hist. i. § xxi.

895. θεοὺς τοῖσδε τιμαλφεῖν. See on Theb. 99. Hesych. τιμαλφεῖν τιμᾶν.—τοῖσδε, in allusion to the peplos put on the statue of Pallas. Eum. 55.

896. Hesych. κάλλη· ἄνθη, πορφύρα. Eupolis, frag. xlv., has βάπτειν τὰ κάλλη.

897. φόβου. Perhaps φθόνου.

898. κατ' ἄνδρα. Cf. sup. 342.

899—902. Several reasons are given for his refusal, which, from his easy compliance eventually with her request in 917, is evidently ceremonial rather than sincere;—(1) his fame is sufficiently great without either foot-mats (a contemptuous phrase) or purple garments strewn in his way. (2) To be right-minded in prosperity is the greatest gift of heaven. (3) No one is truly prosperous till he has closed his career without a reverse. For the last sentiment compare Eur. Troad. 509, τῶν δ' εὐδαιμόνων μηδὲνα νομίζετ' εὐτυχῇ πρὶν ἂν θάνῃ. Heracl. 865, τὸν εὐτυχεῖν δοκοῦντα μὴ ζηλοῦν πρὶν ἂν θανόντ' ἴδῃ τις. The speech ends so well with this, that it might be doubted if the next (903) is not the addition of another hand. But see on 931.

θεοῦ μέγιστον δῶρον. ὀλβίῃσιν δὲ χρή *to desire happy*  
βίον τελευτήσαντ' ἐν εὐεστοῖ φίλῃ.

εἰ πάντα δ' ὥς †πράσσοιμ' ἂν, εὐθαρσῆς ἐγώ. (930)

ΚΑ. καὶ μὴν τόδ' εἶπε μὴ παρὰ γνώμην ἐμοί.

ΑΓ. γνώμην μὲν ἴσθι μὴ διαφθεροῦντ' ἐμέ. 905

ΚΑ. ἡὔξω θεοῖς δείσας ἂν ὧδ' ἔρδειν τάδε.

ΑΓ. εἴπερ τις εἰδώς γ' εὖ τόδ' ἐξεῖπεν τέλος.

ΚΑ. τί δ' ἂν δοκεῖ σοι Πρίαμος, εἰ τὰδ' ἤνυσεν; (935)

ΑΓ. ἐν ποικίλοις ἂν κάρτα μοι βῆναι δοκεῖ.

ΚΑ. μή νιν τὸν ἀνθρῶπειον αἰδεσθῆς ψόγον. 910

902. εὐεστοῖ φίλῃ. See Theb. 174. As Clytemnestra had feigned affection, so Agamemnon feigns humility. They are a pair of hypocrites, each endeavouring to outwit the other.

903. πρᾶσσοιμ' ἂν. Hermann, Dindorf, Franz, and Prof. Kennedy read πρᾶσσοιμεν, and it is not unlikely that the ἐγὼ which follows induced some grammarian to alter the plural into the singular. Klausen's version, approved by Peile, is rather arbitrary, 'si in omnibus ita me habere potero.' Prof. Kennedy hesitates between the senses, 'if in all respects I should fare as in this,' and 'if in all things I shall act as discreetly as in this,' i.e. in that case I have no doubt that I shall end happily, since I shall not excite the φθόνος of the gods by my pride. But the ἐγὼ is emphatic; 'I have no fear' &c. Besides

Theb. 515, several passages may here be quoted to show that εἰ πρᾶσσοιμ' ἂν is essentially the same as εἰ πράξω. Dem. Mid. p. 582, fin., εἰ οὗτοι χρήματα ἔχοντες μὴ προοῖντ' ἂν. Id. p. 1206, fin., εἰ μηδεὶς ἂν μοι ἀντεῖποι. Isocrat. Archidam. p. 120, fin., εἰ δὲ μηδεὶς ἂν ὑμῶν ἀξιόσσειε ζῆν ἀποστεροῦμενος τῆς πατρίδος, προσήκει καὶ περὶ ἐκείνης τὴν αὐτὴν ὑμᾶς γνώμην ἔχειν. Not very dissimilar is Eur. Hel. 825, εἰ πως ἂν ἀναπέσαιμεν ἱκετεύοντέ νιν. Plat. Protag. p. 329, B, καὶ ἐγὼ εἴπερ ἄλλα τὰ ἀνθρώπων πειθόμην ἂν, καὶ σὺ πείδομαι.

904. καὶ μὴν. 'Now now, do speak on this matter not contrary to my will.' — 'As for will, be assured that I am not the man to alter mine for the worse.' The pronoun is clearly emphatic, or he would have said μὴ διαφθεροῦντά με. The sense (according to this view) is, my

γνώμη is as resolved as your γνώμη. Compare Eur. Hel. 920, τὸ μὲν δίκαιον τοῦ πατρὸς διαφθερεῖς. Med. 1055, χεῖρα δ' οὐ διαφθερῶ. Hippol. 388—90. Prof. Kennedy contends that the meaning is this: 'Well now, thy true thought not evading, answer me.'—'My true thought, be assured, I shall not falsify.'—'Wouldst thou in fear have vowed unto the gods such act?'

906. 'You would have vowed to the gods to act thus in a time of fear,' i.e. you are pursuing a course more like one in peril than a victor. The ἂν, belonging to ἡὔξω, follows δείσας as the emphatic word of the sentence. Or, interrogatively, 'Did you make a vow to the gods that you would so act (ὅτι ὧδε ἔρδοις ἂν) in a time of fear?' In the next verse Prof. Kennedy reads ἐξεῖπεν. 'Yes, skilled as well as any man to speak this vow.'

907. εἴπερ τις — γε must, it seems, stand for εἴπερ γε τις, the γε having no other meaning in this position. It follows that for ἐξεῖπον we must read ἐξεῖπεν, 'if any one ever did make this vow with a knowledge of what would befall him.' He means, that he did not make such a vow, because a knowledge of the future was impossible;—a sentiment very appropriate to the present position.

908. τί δοκεῖ σοι (δρᾶσαι ἂν) Πρίαμος; 'How do you suppose Priam would have acted, if he had been victor?' Where δρᾶσαι ἂν represents ὅτι ἔδρασεν ἂν, as in the next verse βῆναι ἂν stands for ἔβη ἂν.

910. ἀνθρῶπειον ψόγον. 'If Priam would have done this, fearless of divine displeasure, surely you need not fear the cavillings of men,' viz. so long as you do



- ΑΓ. φήμη γε μέντοι δημόθρους μέγα σθένει.  
 ΚΑ. ὁ δ' ἀφθόνητός γ' οὐκ ἐπίζηλος πέλει.  
 ΑΓ. οὗτοι γυναικός ἐστιν ἱμείρειν μάχης. (940)  
 ΚΑ. τοῖς δ' ὀλβίοις γε καὶ τὸ νικᾶσθαι πρέπει.  
 ΑΓ. ἦ καὶ σὺ νίκην τήνδε δῆριος τίεις ; 915  
 ΚΑ. πιθοῦ· κράτος μέντοι πάρες γ' ἐκὼν ἐμοί.  
 ΑΓ. ἀλλ' εἰ δοκεῖ σοι ταῦθ', ὑπαί τις ἀρβύλας (ἀεὶ)  
 λυοὶ τάχος, πρόδουλον ἔμβασιν ποδὸς, (945)  
 καὶ τοῖσδε μ' ἔμβαίνουνθ' ἄλουργέσιν θεῶν  
 μή τις πρόσωθεν ὄμματος βάλοι φθόνος. 920

not offend the gods. 'Nevertheless,' replies the King, 'popular opinion has great weight.' *Vox populi vox dei.*

911. δημόθρους. Hes. Opp. 763, φήμη δ' οὐτις πάντα ἀπόλλυται, ἥντινα πολλοὶ λαοὶ φημίωσι.

912. ὁ δ' ἀφθόνητός γ'. 'Well, but he who is unenvied is not admired,'—is not to be reckoned a prosperous and happy man, ζηλωτός.

913. μάχης, sc. ἐριδος, but with a sort of play on the sense that war is the work of men. Taking up the same notion in νικᾶσθαι, she replies, 'True, but even defeat (sometimes) becomes the fortunate,'—a defeat, that is, in argument, as sup. 566, νικᾶμενος λόγοισιν οὐκ ἀναινομαι. Or perhaps, 'the fortunate can best afford to lose a victory.'

915. ἦ καὶ σὺ. 'What! do you show your regard for that sort of victory,' viz. which consists in defeat? In other words, apply your own rule to yourself, and see if you are inclined to follow it. "*Egone solus, an tu quoque hanc certaminis victoriam affectas?*" Mr. Davies. Hermann and Franz give ἦ οὐ καὶ σὺ, κ.τ.λ.; but see on Theb. 713.

916. πάρες γε. The γε is so unusually placed, and indeed, looks so much like a metrical insertion, that κράτος μὲν τᾶδε παρὲς would be no extravagant conjecture. Cf. τὴν νίκην παρὲς τούτω, Herod. vi. 103. νίκην παρίεναι τινί, Troad. 651. παρήμι αὐτῷ τὴν ἀρχήν, Thuc. vi. 23 fin. As a rule, too, γε is not combined with an imperative. Prof. Kennedy translates, 'consent at least to leave the power with me.'

917. ἀλλ' εἰ δοκεῖ σοι. 'Well, if you will have it so, let some one quickly loose the buskins that serve my feet to tread in,'—for ἔμβασις here seems to represent ἐμβᾶς,

as δίχηνλος ἔμβασις is 'a cow's hoof,' Eur. Bacch. 740, and πρόδουλος the more usual form ἀντίδουλος. The king's vanity gives a ready consent: 'I will even tread on purple rather than on vulgar shoe-leather.' With the optative λυοί, where λυέτω was rather to be looked for, Peile compares Cho. 875, δόλη τις ἀνδροκμήτα πέλεκυν ὡς τάχος. In fact, the sense is continued down to βάλοι φθόνος (a full stop being wrongly placed after ποδὸς), where βάλοι is the true optative.—ὑποθέειν is the regular term for taking off the shoes, when it is done by the hands of a servant. See Ar. Nub. 152. So Plat. Symp. p. 213, B, εἰπὲν οὖν τὸν Ἀγαθῶνα, Ἵπολύετε, παῖδες, Ἀλκιβιάδην, ἵνα ἐκ τρίτων κατακείται.

919. καὶ τοῖσδε. So Hermann with MS. Flor. The common reading is σὺν τοῖσδε, which is not very easily explained.—ἄλουργέσιν, the neuter from ἄλουργής, some word like ὑφάσματα being understood.—θεῶν. See sup. 895. This word virtually belongs both to ἄλουργέσιν and to ὄμματος. The objection of Agamemnon, as before remarked, was never very strong or very sincere. He allows his scruples to be removed one by one by Clytemnestra, and ends by a wretched compromise between piety and pride, in consenting to walk, in barbaric splendour, upon purple garments, but without his shoes, lest a reckless waste and contempt of rich possessions should offend the gods. All this is very finely introduced, for the reader is prepared for the sudden downfall of a man whose vanity so easily gets the better of his convictions.

920. ὄμματος φθόνος. See on 454. The same notion prevailed in the old superstition of the evil eye. Photius: ὀφθαλμίσαι. φθονῆσαι. Eur. frag. Inūs,



πολλὴ γὰρ αἰδῶς † στρωματοφθορεῖν ποσὶν  
φθείροντα πλοῦτον ἀργυρωνήτους θ' ὑφάς.  
τούτων μὲν οὕτω τὴν ξένην δὲ πρευμαενῶς (950)  
τὴνδ' ἐσκόμιζε. τὸν κρατοῦντα μαλθακῶς  
θεὸς πρόσωθεν εὐμενῶς προσδέρκεται. 925

ἐκὼν γὰρ οὐδεὶς δουλῷ χρήται ζυγῷ.  
αὕτη δέ, πολλῶν χρημάτων ἐξαίρετον  
ἄνθος, στρατοῦ δῶρημ', ἐμοὶ ξυνέσπετο. (955)  
ἐπεὶ δ' ἀκούειν σου κατέστραμμαι τάδε,  
εἴμ' ἐς δόμων μέλαθρα πορφύρας πατῶν. 930

ΚΛ. ἔστιν θάλασσα—τίς δέ νιν κατασβέσει ;—  
τρέφουσα πολλῆς πορφύρας ἰσάργυρον  
κηκίδα παγκαίνιστον, εἰμάτων βαφάς. (960)  
οἴκοις δ' ὑπάρχει τῶνδε σὺν θεοῖς, ἄναξ,

11, ἐν χερσίν, ἢ σπλάγχχοισιν, ἢ παρ' ὄμματα ἔσθ' ἡμιν; sc. ὁ φθόνος. Electr. 902, μή με τις φθόνῳ βάλῃ.

921. στρωματοφθορεῖν. So Auratus for στωματοφθορεῖν, and this appears the best correction that has been proposed. Klansen and Peile retain the vulgate; but it is clear from the next verse that the reluctance of Agamemnon is not to the *effeminacy* of the act, but to its *wastefulness*. Hermann and Blomf. give δωματοφθορεῖν after Schütz; Dindorf and Franz εἰματοφθορεῖν. The neuter verb, of course, represents στρωματοφθόρος εἶναι, and has no true active sense of its own. It is to be kept in view, that not carpets or tapestry (which would have been appropriately used), but *garments* of the precious sea-purple are the subject of dispute. See on v. 883.

922. φθείροντα. Hermann gives στελβοντα, but it is unreasonable to object to a repetition of φθεῖρειν, already involved in the compound, when the whole verse is but an epexegetis of στρωματοφθορεῖν.

924. μαλθακῶς, 'who makes a merciful use of victory.' Conversely Ajax is ἀμοκρατής, Aj. 205.

931. It is to be observed that the reply of Clytemnestra contains exactly the same number of verses (seventeen) as Agamemnon's address at v. 887.

932. ἰσάργυρον. Hom. Il. xii. 433, ἀλλ' ἔχον ὥς τε τάλαντα γυνὴ χερνῆτις ἀληθής, ἢ τε σταθμὴν ἔχουσα καὶ εἰριον ἀμφὶ ἀνέλκει ἰσάζουσα. Virg. Georg. iii.

306, 'quamvis Milesia magno vellera mutentur Tyrios incocta rubores.'

933. παγκαίνιστον. Literally, 'wholly renewable.' Compare ἐποίκτιστον, inf. 1192. When the colour had become dull and evanescent, (to which there is a metaphorical allusion in Cho. 1001,) the garments were called πορφυρίδες ἐξίτηλοι, Xen. Oec. x. 3. They were then washed, and exposed to the bright rays of the sun, which had a chemical effect in restoring the original hues. Hence Euripides, Hel. 180 seqq. and Hipp. 125 seqq., expressly mentions the exposure of purple garments to the sun, after washing them in fresh spring water. Lucret. vi. 1074, 'purpureusque color conchyli jungitur uno corpore cum lanae, dirimi qui non queat unquam, non, si Neptuni fluctu renovare operam des;' which conclusively shows that the colour was found to be restored by washing, though some appear to have preferred salt water.—βαφάς, referring to various tints and hues. The shores of Laconia, Pausanias attests (lib. iii. cap. 21), produced the sea-purple little inferior to the Tyrian; and Horace mentions *Laconicas purpuras*, Od. ii. 18, 6. But Ovid depreciates it in comparison with the Tyrian, Remed. Am. 707, 'Confer Amycleis medicatum vellus ahenis Murice cum Tyrio, turpius illud erit.'

934. οἴκος. So Porson, Dind., Blomf., for οἶκος. 'It belongs to the house to have (enough, μέρος τι) of these' purple vestments. Hermann, retaining οἶκος,

ἔχειν' πένεσθαι δ' οὐκ ἐπίσταται δόμος. 935

πολλῶν πατησμον δ' εἰμάτων ἂν ἠξάμην,

δόμοισι προῦνεχθέντος ἐν χρηστηρίοις

ψυχῆς κόμιστρα τῆσδε μηχανωμένη. (965)

ρίζης γὰρ οὔσης φυλλὰς ἵκετ' ἐς δόμους,

σκιὰν ὑπερτείνασα Σειρίου κυνός· 940

*ἐκτείνασα τὴν σκιά* καὶ σοῦ μολόντος δωματίῳ ἐστίαν,

θάλλπος μὲν ἐν χειμῶνι σημαίνει μολόν·

ὅταν δὲ τεύχη Ζεὺς ἀπ' ὄμφακος πικρᾶς (970)

translates, "est domus quae horum affatim habeat." Peile, 'there is a houseful of these things for us to keep.' But who will venture to assert that οἶκος εἰμάτων is good Greek in such a sense? Nor is Klausen's theory, that ὑπάρχει is here active (*suppeditat ut habeamus*), altogether a safe one, though he might have quoted in his favour Theoc. xxii. penult., καὶ ὡς ἐμὸς οἶκος ὑπάρχει, and ἔθεν εὐμάρεια ὑπάρχοι πόρον. Soph. Phil. 701.

937. προῦνεχθέντος (προφέρειν, sup. 195. Herod. v. 63), 'had that been declared to the house by oracles,' or by the order of the god, 'when I was planning some reward (to be paid to the gods) for the recovery of this man's life,' i. e. for getting my husband back again alive. The dative μηχανωμένη depends as well as δόμοισι on προῦνεχθέντος. The MSS. give μηχανωμένης, which Klausen connects with ψυχῆς τῆσδε, "quum tua haec vita pretium pro salute sua (diis) solvendum sibi paravisset." It would be easier to supply ἐμοῦ, as inf. 1249. Others read μηχανωμένη, referring to ἠξάμην, with Stanley. There is nothing difficult in ψυχῆς τῆσδε, which is the same as ψυχῆς τοῦδε. At the words, we may suppose that she laid her hand on her lord, who is still standing by, as she directly addresses him in 941. The word κόμιστρα, 'the price of recovering,' is used by Euripides, Herc. F. 1387.

939. ρίζης γὰρ κ.τ.λ. ('But come you have at last): for (as) while the root remains, the foliage comes again to a house, and extends over it a shelter against the heat of the dog-star; so when you have returned to the hearth of your home, you show to us that warmth has arrived in winter; and again when Zeus is making wine from the green grape, even at that time there is a coolness in the house when

the lord and master of it is resident in his home.' For the enunciation of the comparison by καὶ (more commonly καὶ—καί), see Cho. 247—51. The simile, Dr. Peile observes, is probably borrowed from the vine, olive, or fig-tree, which formed (as in many parts of Europe it now forms) the shelter and the appendage of each man's home. The appearance of the first green leaves would naturally be looked for with anxiety, lest the stem or stock should be failing from age or other cause. Hence some light is thrown on πᾶς ἀνάνθεις πυθμῆν, Cho. 252, and Suppl. 97, νεδέζει πυθμῆν—τεθαλῶς. Antig. 60, ἐσχάτας ὑπὲρ ρίζας ἐτέτατο φῶς ἐν Οἰδίπῳ δόμοις. Pind. Pyth. ix. 8, ρίζα θάλλουσα.

940. The construction is τείνασα σκιὰν Σειρίου κυνός (i. e. κατὰ Σ. κ.) ὑπὲρ δόμων.

942. μολόν. The MSS. give μολῶν, which is at least superfluous after σοῦ μολόντος. Hermann and others admit μολῶν after Blomfield. Compare σημαίνει μολῶν sup. 284.

943. Ζεὺς γ' vulg. The MSS. give Ζεὺς τ' ἀπ'. Hermann, Franz, Prof. Kennedy, and Dind. omit the particle altogether. —The phrase 'making (producing) wine from the green grape,' i. e. bringing the juice to maturity against the vintage, is a remnant of the most ancient way of reckoning seasons by the operations of the agriculturist. Cf. Hesiod, Scut. Herc. 399, τοὺς τε θέρει σπείρουσιν, ὅτ' ὄμφακες αἰδῶλλονται.—ψῦχος, 'coolness.' Usually (as already remarked on Prom. 711) θάλλπος ('warmth') and ψῦχος are the temperate and comfortable degrees of heat and cold, while καῦμα and ῥίγος (*frigus*) are the extremes of it. So Hesiod speaks of the καῦμα ἰδάλμιον of the dog-days, Opp. 415. Hence these words generally go in pairs, as Xen. Mem.



οἶνον, τότ' ἤδη ψῦχος ἐν δόμοις πέλει,  
 ἀνδρὸς τελείου δῶμ' ἐπιστρωφωμένου.

945 *also init.*

Ζεῦ, Ζεῦ Τέλειε, τὰς ἐμὰς εὐχὰς τέλει·

μέλοι δέ τοι σοὶ τῶν περ ἂν μέλλης τελεῖν.

*See also Theb. 156.*

ΧΟ.

τίπτε μοι τόδ' ἐμπέδωσ

στρ. α. (975)

δεῖγμα προστατήριον

καρδίας τερασκόπου ποτᾶται,

950

μαντιπολεῖ δ' ἀκέλευστος ἄμισθος αἰοιδά,

οὐδ' ἀποπτύσαι, δίκαν

(980)

ii. 1, 6, τοὺς πολλοὺς ἀγυμνάστας ἔχειν πρὸς τε ψύχῃ καὶ θάλλῃ, but *ibid.* ii. init. ἀσκεῖν ἐγκράτειαν—ἔπνον καὶ βίγους καὶ θάλλους καὶ πόνον.

945. ἀνδρὸς τελείου. For οἰκοδεσπότου, κυρίου, 'the man of authority:' the male especially as opposed to the mistress of the house. So τελεσφόρος γυνή for δέσποινα Cho. 652.

946. Ζεῦ Τέλειε. 'The accomplisher.' See Theb. 156. Suppl. 520, τελέων τελειότατον κράτος, ὕλβιε Ζεῦ. Eum. 28, Τέλειον ὕψιστον Δία. Theognis 341, ἀλλὰ Ζεῦ τέλεσόν μοι Ὀλύμπιε καίριον εὐχὴν. But the title Ζεὺς Τέλειος, the god of marriage (Eum. 205), was perhaps a distinct attribute.

947. μέλοι δέ τοι σοί. The sense is, ἂν μέλλης (ἐν νῶ ἔχης) τελεῖν, τούτων μὴ ἀμέλει. Cf. Cho. 767, μέλει θεοῖσιν ὦν περ ἂν μέλη πέρι. With this significant verse, which is said with a subtle irony in reference to her designs against her lord, Clytemnestra leaves the stage with Agamemnon, returning however shortly afterwards to introduce Cassandra. Meanwhile the chorus, more plainly than before, speak of that gloomy foreboding which has long oppressed, but now overwhelms, their minds. 'Even though all appears to have gone well, though the King has actually returned, and the term of danger seems to have been passed, still my fears are not quieted. A vision flits constantly before my heart, and an unbidden strain rings in my ears. Great fortune is too often suddenly shipwrecked; sometimes indeed short of utter destruction; but the shedding of blood admits of no remedy; the dead cannot be restored to life. The awful presentiment remains on my mind, incapable of clear solution or expression.'

949. δεῖγμα. The MS. Farn. has δεῖμα, which Blomf., Herm., Weil, Dind., and Kennedy prefer. Peile and Klausen defend δεῖγμα, as a phantom, image, or portent, presented to the mind and conjured up by an excited brain. It cannot be doubted that the word has reference to the Mysteries, τὰ ἐποπτικά. The μύσται were allowed to see the statue of the goddess standing motionless, ἀτρεμῇ, on a base, ἐπὶ σεμνοῦ βάθρου βεβῶσαν, Plat. Phaedr. p. 250, c, and 254, v. The cella itself was said ἀναδείκνυσθαι, to be opened for sight, Ar. Nub. 304. "They (the μύσται) were admitted to behold visions of the Creation of the Universe, to see the workings of the divine agency by which the machine of the world was regulated and controlled." (Wordsworth's Greece, p. 147.) By the addition of ἐμπέδωσ and προστατήριον, terms singularly applicable to the fixed and permanent position of a statue, the notion of a flitting spectre (ποτᾶται) is qualified, that is, something more real and abiding than a mere fantasy is represented.—καρδίας may be the genitive of place, as Cho. 389, φρενὸς οἶον ἔμπας ποτᾶται, but is more simply dependent on πρὸ in προστατήριον.

951. ἀκέλευστος ἄμισθος. See on 710. Cho. 720.

952. ἀποπτύσαι. So MS. Farn., as Klausen has edited. 'And why does not the assuring confidence to reject it (the δεῖγμα), like an obscure dream, occupy the seat of my heart?' The MS. Flor. gives ἀποπτύσας, which Peile takes for a *nominativus pendens*, and so Hermann. But most of the recent editors adopt ἀποπτύσαν after Casaubon. The reading given above is the easiest construction; cf. Alcest. 620, πρὸς δ' ἐμᾷ ψυχᾷ θράσος



δυσκρίτων ὀνειράτων,

θάρσος εὐπιθὲς ἰζει

φρενὸς φίλον θρόνον; χρόνος δ' ἐπὶ 955

πρυμνησίων ξυνεμβολαῖς Pers. 396.

ψαμμίας ἀκάτας παρή- (985)

βησεν, εὖθ' ὑπ' Ἰλιον

ᾧρτο ναυβάτας στρατός.

πεύθομαι δ' ἀπ' ὀμμάτων ἀντ. ἀ. 960

νόστον αὐτόμαρτυς ὦν

τὸν δ' ἄνευ λύρας ὅμως ὑμνωδεῖ (990)

θρήνον Ἐρινύος αὐτοδίδακτος ἔσωθεν

θυμὸς, οὐ τὸ πᾶν ἔχων

ἐλπίδος φίλον θράσος. 965

σπλάγχχνα δ' οὔτι ματάξει, = μεταίω (995)

πρὸς ἐνδίκους φρεσὶν τελεσφόροις

ῆσται, θεοσεβῇ φῶτα κεδνὰ πράξειν. But it is not denied that the poet may have meant τί οὐ θαρσῶ, ἀποπτύσας αὐτό;

955. ἐπὶ. So MS. Farn. The common reading is ἐπεὶ. The sense appears to be this:—'But the crisis of the fated time has long past since the fastening of the cables of the ships together on the sands, when the naval host had reached Troy.' Hermann alone of the commentators has perceived that by χρόνος παρήβησε we must understand, 'The period in which Calchas' predictions ought to have come true, if ever, is now gone by.' So we have χρόνος γηράσκω in Eum. 276. Both πρυμνησίων and ἀκάτας are common genitives after ξυνεμβολαῖς, which is Schneider's correction for ξυνεμβόλοις. Cf. Pers. 398, εὖθδς δὲ κόπτης βοθιάδος ξυνεμβολῇ ἔπαισαν ἄλμην. The form ἀκάτης is a ἄπαι λεγόμενον, the usual word being ἄκατος.—ψαμμίας, for ἐπὶ ψάμμω. So Hom. Hymn. ad Apoll. 506, ἐκ δ' ἁλὸς ἠπειρόνδε τοῖον ἀνὰ νῇ ἐρύσαντο, ὑψοῦ ἐπὶ ψαμμάοις.

960. πεύθομαι δὲ κ.τ.λ. 'And now from my own sight I know of their return, myself a witness of it; yet this joyless dirge of the Fury my self-taught heart keeps chaunting from within, not at all having its wonted confidence of hope.'—The υ in ὑμνωδεῖ is made short, of which examples occur in Eur. Bacch. 73. Iph. A. 68. So μῆμνησθαι in Pers.

289. But Mr. Davies reads μονωδεῖ with much probability.—τὸ πᾶν, for παντελῶς, a favourite Aeschylean use; here for πάντως οὐκ (or οὐ πάνυ) ἔχων.

961. Hesych. αὐτόμαρτυς· δ' ἑαυτῷ μαρτυρῶν.

966. σπλάγχχνα. The larger organs of the body (viscera), the heart, liver, lungs, &c., are always implied by this word, while the entrails (lactes) are ἐντερα, as inf. 1192, σὺν ἐντέροις τε σπλάγχχνα. From not sufficiently observing this, our forefathers introduced a phrase as coarse as it is physically absurd, 'bowels of compassion.' Here κέαρ is in apposition with σπλάγχχνα in its physical sense, but at the same time both κέαρ and φρεσὶν retain their moral signification of feelings or intelligence. Translate, or rather, paraphrase; 'And my bosom does not vainly bode, the heart that whirls in eddies against the midriff, while it looks for the fulfilling of its just fears. But I pray that, far otherwise than I expect, they may prove false and end in not being accomplished.' Of course, ἐνδίκους and τελεσφόροις are mere epithets to φρεσὶν, but it is necessary to deviate a little from grammatical exactness in order to convey a clear meaning. The ancients confounded the pericardium with the diaphragm. Compare Prom. 900, κραδία δὲ φόβω φρένα λακτίζει.

δύναις κυκλούμενον κέαρ.  
 εὐχομαι δ' ἀπ' ἐμᾶς \* τὸ πᾶν  
 ἐλπίδος ψύβη πεσεῖν <sup>κεκλονησιν assumed</sup> 970  
 ἐς τὸ μὴ τελεσφόρον. <sup>to be an adj. &c.</sup> (1000)  
 μάλα γέ τοι τὸ † μεγάλας ὑγείας στρ. β.  
 ἀκόρεστον τέρμα, νόσος γὰρ \* αἰὲ  
 γείτων ὁμότοιχος ἐρείδει,  
 καὶ πότμος εὐθυπορῶν 975 (1005)  
 ἀνδρὸς ἔπαισεν \* \*  
 \* \* ἄφαντον ἔρμα.  
 καὶ τὸ μὲν πρὸ χρημάτων

969. τὸ πᾶν. Hermann has supplied these words, the MS. Farn. having *τοι*, which he conceives to be a remnant of the nearly obliterated genuine reading. Prof. Kennedy gives *τοιαύτ'*. Perhaps *ὅμως*. Yet τὸ πᾶν is not only common (as 964, 1138) in the adverbial sense (*omnino*), but it suits both context and metre. The MS. Flor. has εὐχομαι δ' ἐξ ἐμᾶς ἐλπίδος. But ἀπ' ἐλπίδος suits the metre better, and bears the same sense of 'contrary to expectation' in Soph. El. 1127. Trach. 666.—ἐς τὸ μὴ τελεσφόρον refers to the same word in v. 967, the sense being,—'My fears are too likely to be realized, but I hope they will not.'

972. μεγάλας ὑγείας. This has been admitted as a not improbable correction of the vulgate τὰς πολλὰς ὑγείας. The metre of the antistrophic verse, which is Paeanic, like Eum. 335—8, demands some change here; and μεγάλας appears to be more likely than either πολέας for πολείας, proposed by Prof. Conington (but not existing as inflexions), or πολέος γ', which Hermann edits. Again, ὑγεία seems as legitimate a form as ὑγεία, which is often used by later Greek writers. Hermann gives ὑγίης, and Klausen thinks that the penult of ὑγεία may be made short.—ἀκόρεστον, 'insatiable;' cf. inf. 1302, τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν πάσι βροτοῖσιν. But the γάρ which follows depends on some suppressed sentiment. 'Men never think they have prosperity enough, (regardless of the danger they incur); for disease (calamity) is ever at hand like a neighbour leaning against a party wall,' and ready to throw it down and overwhelm them. For the simile compare Antiphanes (Phil. Mus. Cant. i.

p. 601), *λήπη μανίας ὁμότοιχος εἶναι μοι δοκεῖ*. After νόσος Blomfield has supplied αἰ. It might the more easily have dropped out from the MSS., from the ὁμοιοτέλευτον ΔΕΙ in ἐρείδει.

975. εὐθυπορῶν, 'whilesailing a straight course.' Thucyd. vi. 44, προσβαλοῦσα ἡ πᾶσα παρασκευὴ πρὸς τε ἄκραν Ἰαπυγίαν καὶ πρὸς Τάραντα, καὶ ὡς ἑκαστοὶ εὐθυπόρησαν (MSS. and vulg. εὐπόρησαν), παρεκομίζοντο τὴν Ἰταλίαν.

976. ἔπαισεν. Some words are generally thought to have been lost here. H. L. Ahrens thus fills up the supposed lacuna; ἀνδρὸς ἔπαισεν [ἄφνω πολλάκι δὴ πρὸς] ἄφαντον ἔρμα. We might suggest καὶ πότμος εὐθυπορῶν | ἀνδρὸς ἐν εὐτυχίᾳ | ναὺς ἔπαισεν ἄφαντον ἔρμα. Hermann, who compares Eur. El. 744, λανθάνει στήλην ἄκραν παίσας, thinks the error lies rather in an interpolation of the antistrophe, where we might read, as he suggests, Ζεὺς δὲ τὸν ὀρθοδαῖ τῶν φθιμένων ἀνάγειν ἔπαυσεν.—ἄφαντον ἔρμα, 'a sunken reef.' Cf. Eum. 533, τὸν πρὶν ἄλβον ἔρματι προσβαλὼν δίκας.

978. καὶ τὸ μὲν κ.τ.λ. Having illustrated the sudden reverses of fortune by the striking of a ship against a rock while in her direct course, and therefore suspecting no danger, he goes on in the same strain to say that even a shipwreck of a man's prosperity is remediable, provided blood is not shed; for *that* admits of no hope of restoration. 'The ship,' he argues, 'may be got off the rock, by throwing overboard a part of the merchandise to save the rest; just so an abundant harvest puts a stop to a famine; but not so can blood once shed be recalled.' In other words, If calamity must

κτησίῳ ὄκνος βαλὼν  
σφενδόνας ἀπ' εὐμέτρου, *mobile* 980 (1010)  
οὐκ ἔδν πρόπας δόμος,  
πημονᾶς γέμων ἄγαν,  
οὐδ' ἐπόντισε σκάφος.

πολλά τοι δόσις

*κλεινὸν (1. ἡ δ βέλν) 25 Phaeon 230 B.* ἐκ Διὸς ἀμφιλαφῆς τε καὶ ἐξ ἀλόκων ἐπετειᾶν 985

νῆστιν ὤλεσεν νόσον.

τὸ δ' ἐπὶ γᾶν πεσὼν ἅπαξ θανάσιμον ἀντ. β'.

προπάρσιθ' ἀνδρὸς μέλαν αἷμα τίς ἂν (1020)

πάλιν ἀγκαλέσταιτ' ἐπαίδων ;

οὐδὲ τὸν ὀρθοδαῇ 990

befall the house of the Atridae, may it be by a blow which is not fatally ruinous, and not by the death of the king.

979. ὄκνος βαλὼν. This must be regarded (unless we adopt *ὄκνη* from Prof. Kennedy) as a *nominativus pendens* as regards οὐκ ἔδν δόμος, though it forms the regular subject to ἐπόντισε, v. 983. The fact is, as Klausen has seen, the poet should have said ἔδυσε (κατέδυσε) δόμον. 'The fear of the owner, casting away a part in lieu of (all) his merchandise by a well-calculated throw, does not sink his entire fortune, nor engulf the hull.' On the idiom, which we more fully express, 'does not allow his fortune to sink,' &c., see Suppl. 611. He uses δόμος for ναῦς, not as a synonym, but from some confusion between the symbol and the thing symbolized. The same simile of lightening an overloaded ship occurs Theb. 765, πρόπρυμα δ' ἐκβολὰν φέρεϊ ἀνδρῶν ἀλφιστᾶν ὄλβος ἄγαν παχυνθεῖς.

984. πολλά δόσις, 'an abundant gift.' Theb. 354, πολλὰ ἀκριτόφρυτος γᾶς δόσις. —ἐπετειᾶν, 'supplying corn for the whole year.' Pind. Nem. vi. 10, ἀρούραις — αἰτ' ἀμειβόμεναι τόκα μὲν ὦν βλὼν ἀνδράσιν ἐπηετανὸν πεδίον ἔδσαν.

987. τὸ δ' ἐπὶ γᾶν. The δὲ here answers to καὶ τὸ μὲν κ.τ.λ. in 978. 'A shipwreck and a famine may be averted; but blood,' &c.—πεσὼν ἅπαξ is Pauw's correction for πεσόνθ' ἅπαξ, and this seems a better way of completing the metre (Paenonic) than to read ἅπαξ πεσὼν with Klausen and others after Porson.—προπάρσιθ' ἀνδρὸς, 'at a man's feet.' Though the figure is a strange one, and it is not

easy to see what image was in the poet's mind, it seems necessary to take the two words together. Klausen construes, αἷμα ἀνδρὸς πεσὼν προπάρσιθ, "si quis vitam anteā, devovet ut merces;" but there would thus be no point in the comparison, for the actual merchandise thrown overboard was lost, in order that what remained might be saved; whereas life-blood admits of no such compromise.

989. ἐπαίδων, 'by incantations.' So Eum. 617—19, τοῦτων ἐπὶ δᾶς οὐκ ἐποίησεν πατὴρ οὐμὸς, and for the doctrine that there is a remedy for everything but bloodshedding, see Suppl. 437—45. Cho. 32. As ἐπὶ δᾶς were amongst the arts of the primitive physicians (see on Prom. 487), and applied, among other things, to the staunching of a wound (Od. xix. 457, ἐπαιδῇ δ' αἷμα κελαϊνὸν ἔσχεθον), the meaning evidently is, that all ἐπὶ δᾶς are in vain when life has once fled. Prof. Kennedy reads πόλλ' for πάλιν, on metrical grounds. The idea seems to be, that blood cannot be conjured up from the earth so as again to ascend into the body. Cf. Eum. 251, αἷμα ματρῶν χαμαὶ δυσαιγκόμεστον.

990. οὐδὲ τὸν ὀρθοδαῇ. 'Nor (had it been lawful and possible to do this) would Zeus have stopped him who knew the right way to restore men from the dead, by way of caution.' That is, Zeus would not have blasted Aesculapius, who brought back Hippolytus to life, for a caution and a lesson to mortals. The legend is mentioned in many places; Pind. Pyth. iii. 98. Apollodor. iii. 10, 3. Alcest. 123. Ovid, Met. ii. 644. Fast. vi. 760. Propert. ii.



τῶν φθιμένων ἀνάγειν  
 Ζεὺς ἂν ἔπαυσεν ἐπ' εὐλαβείᾳ.  
 εἰ δὲ μὴ τεταγμένα (1025)  
 μοῖρα μοῖραν ἐκ θεῶν  
 εἶργε μὴ πλέον φέρειν, 995  
 προφθάσασα καρδία  
 γλῶσσαν ἂν τὰδ' ἐξέχει.  
 νῦν δ' ὑπὸ σκότῳ βρέμει (1030)  
 θυμαλγῆς τε καὶ  
 οὐδὲν ἐπελπομένα ποτὲ καίριον ἐκτολυπεύσειν 1000  
 ζωπυρουμένας φρενός.

ΚΑ. εἴσω κομίζου καὶ σὺ· Κασσάνδραν λέγω· (1035)  
 ἐπεὶ σ' ἔθηκε Ζεὺς ἀμηνίτως δόμοις

1, 61, &c. The reading of the passage is, however, doubtful, and it is not improbable (since nothing is wanting to the construction or sense of the strophic verse) that it has been interpolated. The MSS. give 'Ζεὺς αὐτ' ἔπαυσ' ἐπ' εὐλαβείᾳ (Flor.), or Ζεὺς αὐτ' ἔπαυσ' ἐπ' ἀβλαβείᾳ γε (Farn.). Weil proposes Ζεὺς ἀπέπαυσε βέλει δαμέντα. The words ἐπ' εὐλαβείᾳ, whether genuine or not, are remarkably illustrated by the expression in Ovid (Fast. vi. 759), 'Jupiter exemplum veritatis direxit in illum Fulmina, qui nimiae moverat artis opem.' If not genuine, it is more likely that they were added as a gloss, to explain the reason why Zeus acted thus, than that they were accidentally transferred, according to Hermann's theory.

993—1001. εἰ δὲ μὴ κ.τ.λ. 'But if the appointed law of fate did not hinder fate from getting further assistance from the gods, my heart outstripping my tongue would pour out these feelings; but as it is, it frets impatiently in the dark, grieved in the inmost soul, and not expecting ever to unravel anything to the purpose from a mind that is kindling into a flame' (i. e. warmed with the fire of prophecy, inf. 1143. 1227). The chorus seem to say, that they would have warned the king of coming danger, if they knew exactly what it was, and had the power to do so. But there was a superior destiny which even gods obey, ἡ πεπρωμένη, Prom. 526, and which did not allow this aid to be afforded in the

present perplexity. Prof. Kennedy construes μοῖραν ἐκ θεῶν, 'fate from the gods,' referring it to δαίμα in v. 949, as a portent sent by a divine power. In the Greek mythology "more was wanted than a mere Zeus; a supreme Fate or Spell was imagined before which all the gods, and even Zeus, had to bow. And even this Fate was not allowed to remain supreme, and there was something in the destinies of man which was called ὑπέρ-μορον, or 'beyond fate.'" (Max Müller, 'Chips,' &c., i. p. 243.)

997. γλῶσσαν. Hermann gives προφθάσασα καρδίαν γλῶσσαν πάντ' ἂν ἐξέχει, —a needless and injurious alteration of Schütz's. For when thoughts come faster than words, the mind is unable, from press of matter, to find adequate expression by the tongue, which is the case with the chorus. But when words come faster than thoughts, it is evident that nothing but vain sounds are uttered.

1002—13. Clytemnestra returns to bring in Cassandra, who has been left on the stage in a separate chariot. Mindful of the advice of the king, τὴν ξένην πνευμένως ἐσκομίζειν, she speaks at first with a cold and forced civility, but immediately breaks out with all the fury of an injured wife towards a rival, when her commands to enter the house are disobeyed. Cassandra does not reply. She will not go into the palace because she knows the fate awaiting her.

1003. ἀμηνίτως, 'without anger or jealousy on the part of the family, who

κοινωνὸν εἶναι χερνίβων, πολλῶν μετὰ  
 δούλων σταθεῖσαν κτησίῳ βωμοῦ πέλας. 1005  
 ἔκβαιν' ἀπήνης τῆσδε, μηδ' ὑπερφρόνει.  
 καὶ παῖδα γάρ τοι φασὶν Ἀλκμήνης ποτὲ (1040)  
 πραθέντα τλῆναι, † καὶ ζυγῶν θιγεῖν βία.  
 εἰ δ' οὖν ἀνάγκη τῆσδ' ἐπιρρέποι τύχης,  
 ἀρχαιοπλοῦτων δεσποτῶν πολλὴ χάρις 1010  
 οἱ δ' οὐ ποτ' ἐλπίσαντες ἤμησαν καλῶς,  
 ὡμοί τε δούλοις πάντα καὶ παρὰ στάθμην. (1045)

recognize you as a member of the household,—as if she ought to be thankful even for what she will get. Hermann, Klausen, and Peile construe with *κοινωνὸν εἶναι*, 'to be a sharer in the lustral water with the rest of the family without ill-feeling on our part.' There is however an implied taunt in *πολλῶν μετὰ δούλων σταθεῖσαν*. She is not admitted as a friend or a guest, but as a captive and a slave. The sacrifice to Ζεὺς Κτήσιος is prepared in the house, and Cassandra must be present at it, with every member of the household, as a formal initiation into the family. Slaves, in fact, were a part of the general property. They were called *κτήματα* (Eur. Med. 49), and their masters *οἱ κεκτημένοι*. As such, they came under the protection of Ζεὺς Κτήσιος, who may be regarded as the family Σωτήρ in relation to the possessions rather than to the members of a household (for these were under the protection of Ζεὺς Ἐρκεῖος, Soph. Ant. 487). It was by his favour that lost property was regained (Suppl. 438), and his statue is said to have been set up in the store-rooms in the interior of houses. The *χερνίψ* (Eum. 626) was the consecrated water which was dispensed to all, for washing of hands and sprinkling the body, before the solemn rite commenced. Even those who might not be present at the sacrifice itself, as being unworthy (Schol. on Ar. Pac. 968), seem to have been allowed to partake of the *χερνίψ*, to be excluded from which was regarded as the lowest point of religious degradation.

1007. καὶ παῖδα. 'Even Hercules was sold as a slave to the Lydian Omphale.' Cf. Trach. 252. For *πραθέντα τλῆναι* see Theb. 751—3, σπείρας ἔτλη. Herc. F. 755, ἐκτίνων τόλμα. The MS. Flor. has the remarkable reading (as Hermann

thinks, from a gloss), *πραθέντα τλῆναι δουλείας μάξης βία*, probably a corruption of *δουλίας μάξης βίον* or *δουλίαν μάξαν βίου*. Mr. Davies gives *δουλίαν μάξης θιγεῖν*.

1009. εἰ δ' οὖν. See on 659. There is a peculiar force in these particles, which seems to be generally overlooked. Supplying an ellipse ('the lot of slavery is indeed always hard'), we may accurately render the rest, 'but if the necessity of this lot *should* befall any one, there is much advantage in having masters of ancient family property.' The following passages fully establish this interpretation, which must be expressed by an emphasis; Cho. 562. Vesp. 92. Pac. 736. Equit. 423. Oed. R. 851. Demosth. p. 1140, 6. Soph. El. 577. Rhes. 572. Hipp. 508. Alcest. 850. Heracl. 714. Herc. F. 213. It may readily be supposed that Athenian pride dwelt with pleasure on the contrast between recently acquired wealth and ancient possessions. Hence *ἀρχαιοπλοῦτα πατρὸς ἐδώλια* Soph. El. 1393. *παλαιόπλοτον* Thuc. viii. 28. *νεόπλοτος* Vesp. 1309. Lysias, p. 156, 51. *φαινόμεθα δὴ καὶ τῶν ἀρχαιοπλοῦτων πολλὴ ἐφυσμένοι, καὶ τῶν νεωστὶ παρὰ τὸ εἶδος ἐν δόξῃ γεγεννημένων*. Stanley well compares Aristot. Rhet. ii. 32, *διαφέρει δὲ τοῖς νεωστὶ κεκτημένοις καὶ τοῖς παλαιὰ τὰ ἦθη τῷ ἅπαντα μᾶλλον καὶ φανυότερα τὰ κακὰ ἔχειν τοὺς νεοπλοῦτους* ὥσπερ γὰρ ἀπαιδευσία πλοῦτου ἐστὶ τὸ νεόπλοτον εἶναι,—a shrewd remark, which every observer has verified in modern society.

1012. *παρὰ στάθμην*, 'beyond measure,' 'out of rule' (Kennedy). See on Eur. Ion 1514, *παρ' οἷαν ἤλομεν στάθμην βίου*. For the sense, cf. Herc. 359, *κάπειτ' ἴσως ἂν δεσποτῶν ὤμων φρένας τύχοιμ' ἂν*.



ἔχεις παρ' ἡμῶν οἵάπερ νομίζεται.

ΧΟ. σοί τοι λέγουσα παύεται σαφῇ λόγον.  
ἐντὸς δ' ἂν οὔσα μορσίμων ἀγρευμάτων  
πείθοι' ἂν, εἰ πείθοι' ἀπειθοίης δ' ἴσως.

1015 in both senses

ΚΛ. ἀλλ' εἴπερ ἐστὶ μὴ, χελιδόνος δίκην,  
ἀγνώτα φωνὴν βάρβαρον κεκτημένη,  
ἔσω φρενῶν λέγουσα πείθω νιν λόγῳ.

(1050)

ΧΟ. ἔπον' τὰ λῶστα τῶν παρεστώτων λέγει.  
πείθου, λιποῦσα τόνδ' ἀμαξήρη θρόνον.

1020

ΚΛ. οὐ τοι θυραία τῇδ' ἐμοὶ σχολὴ πάρα

(1055)

1013. ἔχεις κ.τ.λ. "*Tenes, quod expectaria nobis potest.*" Hermann. Others translate, 'You have from us what is usual.' But we should thus have expected ἔξεις, as Auratus proposed; and even then the sentiment would little suit the context, for 'customary treatment' forms no intelligible antithesis to ἀμότης, in speaking of slaves. Perhaps παρ' ἡμῖν, 'at our house.' There is an ambiguity in νομίζεται, which implies that the fair captive must not expect better treatment than slaves ordinarily receive, but the average amount.

1014. σοί τοι. 'Tis to you that the lady has just spoken in plain terms; and now that you are within the toils of fate (δουλείας γάγγαμον, sup. 351), you may obey, if you are for obeying; though, I dare say, you will disobey.' We might translate, imperatively, 'obey, if you intend to obey,' but if the ἂν is to be supplied with ἀπειθοίης, it can only be supplied from πείθοιο ἂν in the conditional sense. See however on 535, and on Eur. Hel. 770. Cf. Oed. R. 936, ἥδοιο μὲν, πῶς δ' οὐκ ἂν, ἀσφάλλοισ δ' ἴσως. Equit. 1056, ἀλλ' οὐκ ἂν μαχέσαιοτο χέσαιοτο γὰρ, εἰ μαχέσαιοτο. Infra 1365, χαίροιτ' ἂν, εἰ χαίροιτ', 'you may rejoice, if you are for rejoicing.' The ἂν in ἐντὸς δ' ἂν is used to introduce the hypothetical proposition, and is repeated with the verb, as sup. 336—8. Hermann, who seems to think the first ἂν indicates an independent hypothesis, reads ἐκτὸς δ' ἂν οὔσα, and appears to understand the whole passage thus:—'Were you outside of the toils, you might, perhaps obey, if you were inclined; but now that you are within them, you will perhaps disobey.' He is followed by Mr. Davies.

Weil reads ἐντὸς δ' ἀλοῦσα, with Haupt. Mr. Mayor says (Journ. Phil. ii. p. 238), "The meaning of the passage is, 'Whether you obey or not, you are within her toils, you cannot help yourself.'"

1017. χελιδόνος. See Ar. Ran. 93. 678. Aesch. frag. 397, Dind. Hesych. χελιδόνος δίκην τοὺς βαρβάρους χελιδόν-σιν ἀπεικάζουσι διὰ τὴν ἀσύνθετον λαλίδν.

1019. ἔσω φρενῶν λέγουσα. 'Speaking within her comprehension.' A short expression equivalent to λόγους ἔσω φρενῶν πέμπουσα or ἰείσα. She alludes to the remark of the chorus above, λέγουσα σαφῇ λόγον, and in πείθω νιν to ἀπειθοίης. She thinks the captive may be ignorant of Greek; cf. 1152, 1225. The Greeks made a distinction between κλύειν and ἀκούειν (Prom. 456, Cho. 5), and consequently between mere words, and words which entered the mind of the hearer. Hence Cho. 372, τοῦτο διαμπερὲς οὐς ἴκεθ', ἅπερ τε βέλος. Sometimes indeed ἔσω seems to be the same as ἐντὸς, that is, to involve no idea of motion. See inf. 1314. Eur. Hipp. 2 and 4.

1020. τὰ λῶστα κ.τ.λ. She says what is best for you under the present circumstances. See on Prom. 224.

1022. θυραία τῇδ'. The MSS. have θυραίαν τῇδε, which Klausen construes with πάρα, 'near this woman at the door.' Hermann and Dindorf give θυραίαν τῇδ', but θυραία seems almost necessary for the syntax, though it introduces a little ambiguity in οὐ σχολὴ ἐμοὶ τρίβειν θυραία παρὰ τῇδε. The accusative would rightly be used if it stood after ἐμοί, the full construction being οὐ σχολὴ ἐμοὶ (ὥστε ἐμὲ) τρίβειν θυραίαν. See 1588. Weil and Davies read σχολὴν with Wieseler, i. e. οὐ πάρεστι τρίβειν σχολὴν, 'I can-



- τρίβειν· τὰ μὲν γὰρ ἐστίας μέσομφάλον,  
 ἔστηκεν ἤδη μῆλα πρὸς σφαγὰς πυρὸς  
 ὡς οὔ ποτ' ἐλπίσασι τήνδ' ἔξειν χάριν. 1025  
 σὺ δ' εἴ τι δράσεις τῶνδε, μὴ σχολὴν τίθει·  
 εἰ δ' ἀξυνήμων οὔσα μὴ δέχει λόγον, (1060)  
 σὺ δ' ἀντὶ φωνῆς φράζε καρβάνῳ χερσί. βάε βαρος  
no deus  
 ΧΟ. ἐρμηνέως ἔοικεν ἢ ξένη τοροῦ  
 δεῖσθαι· τρόπος δὲ θηρὸς ὡς νεαιρέτου. 1030  
 ΚΑ. ἥ μαινεται γὰρ καὶ κακῶν κλύει φρενῶν,  
 ἥτις λιποῦσα μὲν πόλιν νεαίρετον (1065)  
 ἥκει, χαλινὸν δ' οὐκ ἐπίσταται φέρειν  
 πρὶν αἵματηρὸν ἐξαφρίξεσθαι μένος. des l deshumane  
 οὐ μὴν πλέω ρίψας ἀτιμωθήσομαι. 1035

not now waste time at the door.' So also Prof. Kennedy, who gives *ἐτι* for *ἐμοί*. Yet surely there is emphasis on the pronoun; 'I have no time' &c.

1023. *ἐστίας μεσομφάλον*, the central altar of Ζεὺς Κτήσιος, sup. 1005. Blomfield seems wrong in understanding Ζεὺς Ἐρκεῖος. As for the genitive, Klansen with Jelf, Gr. Gr. § 522, 1, regards it as that of place; see on 948. Soph. El. 900, *ἐσχάτης ὁρᾶ πυρᾶς νεῶρη βόστρυχον*. This however leaves the article awkwardly misplaced; nor is it better to join τὰ *ἐστίας μῆλα*. Hermann says, "Respondent sibi τὰ μὲν et σὺ δέ. Nam τὰ non articulus est, sed pronomen, *illa*" (i.e. τὰ μὲν γὰρ, 'for on the one hand'). But it seems best with Peile and Conington to explain 'for as regards the family altar' (or, 'the things belonging to the family altar'). So τὰ δ' ἐς τὸ σὺν φρόνημα, sup. 803. τὰ δ' αὖτε χέρσας, καὶ προστῇν πλέον στήγος, v. 541. Cho. 826, *μόρον δ' Ὁρέστον, καὶ τὸδ' ἀμφέρειν δόμοις*. Soph. Phil. 497, *ἢ τὰ τῶν διακόνων, ὡς εἰκὸς, οἶμαι, τοῦμιν ἐν μικρῷ μέρος ποιοῦμενοι — ἡπειγον*. El. 1364, *τοὺς γὰρ ἐν μέσῳ λόγους, πολλὰ κυκλοῦνται νύκτες — αἱ ταῦτά σοι δεικνύουσιν*. Hence there seems no need to read *πάρος* with Weil and Davies. Prof. Kennedy, objecting to the μὲν, reads *ταῦν γὰρ*, and in the next verse *ἡμῖν γὰρ ἦδη*. The contrast virtually is, *ἡ μὲν γὰρ θυσία παρεσκεύασται, σὺ δὲ κωλύεις*. — *πρὸς σφαγὰς πυρὸς*, 'to be sacrificed for the fire.' Perhaps, ἐπ' *ἐσχάρᾳ πυρὸς*. Cf. Eum. 108.

1026. σὺ δ' κ.τ.λ. 'And if you intend to take any part in this (i.e. to join us at the altar), do not *cause us delay*,' by hesitating and detaining me here. So βλάβην τίθει, Theb. 188.

1028. *φράζε καρβάνῳ χερσί*. Shortly put for *φράζε τῇ χερσί, κάρβανος οὔσα (ἀδύνατος λέγειν)*. Prof. Kennedy reads *ἀλλ'*, 'at least.' Clytemnestra suits the action to the words, indicating how she is to reply; though, if we criticize the passage closely, there is a little inconsistency in adding verbal instructions which were at least useless because unintelligible. Perhaps we may say, the words were really meant for the chorus and the audience rather than for Cassandra. Plat. Crat. p. 422, fin., *ἐφωγὴν μὴ εἶχομεν μηδὲ γλῶτταν, ἐβουλόμεθα δὲ δηλοῦν ἀλλήλοις τὰ πράγματα, ἀρ' οὐκ ἂν, ὥσπερ νῦν οἱ ἐνεοί, ἐπεχειροῦμεν ἂν σημαίνειν ταῖς χερσὶ καὶ τῇ κεφαλῇ καὶ τῷ ἄλλῳ σώματι*;

1030. *τρόπος θηρὸς ὡς*. Alluding to the wild looks, sudden starts, and frenzied demeanour of the captive.

1034. *ἐξαφρίξεσθαι*. 'Before she foams away her spirit in blood.' This is significantly said of her intended murder. The metaphor is from training a young colt by a hard and cutting bit. At this verse, to v. 1129, the Medicean MS. is resumed, with its brief scholia, all the subsequent part being lost.

1035. *πλέω ρίψας*, 'wasting more words.' See on Suppl. 478. Prom. 320.

ΧΟ. ἐγὼ δ', ἐποικτείρω γὰρ, οὐ θυμώσομαι.  
 ἴθ', ὦ τάλαινα, τόνδ' ἐρημώσας ὄχον, (1070)  
 εἵκουσ' ἀνάγκη τῇδε καίνισον ζυγόν.

ΚΑΣΣΑΝΔΡΑ.

ὀτοτοτοῖ, πόποι, δᾶ. ᾄ στρ. ἀ.  
 ὦ πολλον, ὦ πολλον. 1040

ΧΟ. τί ταῦτ' ἀνωτότυζας ἀμφὶ Λοξίου ;  
 οὐ γὰρ τοιοῦτος ὥστε θρηνητοῦ τυχεῖν. (1075)

ΚΑ. ὀτοτοτοῖ, πόποι, δᾶ. ἀντ. ἀ.  
 ὦ πολλον, ὦ πολλον.

ΧΟ. ἦδ' αὐτε δυσφημοῦσα τὸν θεὸν καλεῖ, 1045 *τις*  
 οὐδὲν προσέκοντ' ἐν γόοις παραστατεῖν. *whose attribute it is*

ΚΑ. Ἀπόλλων, Ἀπόλλων στρ. β'. (1080)  
 ἀγυῖατ', ἀπόλλων ἐμός·

1038. καίνισον ζυγόν. 'Handsel the yoke,' i.e. put on and try it for the first time. Cf. Cho. 483. Troad. 889, τί δ' ἐστίν; εὐχὰς ὡς ἐκαίνισας θεῶν.

1039. Clytemnestra having flung herself into the house in a fit of peevish impatience, Cassandra is left alone on the stage with the chorus till v. 1301. Of this splendid scene the author of the Greek argument truly observes that it has ἐκπληξιν καὶ οἰκτον ἱκανόν. Müller calls it 'the most thrilling perhaps that ever emanated from tragic art.' Even to our minds, though we lose much by not fully realizing Greek feelings, and more by the absence of an exciting spectacle, the prophetic throes of Cassandra are appalling and terrific, and her dying words painfully pathetic. The whole tale of the crimes and woes of the house of Atreus pass in review before her eyes like living realities, and she even discerns the axe and the bathing-vessel, and the very hand by which Agamemnon is doomed soon to fall. There is something grand, too, in her despairing efforts to make herself clearly understood, as if she laboured in vain to descend from the obscure enigmas of prophecy to the language of ordinary life.

1042. θρηνητοῦ τυχεῖν. Phoebus was the god of joy and brightness, and therefore not to be invoked or even mentioned in a time of woe. See Müller, Dor. i. p. 324. Eur. Ion 245. 639. Androm.

1144. For ὀτοτοτοῖ and ὀτοτύζειν are words of lamentation. Cf. Cho. 319, ὀτοτύζεται δ' ὁ θνήσκων. The Schol. on Eur. Phoen. 1045 quotes this distich with ἀνωλόλυζας, but in illustration of ἐπωτότυζε.

1045. ἦδ' αὐτε. The chorus having addressed Cassandra in vain, now speak about her among themselves, pointing to her and conversing in a low voice.

1048. ἀπόλλων ἐμός. 'My destroyer.' Cf. 1246—7. Eur. Frag. Phaethont. 15. 11,

ὦ καλλιφεγγές Ἥλι', ὡς μ' ἀπάλεσας  
 καὶ τόνδ' Ἀπόλλω δ' ἐν βροτοῖς σ'  
 ὀρθῶς καλεῖ,  
 ὅστις τὰ σιγῶντ' ὀνόματ' οἶδε δαιμόνων.

Similarly we have the coined word ἐλενᾶς or ἐλέναυ sup. 571. Hermann gives the nominative for ἄπολλον or ἄπολλον of the MSS., so that the word in both verses more nearly coincides.—On the supposed meaning of the name Ἀπόλλων and the title of ἀγυιεύς or ἀγυιάτης, 'god of ways,' consult Müller, Dor. i. pp. 317. 321. 323. Bekk. Anecd. p. 332, 5, and Schol. on Eur. Phoen. 631, Ἀγυιεύς δέ ἐστι κίων εἰς ὃν λήγων, ὃν ἰσῆσι πρὸ τῶν θυρῶν. Like the *Hermas*, these pointed stone pillars were probably types of a very ancient phallic worship. We must suppose that Cassandra sees and addresses such an object standing before the door of the palace. Klausen thinks the deriva-

*Nel!*

ἀπώλεσας γὰρ οὐ μόλις τὸ δεύτερον.

ΧΟ. χρήσειν ἔοικεν ἀμφὶ τῶν αὐτῆς κακῶν. 1050  
μένει τὸ θεῖον δουλία παρὸν φρενί.

ΚΑ. Ἀπόλλων, Ἀπόλλων ἀντ. β'. (1085)  
ἀγυιάτ', ἀπόλλων ἐμός.

ᾧ ποῖ ποτ' ἤγαγές με ; πρὸς ποίαν στέγην ;

ΧΟ. πρὸς τὴν Ἀτρειδῶν· εἰ σὺ μὴ τὸδ' ἐννοεῖς, 1055  
ἐγὼ λέγω σοι· καὶ τάδ' οὐκ ἐρεῖς ψύθην.

ΚΑ. ᾧ ᾧ, στρ. γ'.  
μισόθεον μὲν οὖν· πολλὰ συνίστορα (1090)

αὐτοφόνα κακὰ καὶ ἀρτάναι·

ἀνδροσφαγεῖον καὶ †πέδον ραντήριον. 1060

ΧΟ. ἔοικεν εὖρις ἢ ξένη κυνὸς δίκην

tion of Ἀπόλλων here given by Aeschylus the true one, just as Δύκειος meant 'the destroyer' (Theb. 132). Cassandra refers ἀγυιάτης to ἔχειν, inf. 1504.—οὐ μόλις, 'completely,' 'entirely,' properly 'without stint,' as Eum. 826, θυραῖος ἔστω πόλεμος, οὐ μόλις παρών.—τὸ δεύτερον, viz. now by death, formerly by allowing her to be slighted and despised as a prophetess. The same complaint is repeated inf. 1240—47.

1051. μένει παρὸν, 'is even yet present.' The Med. has παρ' ἐν, the MS. Flor. παρὲν, Farn. παρὸν, which Hermann retains. Others, with Schütz, read δουλία παρὸν ἐν φρενί. Cf. Orest. 1180, τὸ συνετόν γ' οἶδα σὴ ψυχῇ παρὸν. A slave was thought incapable of any high gift.

1058. μισόθεον μὲν οὖν. 'Nay rather, to a house detested of the gods; many family murders and deaths by the noose attest it' (συνίστορά ἐστι).—κακὰ καὶ ἀρτάναι was given in a former edition for κακὰ καρτάναι. On the hiatus see Pers. 39. 52. Cho. 365. Eum. 992. Klausen adopts Dindorf's correction κακὰ καί' ἀρτάναι, which he defends by μέγα μέγ' in 1070. Others read κακὰ τε κάρτάνας, making the accusative depend on συνίστορα. Prof. Kennedy has πολλὰ συνίστορ' αὐτοκτόνα κακὰ τ' ἀρτάναι τ'.

1060. ἀνδροσφαγεῖον, 'a human slaughter-house.' So Dobree for ἀνδρὸς σφάγιον, and this is clearly better than ἀνδρὸς σφαγεῖον, the emendation of Porson. See Bekker's Anecd. i. p. 28, ἀνδροκτονεῖον δ' τόπος ἐστὶν οἱ ἄνθρωποι ἀποθνήσκουσι.

The word σφαγεῖον, which Hermann strangely makes an adjective,—'a house causing the slaughter of a man and sprinkling his blood on the floor' (πέδοι)—is properly the vessel which receives the blood of the victim,—a sense by no means appropriate in the present passage. There does not seem much weight in the objection of Klausen, that there can be no allusion as yet to the murder of Agamemnon, because the chorns afterwards (1074—5) distinguishes between the past and the future as the known and the unknown, and so under ἐκεῖνα δ' ἔγων ought to include the meaning of ἀνδρὸς σφαγεῖον. Accordingly, he explains it of the murder of Atreus by Thyestes, though such an event is nowhere expressly recorded.—πέδον for πέδον is the alteration of Pearson, since ραντήριον can hardly be taken, as Klausen and others suggest, in a passive sense. Franz, following H. L. Ahrens, has edited ἀνδροσφάγ' ἰδν γαπέδου ραντήριον, 'blood-drops staining the floor.' And so ἰδς is a synonym of σταλαγμός, (said however of the envenomed gore of the Furies,) in Eum. 752. Dindorf reads πεδορραντήριον, an improbable compound, which Hermann and Weil approve, and it is stated to have been the original reading of the Med. Mr. Davies has φαγορραντήριον, 'a sink of blood,' after Enger. Prof. Kennedy gives θ' αἱμάτῳ ραντήριον, 'a slaughter-house that sprinkles blood of men.' From Eur. Ion 435 one might conjecture οὐκ ἀπορραντήριον, 'no place for holy water.'



+ <sup>μὴν</sup> <sup>ἀντιπαρα</sup> <sup>ἔχει</sup>  
 εἶναι· ματεύει δ' ὧν ἀνευρήσει φόνον.

KA.

ᾧ ᾧ,

ἀντ. γ'.

μαρτυρίοισι γὰρ τοῖσδ' ἐπιπείθομαι,— (1095)

κλαιόμενα τάδε βρέφη σφαγὰς 1065

ὀπτάς τε σάρκας πρὸς πατρὸς βεβρωμένας.

XO.

ἦ μὴν κλέος σοῦ· μαντικὸν πεπυσμένοι

ἦμεν· προφήτας δ' οὔτινας μαστεύομεν. (note so technical)

KA.

ἰὼ, πόποι, τί ποτε μῆδεται; στρ. δ'. (1100)

τί τόδε νέον ἄχος μέγα; 1070

μέγ' ἐν δόμοισι τοῖσδε μῆδεται κακὸν,

ἄφερτον φίλοισιν, δυσίατον· ἀλκὰ δ'

ἐκὰς ἀποστατεῖ.

XO.

τούτων αἰδρίς εἰμι τῶν μαντευμάτων· (1105)

ἐκεῖνα δ' ἔγνων· πᾶσα γὰρ πόλις βοᾷ. 1075

KA.

ἰὼ, τάλαινα, τόδε γὰρ τελεῖς, ἀντ. δ'.

τὸν ὁμοδέμνιον πόσιν

λουτροῖσι φαιδρύνασα—πῶς φράσω τέλος;

τάχος γὰρ τόδ' ἔσται. προτείνει δὲ χεῖρ ἐκ (1110)

χερὸς ὀρέγματα. 1080

1065. τάδε βρέφη. 'Here are infants (the ghosts or visionary forms of infants) bewailing their own slaughter, and their roasted flesh eaten by their father,' Thyestes. On the rare middle use of κλαίεσθαι see on Prom. 43, and compare δακρύεσθαι in Theb. 810. Hermann explains it as a synonym of δακρυρροεῖν, for which see Cho. 448. The emotion of the speaker disdains the grammatical accuracy which would make βρέφεσι stand in apposition to μαρτυρίοισι τοῖσδε.

1067. ἦ μὴν—ἦμεν. This, the reading of the Med. by the first hand, seems at least as good as any of the changes which editors have introduced. 'Certainly we had heard of your prophetic fame, but we are not (now) on the look out for prophets,'—a race of which no favourable opinion is expressed below, 1101—4. ἦ μὴν however is not usual in this kind of asseveration; perhaps καὶ μὴν κ.τ.λ. Cobet, Var. Lect. p. 381, is inclined to prefer ἴσμεν to Porson's emendation ἦσμεν.

1069. Here and in 1076 we should

perhaps read ἰὼ ἰὼ to complete the dochmiac.

1070. νέον may here be a monosyllable. Prof. Kennedy reads τί τόδε νῦν ἔχος νέον;

1078. φαιδρύνασα. 'After washing him in the bath,'—the aorist implying that the deed was done *after* the ablution, as is more distinctly described Eum. 603. There is an aposiopesis (as in Cho. 186. 377, sup. 481), for she was going to say κόψεις, 'will you strike him?'

1079. τάχος, 'quickly.' Cf. 271.—ὀρέγματα is Hermann's correction of ὀρεγομένα or ὀρεγμένα, confirmed by both the metre and the scholium διαδέχονται δὲ ἀλλήλους τοῖς ὀρέγμασι τῶν χειρῶν Ἀγισθος καὶ Κλυταιμνήστρα. Cf. Cho. 418, ἐπασσυντροπιβῆ τὰ χερὸς ὀρέγματα. We might read, προτείνει δὲ χεῖρ' ἐκ χερὸς ὀρεγομένα (so Weil), or ὀρέγμασιν. The meaning merely is that Clytemnestra stretches out hand after hand, as if to reach him in his attempt to evade her. For she struck him three several times, inf. 1356.

ΧΟ. οὐπω ξυνήκα· νῦν γὰρ ἐξ αἰνιγμάτων  
ἐπαργέμοισι θεσφάτοις ἀμυχανῶ.

ΚΑ. ἐέ, παπαῖ, παπαῖ, τί τόδε φαίνεται ; στρ. έ.  
ἦ δίκτυόν τί γ' Ἄιδου. (1115)

ἀλλ' ἄρκυς ἡ ξύνεννος, ἡ ξυναιτία 1085  
φόνου. στάσις δ' ἀκόρετος γένει  
κατολολυξάτω θύματος λευσίμου.

ΧΟ. ποίαν Ἐρινὺν τήνδε δώμασιν κέλει στρ. ε'.  
ἐπορθιάζειν ; οὐ με φαιδρύνει λόγος. (1120)  
ἐπὶ δὲ καρδίαν ἔδραμε κροκοβαφῆς (α) 1090

1081. We might join ἐξ αἰνιγμάτων ἐπαργέμοισι, just as ἐξ ἀπιστίας is 'in consequence of incredulity,' v. 259. But the sense seems rather, 'after enigmas,' viz. the obscure hints in 1058—67. Cf. 1154. For the whole course of Cassandra's revelations proceeds on the principle of dark hints at first, and then gradually clearer declarations. Not that the chorus understands the present θέσφατα any more than the former αἰνιγματα. Both are alike perplexing and unintelligible. But the two things are sufficiently distinct in their nature to be thus contrasted. They mean to say, 'Now, instead of being enlightened after all your enigmas, I am only perplexed by equally obscure prophecies.'

1084. It is better, on account of the γε, to print this verse without an interrogation. Perhaps ἡ δίκτυον τόδ' Ἄιδου; Cf. Cho. 986. For ἡ — γε see v. 1031.

1085. ἡ ξυναιτία. 'No! 'tis the sharer of his bed who is the snare, she who takes part in the murder,' i.e. with Justice and the Furies, inf. 1408, or with Aegisthus.

1086. στάσις δ'. 'Now let the company of Furies, which allows the family no rest, raise a shriek over a victim to be slain by stoning.' What that sacrifice is,—whether of Clytemnestra herself, who inf. 1594 is declared worthy of a death by stoning, or, as Klausen maintains, the destruction of the whole of the accursed house of Atreus by a general rising of the people, is far from clear, and Cassandra does not choose to make it so. Λεύσιμος properly means, 'capable of being stoned,' and therefore 'fit for it,' though, like ἀλώσιμος βέβησ sup. 10, it is generally used improperly in such phrases as λεύσιμος δίκη, λεύσιμος

μόρος, to imply the manner of the death. In either case, Cassandra means to say, that a deed is done which ought to rouse the sleeping wrath of the Furies that haunt the house, and she invokes them to exult in the vengeance which must soon follow.—The genitive depends on κατὰ in composition. So ἵππος χαλινῶν κατασθμαίνων Theb. 388. We have ἐπαλαλάζειν and ἐπολολύζειν nearly in the same sense, Theb. 945. Cho. 928. On ὀλολυγμός, a female sacrificial cry, see Cho. 380. sup. 577. The Schol. must have found ἐπολολύζεται, for he explains it, ἐπολολύξει μέλλει ἐπὶ τῇ λεωργῷ Κλυταιμνήστρῃ, ἥνικα ἀπόληται.

1089. φαιδρύνει, φαιδρὺν ποιεῖ, 'does not cheer me.' The Schol. thought it meant, 'does not enlighten me.' He explains it οὐ σεσαφηνίσται.

1090. ἐπὶ καρδίαν ἔδραμε. 'And the blood-drop, leaving a pallid hue, has fled to my heart, which same drop, when ebbing from a fatal wound, sinks together with the rays of setting life.' Admitting, with Klausen, Kennedy, and Peile, G. Dindorf's correction *καίρια* for *καὶ δόρια*, *δάρια*, or *διάρια*, we may paraphrase thus, 'I grow pale and faint with fear by the blood running to my heart, like one who dies when the blood ebbs through a wound.' A distinction is drawn between mere fainting, and the pallor and collapse of death.—*καίρια*, see inf. 1315. Weil adopts Blomfield's reading, *καὶ δόρι πτωσίμοις*. Mr. Davies gives *καίρια πτωσίμοις*, i.e. *πληγῇ*. Madvig (Adv. Crit. i. 199) joins *πτωσίμοις αὐγαῖς*, *lumini cadenti*.—*ξυναντίει*, used in a neuter sense, or with *εαυτὴν* understood, presents no difficulty. Cf. sup. 93. 101. Hermann compares Soph. Phil. 720, *εὐδαίμων ἀνθρώπῳ καὶ μέγας ἐκ κείνων*.

σταγὼν, ἅτε † καιρία πτόσιμος  
 ξυναύτει βίου δύντος αὐγαῖς.

ταχεία δ' ἅτα πέλει.

KA. ᾄ ᾄ, ἰδοῦν, ἰδοῦ' ἄπεχε τῆς βοῶς ἀντ. ε'. (1125)  
 τὸν ταῦρον' ἐν πέπλοισιν 1095

μελαγκέρῳ λαβοῦσα μηχανήματι  
 τύπτει· πίτνει δ' \* ἐν ἐνύδρῳ τεύχει.

δολοφόρου λέβητος τύχαν σοι λέγω.  
 XO. οὐ κομπάσαιμ' ἂν θεσφάτων γνώμων ἄκρος ἀντ. ε'.  
 εἶναι· κακῶ δέ τῳ προσεικάζω τάδε. 1100

ἀπὸ δὲ θεσφάτων τίς ἀγαθὰ φάτις  
 βροτοῖς στέλλεται; κακῶν γὰρ διαὶ

πολυεπεῖς τέχναι θεσπιῶδόν  
 φόβον φέρουσιν μαθεῖν. 1104 (1135)

KA. ἰὼ, ἰὼ, ταλαίνας κακόποτμοι τύχαν' στρ. ζ'.  
 τὸ γὰρ ἐμὸν θροεῖς πάθος ἐπεγχείας.

The Schol. took ξυναύτει for συμπληροῦνται, and βίου δύντος αὐγαῖς σου for the genitive absolute; 'is filled up in its allotted measure, your life having set in its light,' μηκέτι ὀρῶντος ταῖς αὐγαῖς.

1093. ταχεία ἅτα πέλει. Mischief is certainly close at hand.

1095. Construe ἐν πέπλοις λαβοῦσα, 'she has got him fast in his robes, and is goring him with her dark horn.' The periphrasis may be compared with ἰχθυόβολος μηχανῇ for 'a trident,' Theb. 122. So Aegisthus is called ταῦρος in Eur. El. 1143, in reference to his being sacrificed by Orestes. But Prof. Kennedy says, 'the double axe, of which the two edges answer to the horns,' is really meant. The Med. gives μελαγκέρῳ, the other MSS. μελαγκέρων or μελάγκερων with the Schol. Med., though the latter adds, εἰδὼν δὲ γράφεται μελαγκέρῳ μηχανήματι τύπτει, ἀντὶ τοῦ κεκρυμμένῳ, [ἢ] τῆς μελαγκέρων βοῶς. The accusative leaves μηχανήματι to stand alone, but this could hardly = δόλω.

1097. ἐν ἐνύδρῳ τεύχει. The ἐν was added by Schütz. Prof. Kennedy reads κῆτει, with Blomfield.

1099. γνώμων ἄκρος, 'a first-rate judge.' Cf. vv. 611. 768. For the position of εἶναι cf. sup. 1062.

1102. στέλλεται. Most editors, after Hermann, read τέλλεται. One would

have thought that στέλλειν was sufficiently appropriate to oracles and warnings sent from the gods. Schol. ἐνίοτε γὰρ καὶ ἐπ' ἀγαθοῖς οἱ χρησμοὶ γίνονται ὥς δὲ ἐπὶ τὸ πολὺν, μοχθηρὰ χρησμοῦσιν.

1103. θεσπιῶδόν φόβον, 'oracular fear,' or fear from oracles. Hermann calls this "ineptum," and reads θεσπιῶδολ, which leaves φόβον without an epithet. —διὰ κακῶν, 'through evils,' viz. by gloomy and threatening portents, arousing men's superstitious dread. Cf. Trach. 1131, τέρας τοι διὰ κακῶν ἐθέσπισας.—μαθεῖν seems added in the usual expletive way for ὥστε μαθεῖν, 'bring nothing but fear to learn,' viz. from their obscure language. Hermann understands 'intelligentiam timoris afferunt,' i.e. 'faciunt ut quis, quid significaverit timor, ipso eventu malorum intelligat.' And so the Schol., διὰ τὰ προσόντα κακὰ τοῖς εἰσερχομένοις καὶ τὰ λεγόμενα φανερά. He adds, in illustration of φόβον, παρὰ τὸ λεγόμενον ἐν τῇ συνηθείᾳ, οὐδέ τις εὐτυχὴς πρὸς μάντιν ἀπέρχεται.

1106. θροεῖς — ἐπεγχείας. The MSS. give θροῶ — ἐπεγχείασα, which cannot be reconciled with the antistrophe. Neither Karsten's ἐπαγχίσαν nor Dindorf's ἐπεγκλάσας commends itself as at all probable. Prof. Kennedy does much better in reading ᾄ ποῖ με δεῦρο in the next verse. Both Hermann and Franz have hit upon



ποῖ δὴ με δεῦρο τὴν τάλαιναν ἤγαγες  
οὐδέν ποτ' εἰ μὴ ξυνθανομένην; τί γάρ;

ΧΟ. φρενομανῆς τις εἶ θεοφόρητος, ἀμ- στρ. ἦ. (1140)

φῖ δ' αὐτὰς θροεῖς 1110

νόμον· ἄνομον, οἷά τις ξουθα

ἀκόρετος βοᾷς, φεῦ ταλαίνας φρεσὶν

\*Ιτυν \*Ιτυν στένουσ' ἀμφιθαλῇ κακοῖς

ἀηδῶν βίον. (1145)

ΚΑ. ἰὼ, ἰὼ, λιγείας μόρον ἀηδόνοσ' ἀντ. ζ. 1116

περίβαλον γάρ οἱ πτεροφόρον δέμας

θεοῖ, γλυκύν τ' αἰῶνα κλαυμάτων ἄτερ·

ἐμοὶ δὲ μίμνει σχισμὸς ἀμφήκει δορί.

ΧΟ. πόθεν ἐπισσύτους θεοφόρους ἔχεις ἀντ. ἦ. (1150)

the same emendation, which is very plausible. Cassandra addresses the chorus, and says that in speaking of Agamemnon's sufferings they at the same time mention hers, which are mixed up with them, for that they will die together. Such expressions on the part of the chorus as *ταχεῖα δ' ἅτα πέλει, προσεικάζω κακῷ*, and *κακῶν δια*, justify this interpretation, for they are by this time convinced that *some* calamity awaits Agamemnon (1100), though they cannot interpret the oracular language of the inspired prophetic.

1107. *ἤγαγες*. Hermann reads *ἤγαγεν*. In either case Agamemnon, not Apollo, seems to be meant. The interrogation is wrongly placed after this verb, the sense being, 'To what place have you brought me for no other purpose than to die with you?' But the antistrophic verse, as well as the sense, suggests rather *τί δὴ με κ.τ.λ.*, to which the next verse forms the answer.—*τί γάρ*; *sc. τί γάρ ἄλλο*; 'For is it not so?' Cf. inf. 1210.

1113. *\*Ιτυν \*Ιτυν*. "Imitatio est vocis lusciniæ, et pro adverbio construitur cum *στένουσα*, i.e. *Ityn Ityn clamitando gemens affluentem malis vitam*." Hermann. See Soph. El. 148.

1116. *περίβαλον*. The Med. gives *περεβάλοντο*. The other MSS. have *περιβαλόντες*. The middle voice of this verb having a distinct meaning, 'to clothe oneself,' 'to put on,' and besides, not suiting the strophic metre, it seems best, with Franz and Blomfield, to adopt the

active form. Klausen and Hermann interpret (as we have elsewhere seen the middle voice to mean, e.g. Theb. 597, Pers. 140), 'the gods have had her clothed in a winged body;' but this, for the reason just given, could scarcely be approved, even if it satisfied the metre as well as *περίβαλον*. In fact, the variants *—οντο* and *—όντες* suggest that a termination was added to the original *—ον*, after the strophic *ἐπεγχείας* had been altered to *ἐπεγχεάσα*, the verse having been read *πτεροφόρον γάρ οἱ δέμας περεβάλοντο*. With regard to the form *περεβ*— for *περιβ*—, it seems unsafe to admit a comic usage into the Greek of Aeschylus, though in Eum. 604 the Med. and the Schol. agree in *περσκήνωσεν*.

1117. *κλαυμάτων ἄτερ*, 'with nothing to bewail.' This seems at first sight to contradict v. 1112, *ταλαίνας φρεσὶν στένουσα*. Cassandra may mean, that the nightingale's griefs are no griefs compared to hers. Or that the wailing of the bird is unconscious,—the mere unreasoning repetition of a note of woe. And so the Schol., *εἰ γὰρ καὶ ἐν ὄρνισιν οὐσα θρηνεῖ, φωνῇ μόνῃ καὶ οὐ θρήνοισι*. Plato, Phædo, p. 85, A, *ἡ ἀηδὼν—ἦν δὴ φασιν διὰ λύπην θρηνούσα ἔδειν*.—The MSS. give *ἀγῶνα*. See on v. 125. Or lastly, as Hermann thinks, *κλαύματα* may be understood "non de cantu lusciniæ, sed de malis quæ lugenda sunt."

1119. *Vulgo, θεοφόρους τ'*. The *τε* is perhaps better omitted, as Hermann also perceived. See on Suppl. 283. Thus

ματαίους δῦας,

1120

τὰ δ' ἐπίφοβα δυσφάτω κλαγγᾷ  
μελοτυπείς, ὁμοῦ τ' ὀρθίοις ἐν νόμοις ;

πόθεν ὄρους ἔχεις θεσπεσίας ὁδοῦ

κακορρήμονας ; *ει. ἡσυχ. 1120*

(1155)

ΚΑ. ἰὼ γάμοι, γάμοι Πάριδος, ὀλέθριοι στρ. θ'. 1126

φίλων ἰὼ Σκαμάνδρου πάτριον ποτόν

τότε μὲν ἀμφὶ σὰς αἰόνας τάλαυν'

ἡνυτόμαν τροφαῖς

νῦν δ' ἀμφὶ Κωκυτόν τε κᾶχερουσίους 1130 (1160)

ὄχθους ἔοικα θεσπιωδήσειν τάχα.

ΧΟ. τί τόδε τορὸν ἄγαν ἔπος ἐφημίσω ; στρ. ι.

νεογνὸς † ἀνθρώπων μάθοι.

πέπληγμαι δ' ὑπαὶ δήγματι φοινίῳ,

*ει. α. 1120*

πόθεν ἐπιστότους would be construed together, 'coming upon you from what source have you these vain pangs of inspiration ?'

1120. *ματαίους*, 'groundless,' without any visible cause or motive. Compare Cho. 280, *μάταιος ἐκ νυκτῶν φόβος*.

1121. *δυσφάτω*. Schol. *ἀσαφεῖ, αἰνιγματῶδει*. In *κλαγγῇ* the chorus alludes to her loud voice, in *νόμοις* to the metrical form of her prophecies.

1122. *ὁμοῦ ὀρθίοις ἐν νόμοις*. Mixed up with shrill cries and intonations as if you were singing the kind of music called the orthian strain (Pers. 391. Herod. i. 24).—*τὰ ἐπίφοβα*, 'these fearful sounds.' See on Pers. 749. Mr. Davies well renders it, 'how thou dost mould to melody With that ominous scream horrors in high-pitched key.'

1123. *ὄρους*. The notion of a road or course naturally implies a boundary or enclosing limit, especially to the mind of the Greek, to whom the expression *ἐξω δρόμου φέρεσθαι* was so familiar. Compare *λογίῳ ὁδῶν* Ar. Equit. 1015. *θεσφάτων ὁδῶν* Eur. Phoen. 911. *οἶμος ἐπέων* Pind. Ol. viii. 92.

1129. *τροφαῖς*. Not 'parental care,' but in allusion to the notion that rivers were *κουροτρόφοι*. See Cho. 6. Suppl. 277. Ajac. 863.

1130. Cf. Pind. Pyth. xi. 19, *ὁπότε Δαρδανίδα κόραν Πριάμου Κασάνδραν πολὺν χαλκῷ σὺν Ἀγαμέμνονι ψυχῇ*

*πόρευσ' Ἀχέροντος ἀκτὰν παρ' εὐσκίον νηλῆς γυνά*.

1133. *ἀνθρώπων*. Perhaps corrupt. *ἀν βροτῶν* Franz. *ἀν κλίων μάθοι* Dind. *ἀν θρόνῳ* Davies. *καὶ παῖς νεόγονος ἀν μάθοι* Herm., (*καὶ τις — μάθοι* Kennedy,) which is probable, as exactly suiting the antistrophic verse. Much closer to the MS. reading would be *νεογνὸς ἀν σκοπῶν μάθοι*, which involves nothing more than CK for ΘΡ. The chorus, hitherto slow in comprehending Cassandra's meaning, is now startled by the plainness of her language. But she had not less distinctly said *ξυθανομένην* v. 1108, *ἐμοὶ μέμνει σχισμὸς* v. 1118, and they had not believed her. The reference to the fatal marriage of Paris, as the cause of her approaching end (1126), seems to open their eyes more clearly.

1134. *ὑπαὶ δήγματι*. So *ἐξηγειρόμην ὑπαὶ ριπαῖς κώνωπος*, sup. 865. *ξυμφέρεω σωφρονεῖν ὑπὸ στένει*, Eum. 495.—Klausen, who regards *ὑπαὶ* as adverbially added, 'infra,' 'sub pectore,' might have quoted Eum. 151—3, *ἐτυψεν—ὑπὸ φρένας, ὑπὸ λοβόν*. The sense however is, 'I have received a stroke through (or from) a bloody bite,'—a bite to the quick, a sting to the heart. Cf. *κράτος καρδίοδηκτον* inf. 1447.—*θαύμα'* is the reading of the MS. Farn. for *θραύμα'*. The latter seems an instance of a very common error. See on Prom. 2. sup. 297.

μοῦνον, low utterance

δυσαλγεί τύχα μινυρὰ θρεομένας, 1135 (1165)  
θαύματ' ἐμοὶ κλύειν.

ΚΑ. ἰὼ πόνοι, πόνοι πόλεος ὀλομένας ἀντ. θ'.  
τὸ πᾶν ἰὼ πρόπυργοι θυσῖαι πατρὸς,  
πολυκανεῖς βοτῶν ποιονόμων. ἄκος δ' 1140  
οὐδὲν ἐπήρκεσαν (1170)

τὸ μὴ πόλιν μὲν, ὥσπερ οὖν ἔχει, παθεῖν.  
† ἐγὼ δὲ θερμόνους τάχ' ἐν πέδῳ βαλῶ.

ΧΟ. ἐπόμενα προτέροις τάδ' ἐπεφημίσω ἀντ. ι'.  
καὶ τίς σε κακοφρονῶν τίθη- 1145  
σι δαίμων, ὕπερθεν βαρὺς ἐμπίτνων, (1175)  
μελίζειν πάθη γοερὰ θανατοφόρα.  
τέρμα δ' ἀμχανῶ.

ΚΑ. καὶ μὴν ὁ χρησμὸς οὐκέτ' ἐκ καλυμμάτων

1139. *πρόπυργοι*, 'offered in defence of the walls,' viz. that they might hold out, Theb. 205.—*ἐπήρκεσαν*, 'they supplied,' 'afforded,' cf. Pind. Nem. vi. 63.—*τὸ μὴ*, sup. 15. 552.—*ὥσπερ οὖν*, 'as in fact.' Cf. inf. 1400. Cho. 88. 874. Ajac. 991. Eur. Hipp. 1307. Plat. Apol. Socr. p. 21, d.

1143. *βαλῶ*. Harsh as is the ellipse of *ἐμαντήν*, it is in some measure defended by the intransitive use of *ρίπτειν*, *ἰέναι*, *ἰάπτειν*, &c. See on Suppl. 541. Monk on Alcest. 922. For the compound *θερμόνους*, cf. *καϊδρόνους* inf. 1200, and for the sense, sup. 1001. Dr. Badham (Praef. ad Eur. Hel. p. 18) proposes *θερμὸν ροῦν*, 'my warm life-blood;' in defence of which he might have compared v. 1249 inf., *θερμῷ κοπέλης φονίῳ προσφάγματι*. Choral iambs however are generally composed as nearly as possible of pure feet. Mr. Davies, partly from Ahrens, gives *ἐμπελῶ πέδῳ*, Weil *ἐμπέδῳ βαλῶ* (sic), which is unintelligible. Donaldson (*New Crat.* § 309) proposes *θερμὰς σταγόνας ἐν πέδῳ βαλῶ*, against the antistrophic verse. Prof. Kennedy, in adopting *θερμὸν οὖν* from a conjecture of Canter, admits that 'flinging on the ground an inspired ear' is 'a strange notion,' but holds that 'as a frantic prophetess she may use wild language.'

1144. *ἐπεφημίσω*. This was given in a former edition for *ἐφημίσω*, not only because the *ἐπὶ* is singularly appropriate

to the idea of a *second* declaration, over and above the former, which is described by the simple *ἐφημίσω* in the strophic verse,—but because it appears a better metrical correction than *προτέροις*, which editors have adopted from Pauw. The error probably arose from wrongly dividing the words *τάδε πεφημίσω*. So in v. 1664, the Med. gives *τοῖσδε πεπεῖσθαι*. We have *ἐπεφημίζετο* in Herod. iii. 124, but Thuc. vii. 75, 7, uses *ἐπιφημίσματα* in a bad sense.

1145. *κακοφρονῶν*. So Schütz for *καὶ κακοφρονεῖν*.—For *ὑπερθεν βαρὺς* the present editor is responsible. The MSS. give *ὑπερβαρὺς*, which cannot be reconciled with the strophic v. 1134. The idea is that of a demon leaping down from above, of which figure Aeschylus is fond, as remarked on Pers. 518, or perhaps from a wrestler falling heavily on his adversary, *ἐμπεσεῖν ὑψόθεν*, Pind. Pyth. viii. 81. Cf. Cho. 33, *βαρὺς πίτνων*. Klausen adds Oed. R. 1300. Antig. 1347. The chorus again (cf. 1009) begin to doubt of her sanity, and to question whether her words are anything more than the ravings of a distempered imagination. At this incredulity Cassandra is hurt, and proceeds to declare that she will reveal family secrets without enigmas (1154), which will convince them she is not the vagabond impostor she has generally been considered (1166).

1149. *καὶ μὴν*, 'well then,' sc. *εἰ τέρμα*



ἔσται δεδορκῶς, νεογάμου νύμφης δίκην 1150

λαμπρὸς δ' ἔοικεν ἡλίου πρὸς ἀντολὰς (1180)  
πνέων ἐσῆξεν, ὥστε κύματος δίκην  
κλύζειν πρὸς αὐγὰς τοῦδε πῆματος πολὺ  
μεῖζον· φρενώσω δ' οὐκέτ' ἐξ αἰνιγμάτων.

καὶ μαρτυρεῖτε συνδρόμως ἵχνος κακῶν 1155  
ρίνηλατούση τῶν πάλαι πεπραγμένων. (1185)

τὴν γὰρ στέγην τήνδ' οὐποτ' ἐκλείπει χορὸς  
ξύμφθογγος, οὐκ εὐφωνος· οὐ γὰρ εὖ λέγει.

καὶ μὴν πεπωκῶς γ', ὡς θρασύνεσθαι πλέον,  
βρότειον αἶμα, κῶμος ἐν δόμοις μένει 1160

δύσπεμπτος ἔξω ξυγγόνων Ἑρινύων. (1190)

ὑμνοῦσι δ' ὕμνον δώμασιν προσήμεναι,  
πρώταρχον ἄτην· ἐν μέρει δ' ἀπέπτυσαν

*ἀμχανεῖς, ὡς φησ.*—ἐκ καλυμμάτων, from behind a veil. Thus the plain and naked truth is ἀληθὴ καὶ βλέποντα, Cho. 829. Iph. Taur. 372, λεπτῶν ὄμμα διὰ καλυμμάτων ἔχουσα, said of a young bride. Soph. Trach. 1078, δέλω γὰρ τὰδ' ἐκ καλυμμάτων. In the following lines the metaphor is entirely changed, and borrowed from a clear and brisk wind, which, while it sweeps away the clouds from the sky, at the same time makes the waves heave and roll like dark mountain masses against the bright horizon. Thus both λαμπρὸς and πρὸς αὐγὰς are ingeniously applied to the increasing clearness of the hitherto dark and obscure prophecies.—

[For ἐσῆξεν, 'to reach your inmost soul,' compare ἔσω φρενῶν λέγουσα, sup. 1019. Weil and Davies give ἐσῆξεν with Bothe. The sense is, 'and now I flatter myself my words will at last be intelligible to you.'—κλύζειν, for κλύειν, is the correction of Auratus.—τοῦδε πῆματος μεῖζον, the murder of Agamemnon, greater than the griefs of myself and my native city.

1155. μαρτυρεῖτε συνδρόμως. 'Bear witness, while you run along with me in the chase, that I am scenting the footsteps of evils long ago perpetrated in the family.' For the metaphor compare sup. 1062, ματεύει δ' ὦν ἀνευρήσει φόνον.

1157 seqq. The real cause of all the woe, past, present, and to come, is the curse inherent in the house of Atreus. This idea is very finely expressed by the simile of a κῶμος, or drinking-party,

glutted with blood, not drunk with wine, remaining in the house, instead of turning out for the usual midnight revel or serenade, and singing as a chaunt the accursed Thyestean banquet, instead of the merry notes of a σκόλιον or drinking-song. Translate, 'yea, and having quaffed, so as to be emboldened the more, human blood, a revelling company of sister Furies abides in the house, not easily sent out of it.' Cf. Eum. 454, αὐται δ' ἔχουσι μοῖραν οὐκ εὐπέπελον. Thus every word has a peculiar significance, as was first pointed out by Dr. Donaldson (Theatre of the Greeks, p. 51, ed. 5). This chorus is ξύμφθογγος, but not εὐφωνος, singing in concert and harmony, but not in a pleasing strain. Compare Eur. Phoen. 352, εἴτε τὸ δαιμόνιον κατεκάμασε δάμασιν Οἰδιπόδα.

1163. ἐν μέρει, 'in turn,' as the members of a tragic chorus were wont to repeat alternate sentences, e.g. Eum. 138. Cho. 324. Theb. 78 seqq. The burden of their carol is the πρῶταρχος ἄτη, or original family crime, the slaughter of Thyestes' children by his brother Atreus as a punishment for adultery with his wife. Hence the bed of Atreus is called hostile or inexorable to him who unlawfully ascended it. Perhaps however πατεῖν is here used in the common sense 'to despise the sanctity of a thing,' and therefore to violate it. See Cho. 631. What the Furies loathe is not the adultery itself, but the vengeance taken for it. Hence

εὐνὰς ἀδελφοῦ τῷ πατοῦντι δυσμενεῖς.

ἡμαρτον, ἡ κυρῶ τι τοξότης τις ὧς ; 1165

ἡ ψευδόμαντις εἰμι θυροκόπος φλέδων ; (1195)

ἐκμαρτύρησον προὔμοσας τὸ μὴ εἶδέναι  
λόγῳ παλαιὰς τῶνδ' ἀμαρτίας δόμων.

XO. καὶ πῶς ἂν ὄρκος, πῆγμα γενναίως παγὲν,  
παιώνιον γένοιτο ; θανμάζω δέ σου, 1170

πόντου πέραν τραφέϊσαν ἄλλόθρουν πόλιν (1200)

δυσμενεῖς agrees with εὐνὰς, not with Ἐρινύες.

1165. κυρῶ τι. So Franz, after H. L. Ahrens, for τηρῶ τι. Most editors adopt θηρῶ τι from Canter; but τ and θ are very rarely confused, while η and υ are constantly so. Besides, κυρῶ, as a synonym of τυγχάνω, seems the better word of the two. Cf. Cho. 701.

1166. φλέδων. 'Or am I (as people say) a false prophet, a vain babbler begging from door to door?' Such were the fortune-tellers and oracle-mongers, χρησμολόγοι, whose character is so well known from Aristophanes, and who used to go about levying contributions on the credulous and the wealthy. Klausen well refers to Plato de Rep. 364, ii. c, ἀγύρται δὲ καὶ μάντιες ἐπὶ πλουσίων θύρας ἰόντες. Hesych. φλέδων· φλυαρία. καὶ ὁ ἀλαζών, εὐήθης.

1167. τὸ μὴ εἶδέναι. So Dobree and Hermann for τό μ' εἶδέναι. 'Bear witness for me when I am gone, by swearing beforehand that I know *not merely by hearsay* the ancient crimes of this house.' That is, Swear to me *now*, when I am present to hear the testimony, that I have a supernatural knowledge, in order that, when the predicted events have come to pass, you may remember it was no vain trifter who told you. This is said, from a consciousness that she is speaking truth, and at the same time from knowing that her prophecies are discredited. Weil's οὐ μ' εἶδέναι is not Greek. Mr. Davies renders λόγῳ, against the order of the words, "quod ex verbis meis jam scitis." "Verbum ἐκμαρτύρησον, quod proprie de testimonio absentis dicitur, sic accipiendum est ut sit de absente, quum mortua ero, testare." Hermann. The word means 'to put in a written affidavit,' in Dem. Lacrit. p. 929. Cf. Eum. 439, ποικίλοις ἀγρεῖμασιν κρύψας, ἃ λουτρῶν ἐξεμαρτύρει φόνον,

'which testified, in the absence of the principal agents, to the murder of Agamemnon in the bath.' This sense is rendered rather doubtful by Eur. frag. 546, ἐκμαρτυρεῖν γὰρ ἄνδρα τὰς αὐτοῦ τύχας εἰς πάντας ἀμαθῆς, τὸ δ' ἐπικρίπτεσθαι σοφόν, 'to speak out,' &c. For the crasis μὴ εἶδέναι see Eur. Ion 313. Hipp. 1335, and Monk *ibid*.

1169. πῆγμα. So Auratus for πῆμα. Cf. Iph. Aul. 395, τοὺς κακῶς παγέοντας ὄρκους. The sense is, 'Why, what good could an oath do, however solemnly ratified?' or, however generously the pledge is given. That is, If evils are to happen, and you are what you profess to be, a true prophetess, how could my taking an oath prevent or remedy them? Some would read ὄρκον πῆγμα, others παιώνιος, with MS. Farn. But the adjective seems to agree, by a kind of attraction, with the word in apposition. Hermann and Dr. Donaldson translate καὶ πῶς ἂν *atque utinam*; but καὶ seems foreign to this idiom, nor is the sense better than, if so good as, the simple and literal way. There is no reason why it should not be as usual, objective, or ironical, in the sense, 'an oath would not mend the matter.' Cf. Alcest. 142, καὶ πῶς ἂν αὐτὸς κατθάνοι τε καὶ βλέποι; and Cho. 523. Ar. Equit. 773.

1170. θανμάζω σου. 'But I *am* amazed at you, that, brought up beyond the sea, you should rightly speak of a strange city, just as if you had been all the while *there*,' or present at the events you describe. Cassandra is anxious to obtain some credit for her veracity. The chorus, though they will not swear to her being a prophetess, concede to her the credit of knowing past events, which have happened at a distance, with a supernatural accuracy. The same proof of omniscience is given by Prometheus, Prom. 843 seqq.



κυρεῖν λέγονσαν, ὥσπερ εἰ παρεστάταις.

ΚΑ. μάντις μ' Ἀπόλλων τῷδ' ἐπέστησεν τέλει.

ΧΟ. μῶν καὶ θεός περ ἱμέρῳ πεπληγμένος ;

ΚΑ. προτοῦ μὲν αἰδῶς ἦν ἐμοὶ λέγειν τάδε. 1175

ΧΟ. ἀβρύνεται γὰρ πᾶς τις εὖ πράσσω·ν πλέον. (1205)

ΚΑ. ἀλλ' ἦν παλαιστῆς κάρτ' ἐμοὶ πνέων χάριν.

ΧΟ. ἦ καὶ τέκνων εἰς ἔργον ἤλθετον νόμῳ ; ? ?

ΚΑ. ξυναινέσασα Λοξίαν ἐψευσάμην.

ΧΟ. ἤδη τέχναισιν ἐνθέοις ἤρημένη ; 1180

ΚΑ. ἤδη πολίταις πάντ' ἐθέσπιζον πάθῃ. (1210)

ΧΟ. πῶς δῆτ' ἄνακτος ἦσθα Λοξίου κότον ;

1173 seqq. 'It was Apollo who appointed me to the office of a prophetess.'—'Though a god, smitten with love for you?'—'Hitherto I have felt shame in confessing it.'—'Every one feels greater delicacy when in prosperity.'—'Well then, he *was* a lover, and a devoted one.'—'Had you children in wedlock?'—'I broke my plighted faith to Loxias.'—'After he had inspired you?'—'Yes.'—'How then were you made to feel his vengeance?'—'He caused me to be disbelieved everywhere, after I had committed that error.'—'We at all events do not disbelieve you.' In this dialogue the MSS. assign to Cassandra the two continuous verses *μάντις μ'*—, *προτοῦ μὲν*—, and to the chorus *μῶν καὶ*—, *ἀβρύνεται*—, and Klausen so edits the passage. Common sense shows that Hermann has rightly distributed the verses as in the text; and he has been followed by all the other editors.

1176. *ἀβρύνεται*. There is no exact English equivalent; but the meaning is well illustrated by Iph. A. 858, *δοῦλος οὐχ ἀβρύνομαι τῷδ'*. Ibid. 1343, *οὐκ ἐν ἀβρότῃ κείσαι πρὸς τὰ νῦν πεπτακότα*. The word signifies to be nice or particular, to pride or pique oneself on any subject.

1177. *ἀλλ' ἦν παλαιστῆς*. The above version gives the meaning of this verse correctly. See Theocr. vi. 125, *εἰς δ' ἐπὶ πᾶσδε, φέριστε, Μόλων ἀγχοῖτο παλαιστρας*. On the use of *πνεῖν*, peculiar to love, see Suppl. 17. Eur. Iph. A. 69, *ὅτῳ πνοαὶ φέροισιν Ἀφροδίτης φίλαι*.

1178. *νόμῳ*. By regular and legitimate marriage, i. e. not by stealth, nor merely as a *παλλακή*, but as a wife. For in the

*τέκνων ἔργον*, or *τὸ παιδοποιεῖσθαι*, consisted the real office of the wife as distinct from the mistress. Cf. Herc. Fur. 1316, *οὐ λέκτρα τ' ἀλλήλοισιν, ὧν οὐδεὶς νόμος, ξυνῆψαν*; Aelian, Var. Hist. x. 2, *ἡ νόμῳ γημαμένη*. Eur. Troad. 324, *παρθένων ἐπὶ λέκτροις & νόμος ἔχει*. Hence *νόμοιο γάμοι*, opposed to *ὑβρις*, 'rape,' in Theb. 324.

1179. *ξυναινέσασα*, 'I promised Loxias, and then I deceived him;' lit. 'having assented to his proposals.' This statement is contrary to the common account, that Apollo voluntarily spared her, and allowed her to live a virgin, *παρθένον μεθήκε*, Eur. Tro. 42. Ibid. 252, *ἃ γέρας ὁ χρυσοκόμας ἔδωκ' ἄλεκτρον ζῶαν*. See Schol. on Androm. 296. Apollodorus however, iii. 12, 5, says that she assented, on the promise of inspiration, but then proved false.

1182. *ἦσθα—κότον* for *ἦσθα κότῳ* is Wieseler's emendation, admitted by Mr. Davies, but rejected by Prof. Kennedy. Most editors give *ἄνατος*, 'unharméd,' after Canter. Here *ἦσθα* is an Attic form of *ἤδησθα*. The penalty of her deceit was the loss of credit as a seer, and the exposure to ridicule consequent upon it. See inf. 1242. Apollodorus, iii. 12, 5, *ἡ δὲ μαθοῦσα (sc. τὴν μαντικὴν) οὐ συνῆλθεν. Ὅθεν Ἀπόλλων ἀφείλετο τῆς μαντικῆς αὐτοῦ τὸ πείθειν*. Q. Smyrnaeus, xii. 526, *Κασσάνδρῃ, τῆς οὐποτ' ἔπος γένετ' ἀκράντον, ἀλλ' ἔρ' ἐτήτυμον ἔσκει, ἀκούετο δ' ἔκ τινος αἰσῆς ὥς ἀνεμώλιον αἰεῖν, ἱν' ἄλγεα Τρωσὶ γένηται*. Virg. Aen. ii. 246, 'Tunc etiam fatis aperit Cassandra futuris Ora, dei jussu non unquam credita Teucris.' Ib. iii. 187, 'aut quem tum vates Cassandra moveret?' Propert. iv. 12 (13), 61,



ΚΑ. ἐπειθον οὐδέν' οὐδέν, ὥς τάδ' ἤμπλακον.

ΧΟ. ἡμῖν γε μὲν δὴ πιστὰ θεσπίζειν δοκεῖς.

ΚΑ. ἰοὺ ἰοὺ, ὦ ὦ κακά.

1185

ὑπ' αὖ με δεινὸς ὀρθομαντείας πόνος (1215)

στροβεῖ ταρασσῶν φροιμίους \* \* \*.

ὁρᾶτε τούσδε τοὺς δόμοις ἐφημένους  
νέους ὀνειρῶν προσφερεῖς μορφώμασιν ;

παῖδες θανόντες ὥσπερ εἰ πρὸς τῶν φίλων, 1190

χείρας κρεῶν πλήθοντες οἰκείας βορᾶς, (1220)

ξὺν ἐντέροις τε σπλάγχν', ἐποίκτιστον γέμος, ἄλ.

πρέπουσ' ἔχοντες, ὧν πατὴρ ἐγεύσατο.

ἐκ τῶνδε ποινὰς φημι βουλεύειν τινα  
λέοντ' ἀναλκιν ἐν λέχει στρωφόμενον 1195

οἰκουρὸν, οἴμοι, τῷ μολόντι δεσπότη (1225)

ἐμῷ· φέρειν γὰρ χρὴ τὸ δούλιον ζυγόν.

νεῶν τ' ἑπαρχος Ἰλίου τ' ἀναστάτης

οὐκ οἶδεν οἷα γλῶσσα μισήτης κυνὸς

'Certa loquor, sed nulla fides; neque enim Ilia quondam Verax Pergameis Maenas habenda malis.'

1187. στροβεῖ. See on 640. After φροιμίους the MSS. add the corrupt word ἐφημένους, by an error similar to that in Suppl. 488. Theb. 389. Cho. 760. As the true reading cannot be ascertained, it is better to mark a lacuna than to supply a conjectural word. Dr. Donaldson, comparing v. 1121, suggests φροιμίουςι δυσφάτοις. Weil transfers to the end of this verse ὦ ὦ κακά, and he is followed by Mr. Davies.

1190. παῖδες — ὥσπερ. The words are out of their natural order, ὥσπερ παῖδες, 'as it were children,' 'forms like children.' So Theb. 755, κακῶν δ' ὥσπερ θάλασσα κύμ' ἄγει. Ar. Pax 234, καὶ γὰρ ὥσπερ ἡσθόμην καὶ τὸς θυεῖας φθέγμα πολεμιστηρίας. That this is the true construction of the verse was pointed out in a former edition; and Hermann takes the same view. Others attempt to explain ὥσπερ θανόντες or ὥσπερ πρὸς τῶν φίλων. It is a grand idea, though a horrible one, to conceive the murdered infants passing in a spectral procession with their own hearts and entrails in their hands. See sup. 1065.

1192. Hesych. γέμος· γέμισμα, πλήρωμα.

1194. ἐκ τῶνδε. 'In consequence of this,' i.e. to avenge their death. See 850, and inf. 1570. 1581. The λέων ἀναλκίς, Aegisthus, is here opposed to the λέων εὐγενής, Agamemnon, inf. 1230. See on 800.

1196. οἴμοι. Perhaps οἴμαι, ironically, 'forsooth.' See on Prom. 989.

1197. φέρειν γάρ. 'I say δεσπότης, for,' &c.

1198. ἑπαρχος. So Canter for ἄπαρχος. See Pers. 329.

1199. μισήτης. This reading was before given for μισητής, according to the distinction laid down by Meineke, Frag. Com. Graec. i.—ii. p. 202, between μισητος lewd, and μισητός hated or hateful. Compare μισητία, lust, Ar. Plat. 989. Ar. 1620.—ἐκτείνασα, cf. 899. Prof. Kennedy is inclined to approve the ingenious emendations of Tyrwhitt and Madvig (Adv. Crit. i. p. 200), οἷα, λείψα (cf. Eum. 106), παιδρὸν οὖς (cf. inf. 1143, Ar. Pac. 146), and δέχεται, the metaphor being taken from a rabid or treacherous house-dog. The sense given to μισήτης would be confirmed by this reading.

λέξασα κακτείνασα φαιδρόνους, δίκην 1200  
 \*Ατης λαθραίου, τεύζεται κακῇ τύχῃ. (1230)  
τοιαῦτα τολμᾷ· θῆλυς ἄρσενος φονεὺς  
ἐστίν. τί νιν καλοῦσα δυσφιλὲς δάκος  
τύχοιμ' ἄν; ἀμφίσβαιναν, ἣ Σκύλλαν τινὰ  
οἰκοῦσαν ἐν πέτραισι, ναυτίλων βλάβην, 1205  
θύουσιν \*Αἰδον μητέρ', ἄσπονδόν τ' ἄρᾶν (1235)  
φίλοις πνέουσιν; ὥς δ' ἐπωλολύξατο  
ἣ παντότολμος, ὥσπερ ἐν μάχῃς τροπῇ.  
δοκεῖ δὲ χαίρειν νοστήμῳ σωτηρίᾳ.  
καὶ τῶνδ' ὅμοιον εἶ τι μὴ πείθω· τί γάρ; 1210

1201. τεύζεται. From τυγχάνω, as sup. 168, τεύζεται φρενῶν τὸ πᾶν. By λέξασα she means the dissembled address to the King, sup. 829—886; which is indeed clear by the coincidence of ἐκτείνασα with μακρὰν ἐξέτεινας, v. 889. 'Little thinks the admiral of the ships and the destroyer of Ilium what evils the shameless woman means under the flatteries she has uttered,' lit. 'what end she will attain with disastrous success.'—τεύζεται (αὐτῶν), i.e. she will attain or execute what she implied and had at heart in that speech, the murder of her husband. Of course, the real subject is not γλώσσα, but κῶνον, as if she had said, οἷα λόγῳ λέξασα ἐργῶ ἐκπράξει.—κακῇ τύχῃ, opposed to the usual formula in commencing any project, ἐπ' ἀγαθῇ τύχῃ. Hermann translates, *sorte qua non debet*. It is not improbable that the poet wrote κακῇ τέχνῃ.

1202. τοιάδε τολμᾷ Flor. Ven., whence Weil and Davies give τοιάδε τόλμα· θῆλυς κ.τ.λ. Cf. Soph. Trach. 1062, γυνὴ δὲ θῆλυς οὔσα κοῦκ ἀνδρὸς φύσιν μόνη με δὴ καθεῖλε φασγάνου δίχα. Cf. Eur. Iph. Taur. 621, αὐτῇ ξίφει θύουσα θῆλυς ἄρσενας.

1204. ἀμφίσβαιναν. A species of snake, really harmless, but regarded, like the μύραινα (Cho. 981), with horror by the Greeks. Pliny, N. H. viii. 23 (35), § 85, "geminum caput amphisbaenae, hoc est, et a cauda, tanquam parum esset uno ore fundi venenum." These snakes are known as *double-walkers*, from their faculty of moving either backwards or forwards.—Σκύλλαν, the Homeric (Od. xii. 85—100), or rather, the Argonautic (Ap. Rhod. iv. 923) Scylla, which doubtless took its origin from the huge and

ungainly cuttle-fish seen by early navigators.

1206. θύουσιν "Αἰδον μητέρ'". Klausen thinks this descriptive of Scylla, as the cause or mother of death. But this detracts much from the force of the expression as an epithet of Clytemnestra. Translate, 'the raging mother of Death, and breathing an implacable curse against her own friends (relatives).' Properly, πνεῖν ἄρᾶν is 'to blow a curse,' i.e. the gale of a curse. This is a constant figure with Aeschylus, and wherever used it is rather to be understood metaphorically of *wind* than merely of *spirit* or disposition. So πνεῖν \*Ἀρῇ (sup. 366), πνεῖν μένος, or κότον, or φόβον, Eum. 804, Cho. 30, &c., and γῶν κατ' οἶρον, Theb. 849; πνεῖν τροπαίαν (ἄβραν), sup. 212. Klausen is not justified in saying "non potest ἄρᾶν pendere a πνέουσιν, quia nihil est πνεῖν ἄρᾶν." Most of the commentators adopt \*Ἀρῇ from the obvious conjecture of Butler and others. But ἄσπονδον equally well applies to ἄρᾶν, implying that it cannot be appeased or averted by any libations, sup. 69.

1207. ὥς δ' ἐπωλολύξατο. "And how she raised a shout of joy!" Prof. Kennedy says, "the shout which the frantic prophetess hears, by anticipation, is that to be raised after the coming murder." Is there any example of a *past* tense (there are very many of a *present*) so used? The female cry raised at the fall of a victim is perhaps regarded as actually uttered, since the fatal event is on the very point of occurring. Compare Cho. 378—81.—δοκεῖ χαίρειν, 'she pretends to be glad,' cf. sup. 770.

1210. ὅμοιον. 'It is all one whether



τὸ μέλλον ἤξει. καὶ σύ μ' ἐν τάχει παρὼν (1240)  
ἄγαν γ' ἀληθόμαντιν οἰκτεῖρας ἐρεῖς.

ΧΟ. τὴν μὲν Θυέστου δαῖτα παιδεῖων κρεῶν  
ξυνῆκα καὶ πέφρικα· καὶ φόβος μ' ἔχει  
κλύοντ' ἀληθῶς οὐδὲν ἐξηκασμένα (1215)  
τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω. (1245)

ΚΑ. Ἀγαμέμνονός σέ φημ' ἐπόψεσθαι μόνον.

ΧΟ. εὖφημον, ὦ τάλαινα, κοίμησον στόμα.

ΚΑ. ἀλλ' οὔτι Παιῶν τῷδ' ἐπιστατεῖ λόγῳ.

ΧΟ. οὐκ, εἰ παρέσται γ'· ἀλλὰ μὴ γένοιτό πω. 1220

ΚΑ. σὺ μὲν κατεύχει, τοῖς δ' ἀποκτείνειν μέλει. (1250)

ΧΟ. τίνος πρὸς ἀνδρὸς τοῦτ' ἄχος πορσύνεται ;

you believe me or not; the future will come in either case alike.' That is, I care not whether I am still regarded as a *ψευδόμαντις*, for time will prove that I speak the truth. This it is which rankles in her mind continually, and embitters all her predictions. See on 1182. Inf. 1374, σὺ δ' αἰνεῖν εἶπε με ψέγειν θέλεις ὅμοιον. Eur. Suppl. 1069, ὅμοιον· οὐ γὰρ μὴ κίχης μ' ἐλὼν χερσί.—τί γάρ; 'how should it be otherwise?' Cf. 1108.

1211. τὸ μέλλον, cf. sup. 245.—σύ μ' ἐν Canter, for σὺ μὴν. On the γε after ἄγαν, which is omitted by Hermann and others, see Suppl. 698.

1215. ἀληθῶς. Not to be taken with κλύοντα, but referring to some participle understood, like εἰρημένα. For τὰ ἀληθῆ are opposed to τὰ ἐξηκασμένα,—reality to mere semblance. In Eur. Phoen. 162, τὰ ἐξηκασμένα are contrasted with τὰ ἀληθῶς ὁρώμενα, the indistinct outline of an object with the clear view of it. Similarly in Cho. 426, τὸ πᾶν ἀτίμως ἔλεξας seems to mean πρᾶγμα κατὰ πάντα ἀτίμως εἰργασμένον.—ἐκ δρόμου, see on Cho. 1011. The incredulity of the chorus is a practical illustration of Cassandra's fate in having her predictions disbelieved, sup. 1183.

1217—26. 'I tell you, you shall see the death of Agamemnon.'—'Hush!'—'This is no paean, that you should ask for good words.'—'Perhaps not, if his death shall be close at hand; but we pray it may not happen yet.'—'While you are praying, others are effecting it.'—'What man can be so wicked?'—'You must have greatly

misunderstood my predictions.'—'For I do not comprehend how his death is to be compassed.'—'And yet I speak Greek but too well.'—'The Pythian oracles are in Greek, but still they are not clear.'

1219. Παιῶν. There is a play on the double sense of a *paean* and the god of healing. For in singing a paean, only good and well-omened words were allowed; hence παιᾶν' ἐπευφήμησεν Frag. 281, 3. But παιῶν or παιᾶν, as the god of healing, is said ἐπιστατεῖν, to be at hand, when his aid is available in any urgent circumstances. Cf. Ar. Ach. 1213, ἀλλ' οὐχὶ νυνὶ τήμερον Παιῶνια. Plat. Symp. p. 188, c, ἔτι τοῖνον καὶ θυοῖται πᾶσαι καὶ οἷς μαντικὴ ἐπιστατεῖ. On the form of the word see Pers. 607.

1220. μὴ γένοιτό πω. In a former edition πω was given for πως on what appear the clear requirements of the passage. For εἰ παρέσται, for which Hermann and Dindorf give εἴπερ ἔσται with Schütz, implies that the *μῦθος* spoken of by Cassandra might perhaps be *close at hand*, as indeed it really was. But the chorus, thinking it only means the natural death, not the murder, adds, 'but may it not happen yet.' To which the next verse affords a consistent reply, 'While you are praying that it may not happen yet, others are taking care that it should happen now.'

1222. ἄχος. Herm., Dind., Blomf. give ἄγος with Auratus, but the change seems needless, for ἄχος often means 'a cause of grief,' and indirectly 'a crime,' as inf. 1456. 1557.



- ΚΑ. ἡ κάρτ' ἀραίῳν παρεκόπης χρησμῶν ἐμῶν.  
 ΧΟ. τοῦ γὰρ τελούντος οὐ ξυνήκα μηχανήν.  
 ΚΑ. καὶ μὴν ἄγαν γ' Ἑλλην' ἐπίσταμαι φάτιν. 1225  
 ΧΟ. καὶ γὰρ τὰ πυθόκραντα, δυσμαθῆ δ' ὁμως. (1255)  
 ΚΑ. παπαῖ· οἶον τὸ πῦρ· ἐπέρχεται δέ μοι.  
 ὁτοτοῖ, Λύκει' Ἀπολλων· οἱ ἐγὼ, ἐγώ.  
 αὕτη δίπους λείαινα, συγκοιμωμένη  
 λύκῳ λέοντος εὐγενοῦς ἀπουσία, 1230  
 κτενεῖ με τὴν τάλαιναν· ὡς δὲ φάρμακον (1260)  
 τεύχουσα κάμου μισθὸν ἐνθήσειν κότῳ

1223. ἀρ' ἂν παρεσκόπης or —eis is the reading of the MSS. Hartung, followed by Mr. Davies, has happily restored *παρεσκόπης*, 'you have missed'; but he reads ἡ κάρτα τὰρα π. For ἀραίῳν, the same as ἀρών, 'the fatal import,' see inf. 1369. The sense is, 'You have misunderstood me quite, if you thought it was a *man* (and not a woman) who was to do the deed.' Hermann and Klausen, with Weil, retain *παρεσκόπεις*, and give αὐ for ἂν, 'you have a second time missed my meaning,' i. e. in not seeing first that it was Agamemnon who was to be murdered, secondly, that Clytemnestra was to be the murderess. But both render the imperfect by *aberrasti*, which is evidently inaccurate. Franz also edits αὐ. Prof. Kennedy reads ἡ κάρτα τὰν παρεσκόπεις, and thinks none of the emendations proposed at all satisfactory. Peile adopts Canter's correction ἀρὰν, which he renders, 'Truly you were paying little attention indeed to the curse of my oracles.' So also Madvig, Adv. Crit. i. 201, but he prefers *παρασκοπεῖς*.

1226. Some make τὰ πυθόκραντα the accusative, supplying ἐπίσταμαι. Cassandra's meaning, the point of which they again miss, is this: 'I can speak clearly, if you would but believe me.'

1227. Hermann gives τὸ δ' οἶον πῦρ, for the vulgate, which Klausen rightly calls 'mirus versus,' but wrongly denies to be a senarius at all. For there is no doubt that the first syllable of οἶος might be short, as it frequently is in τοιοῦτος. See on Suppl. 888. The hiatus after παπαῖ is an objection, but one which is in great measure answered by a double instance in the very next verse, οἱ ἐγὼ, ἐγώ. Mr. Davies reads παπαῖ (*bis*, extra metrum);

οἶον τὸ δ' ἔρπει πῦρ κ.τ.λ. If these two verses are not senarii, they may have been dochmiacs, thus: παπαῖ, οἶον τὸ πῦρ ἐμοὶ ἐπέρχεται | ὁτοτοτοῖ, Λύκει' Ἀπόλλων, Ἀπόλλων, οἱ ἐγὼ ἐγώ. Translate, 'Ha! this prophetic fire! how it is coming over me!' For ὁτοτοῖ in addressing Apollo, see sup. v. 1040—2.

1229. συγκοιμωμένη λύκῳ, 'pairing with a wolf,' Aegisthus. This is to imply the unnatural union. Before (v. 1195), Aegisthus was called λέων ἀναλκις.

1232. ἐνθήσειν. So Hermann with the Farnese MS. The common reading is ἐνθήσει, which is good in itself, but leaves an abruptness in the next verse which is doubtfully remedied by adding καὶ with Dindorf, καπεύχεται. Better, perhaps, would be ἡ δ' εὐχεται κ.τ.λ. Cf. 1045. Klausen defends this very abruptness on the plea of impassioned language, and thinks that by supplying ὥστε with ἀντιτίσασθαι "omnis frangitur orationis vis." But Hermann well observes, that the verse ἐμῆς ἀγωγῆς κ.τ.λ. is in fact an explanation of κάμου μισθόν. For these words are in themselves ambiguous, and might mean either 'pay for me' (to another), or 'retaliation on me' (personally). Translate, 'And like one mixing a potion, she declares that she will add to the cup of wrath' (that already in store for her husband for the death of Iphigenia) 'a requital for me also, while she whets the sword against her lord to repay him with murder for bringing me here.' Most of the editors read ποτῶ for κότῳ, after Auratus. On the construction of ἀντιτίσασθαι, which in fact governs three cases, τίσασθαι (αὐτὸν) φόνον ἀντὶ τῆς ἐμῆς ἀγωγῆς, see Elmsley on Med. 256, and on Heracl. 852. The genitive however may depend on the mere notion of

ἐπεύχεται, θήγουσα φωτὶ φάσγανον  
ἐμῆς ἀγωγῆς ἀντιτίσασθαι φόνον.

τί δῆτ' ἐμαυτῆς καταγέλωτ' ἔχω τάδε 1235

καὶ σκῆπτρα καὶ μαντεῖα περὶ δέρῃ στέφη ; (1265)

σὲ μὲν πρὸ μοίρας τῆς ἐμῆς διαφθερῶ.

ἴτ' ἐς φθόρον πεσόντ'· † ἄγ' ὦδ' ἄμ' εἴσομαι.

ἄλλην τιν' ἄτην ἀντ' ἐμοῦ πλουτίζετε.

ἰδοὺ δ', Ἀπόλλων αὐτὸς ἐκδύων ἐμὲ 1240

price or equivalence, and would stand even without ἀντὶ expressed.

1235. ἐμαυτῆς καταγέλωτ'. Which have caused me to be despised and ridiculed as an impostor, inf. 1242.

1237. σὲ μὲν. She here dashes her chaplet to the ground, or perhaps, as Hermann supposes, some shred or article of her dress.

1238. ἄγ' ὦδ' ἄμ' εἴσομαι. This correction, formerly proposed by me, is not given with the confidence of certainty, but as a not improbable restoration of a very difficult passage. To the objection, that it is abrupt and unrhythmical, we may reply, that it is not unsuited to express frenzied excitement. The MSS. have ἀγαθὸν δ' ἀμείψομαι. The editors generally adopt Hermann's emendation ἐγὼ δ' ἄμ' εἴσομαι. It is plausible; but how could so common and obvious a word as ἐγὼ have been corrupted into ἀγαθόν? Now ἄγ' ὦδ', which is addressed to an imaginary executioner, 'come here and take me off; I will follow,' would naturally be altered to ἄγεθ' ὦδ', and thence to ἀγαθὸν δ', through the error of a transcriber who had his eye on the plural ἴτε. Just so for ἀλλ' ἄγε Πέρσαι, some MSS. give ἀλλ' ἄγετε or ἀλλ' ἄγετ' ὦ Πέρσαι, in Pers. 142. For ὦδε compare Oed. Col. 183, ἔπειο δὲ ἀμαυρῶ κάλαρ ᾧ σ' ἄγω. Ibid. 1547, τῇδ' ὦδε, τῇδε βᾶτε. Ibid. 1542, ὦ παῖδες, δὲ ἔπεισθε. Il. xviii. 392, Ἥφαιστε, πρόμολ' ὦδε. Photius, ὦδε οὐ μόνον τὸ οὕτως, ἀλλὰ καὶ τὸ ἐνθάδε,—a use which he defends from 'Eupolis, atque Cratinus, Aristophanesque poetae.'—For ἄγε, in connexion with εἴσομαι, cf. Cleanthes ap. Pors. ad Hec. 346, ἄγου δέ μ', ὦ Ζεῦ,—ὥς εἴσομαι γ' ἄοικος. Hec. 369, ἄγ' οὖν μ' Ὀδυσσεύ, καὶ διέρχασαι μ' ἄγων.—Some details of this fine scene, as the commentators have remarked, have been copied by Euripides, Troad. 256 and 451.

1239. ἄλλην τιν' ἄτην, the common reading, is retained by Klausen, Franz, and Dindorf; 'enrich some other author of woe instead of me.' Hermann, Peile, Weil, Davies, and Conington give ἄτης, the conjecture of Stanley, comparing πόνου πλουτοῦντα, Aesch. frag. 239, 'enrich another with calamity,' i. e. bring a curse on some other poor deluded one. Prof. Kennedy adopts ἄταις from Schütz. With πλουτίζετε compare inf. 1354, πλοῦτον εἵματος κακόν. The mention of the χρηστηρία ἐσθῆς and the κόσμοι immediately below seems to show that Cassandra was conspicuously attired. There is a reading given in Askew's margin, ἄλλην τιν', ἄλλην ἀντ' ἐμοῦ, which seems appropriate, emphatic, and probable.

1240. ἐκδύων. The verb is omitted, exactly as above, v. 1065, because the prophetess fancies the actual presence of the god before her, in the act of stripping her of her attire;—See, here is Apollo himself stripping me, &c., and that too after he has coldly looked on while I have been made a laughing-stock, even in this sacred dress, with my friends, by my enemies with one consent, and all without just cause' (μάτην, Pers. 290), i. e. since I foretold the truth. By καὶ ἐν τοῖσδε κόσμοις she implies that what ought to have secured respect only added to the ridicule. The fondness of the poet for antithetical words (see 792) induced him to combine μετὰ φίλων with ὅπ' ἐχθρῶν, the former referring to her friends and countrymen, the Trojans, the latter to her enemies, the Greeks. And οὐ διχορρόπως means, 'by one just as much as the other,' by all alike, without distinction or difference. Cf. Suppl. 599, ἔδοξεν Ἀργείοισιν οὐ διχορρόπως. But μετὰ φίλων can hardly be regarded as identical with μετὰ φίλοις (inter amicos, Klausen), the genitive signifying rather 'along with,' 'in common with,' viz. so that her friends,



χρηστηρίαν ἐσθῆτ', ἐποπτεύσας δέ με (1270)  
 κὰν τοῖσδε κόσμοις καταγελωμένην μετὰ  
 φίλων ὑπ' ἐχθρῶν οὐ διχορρόπως μάτην.  
 καλουμένη δὲ φοιτὰς, ὡς ἀγύρτρια, *met for of friends*  
 πτωχὸς, τάλαινα, λιμοθνὴς ἥνεσχόμην. 1245  
 καὶ νῦν ὁ μάντις, μάντιν ἐκπράξας ἐμέ, (1275)  
 ἀπήγαγ' ἐς τοιάσδε θανασίμους τύχας.  
 βωμοῦ πατρώου δ' ἀντ' ἐπίξηνον μένει, *to the ancestral altar*  
 θερμῷ κοπέισης φονίῳ προσφάγματι. (3rd pers. pres. part)  
 οὐ μὴν αἰτιμοί γ' ἐκ θεῶν τεθνήξομεν. 1250  
 ἧξει γὰρ ἡμῶν ἄλλος αὖ τιμάορος, *ε τιμάορος* (1280)  
 μητροκτόνον φίτυμα, ποινάτωρ πατρός.

and family, and countrymen shared in the taunts and insults heaped upon the person of the prophetess. Peile, Franz, and Conington follow Hermann in reading μέγα for μετὰ, and take φίλων ὑπ' ἐχθρῶν for 'by friends, by foes,' and so also Wellauer, except that he construes ὑπὸ φίλων οὐ διχορρόπως ἐχθρῶν, 'by friends who were unmistakably enemies.' Prof. Kennedy gives on his own conjecture ἐποπτεύσας δ' ὅμως κὰν τοῖσδε κόσμοις καταγελωμένην μὲν ἔτι φίλων ὑπ' ἐχθρῶν τ'. Others construe φίλων ὑπ' ἐχθρῶν, 'by unkind friends.' Compare for the antithesis Theb. 692, φίλου γὰρ ἐχθρά μοι πατὴρ μέλαιν' ἀρὰ κ.τ.λ.

1244. Here also there is some ambiguity as to the order of the words. Hermann understands τάλαινα as said of herself, ἐγὼ ἢ τάλαινα ἥνεσχόμην καλουμένη φοιτὰς, πτωχὸς, λιμοθνὴς, ὡς ἀγύρτρια. Undoubtedly, τάλαινα sounds weak as a mere nickname which she had to bear. And if we construe ἐγὼ πτωχὸς τάλαινα λιμοθνὴς ἥνεσχόμην καλουμένη φοιτὰς, we fall into the error of making a daughter of Priam a half-starved vagrant even before her city was captured. It was not what she was, but what she was called, that these words were intended to express. Between beggary and fortune-telling there seems some connexion. So Ulysses, in Rhés. 503, was dressed up as ἀγύρτης, πτωχικὴν ἔχων στολήν.

1246. ἐκπράξας. 'After making me a seer,' Prof. Kennedy. Some translate, 'having unmade me;' others, 'having undone me;' elsewhere ἐκπράσσειν in Aeschylus means 'to effect,' as Suppl. 95.

Theb. 836. sup. 565, used however of a thing rather than a person. But in Oed. Col. 1658, we have οὐ γὰρ τις αὐτὸν οὔτε πυρφόρος θεοῦ κεραυνὸς ἐξέπραξεν, i. e. ὤλεσεν. So also Eur. Hec. 515.

1248. βωμοῦ πατρώου, the altar in her father's house, at which it would have been better to be slain than to be butchered in a foreign land.—ἐπίξηνον, 'a chopping-block,' Ar. Acharn. 317. The MSS. give ἀντεπίξηνον, corrected by Auratus.—In the next verse κοπέισης is the genitive absolute, by a common Aeschylean usage; see on Suppl. 437. Others have proposed κοπέισαν or κοπέιση.—προσφάγματι, probably a technical word, which Klausen explains "mactatio quae fit ante aram, ante focum." See, on this word, the note on Eur. Hel. 1255, προσφάσσεται μὲν αἷμα πρῶτα νεπτέροισ. Properly it meant 'the preliminary throat-cutting.' In the passages Klausen quotes, after Wellauer, Hec. 41. Iph. Taur. 458, it appears to mean 'a victim,' while Troad. 624, αἰαί, τέκνον, σὼν ἀνοσίων προσφαγμάτων, it certainly has the sense of 'slaughter.' In Alcest. 845, πίνοντα τύμβου πλησίον προσφαγμάτων, said of Death, the meaning seems to be 'the blood of the victims' (see Od. xi. *passim*).—θερμῷ alludes to the warm life-blood, θερμοῦ αἵματος προσφάγματι, rather than to a reckless or revengeful blow. Mr. Davies gives θερμὸν with Schütz, 'warm with the gory slaughter of a woman butchered upon it.'

1252. Hesych. φίτυμα τέκνον, γέννημα.



- φυγὰς δ' ἀλήτης τῆσδε γῆς ἀπόξενος  
 κάτεισιν ἄτας τάσδε θριγκώσων φίλοις·  
 ὁμώμοται γὰρ ὄρκος ἐκ θεῶν μέγας, 1255  
 ἄξιον νῦν ὑπτίασμα κειμένου πατρός. (1285)  
 τί δῆτ' ἐγὼ κάτοικτος ὦδ' ἀναστένω,  
 ἐπεὶ τὸ πρῶτον εἶδον Ἰλίου πόλιν  
 πράξασαν ὡς ἔπραξεν, οἳ δ' εἶλον πόλιν  
 οὕτως ἀπαλλάσσουσιν ἐν θεῶν κρίσει ; 1260  
 ἰούσα πράξω, τλήσομαι τὸ κατθανεῖν. (1290)  
 Ἄιδου πύλας δὲ τάσδ' ἔχω προσεννέπειν.  
 ἐπεύχομαι δὲ καιρίας πληγῆς τυχεῖν,  
 ὡς ἀσφάδαστος, αἱμάτων εὐθνησίμων  
 ἀπορρυνέντων, ὄμμα συμβάλω τόδε. 1265  
 XO. ὦ πολλὰ μὲν τάλαινα, πολλὰ δ' αὖ σοφῇ (1295)  
 γύναι, μακρὰν ἔτεινας· εἰ δ' ἔτητύμως

1254. *θριγκώσων*, to consummate these family woes by slaying his mother. Eur. Herc. F. 1280, δῶμα θριγκῶσαι κακοῖς.

1255. This verse is read in the MSS. after 1261. The restoration to its proper place was long ago made by Hermann. On the terms borrowed from the palaestra, *ὑπτίασμα* and *κειμένος*, see Suppl. 85. Eum. 560. 'The gods have sworn a great oath,' says Cassandra, who speaks with authority as an interpreter of the divine mind, 'that the death of the father shall bring back the son from exile to avenge him.' On this oath, Klausen well observes, rests the positive obligation of Orestes in the Choephoroe to slay his mother at all hazards. Apollo has ordered it; and Apollo himself is but the *προφήτης* Διός, Eum. 19.

*Ibid.* ἔραρε γὰρ τις ὄρκος Dind., this verse being cited, without the author's name, *ἔραρε γὰρ ὄρκος ἐκ θεῶν μέγας*, in Cramer's Anecdota, i. p. 88.

1257. *κάτοικτος* Weil and Davies, with Scaliger, for *κάτοικος*. Cf. *ἐποικτος*, inf. 1592, and *κατοικτίζει* in Prom. 36. 'Why do I thus bewail my lot with groans and tears, when I (prophetically) saw at the first that Ilium fared as it has fared, and the captors of the city come off thus by the judgment of the gods?' Musgrave's correction, *οἳ δ' εἶλον πόλιν*, is very ingenious and probable,

and is adopted by Prof. Kennedy, for *οἳ δ' εἶλον*, which could only refer to the former inhabitants.—For *ἀπαλλάσσειν* in the intransitive sense compare Ar. Pac. 568, *ἢ καλῶς αὐτῶν ἀπαλλάξειεν ἂν μετόρχιον*. Plat. Resp. ii. § 8, *πείθοντες αὐτοὺς ἀσχημιοὶ ἀπαλλάξομεν*. Herod. viii. 68, *οἳ δ' ἐτι ἀντέστησαν, ἀπήλλαξαν οὕτω ὡς κείνους ἔπρεπε*.

1261. *πράξα*. This has reference to *πράξασαν ὡς ἔπραξεν* above, and therefore it is not very difficult to supply *ὡς ἐκεῖνοι ἔπραξαν*. But *πράσσειν* in its general sense is 'to fare' (as we say a person is *doing* well or badly when he is prosperous or the reverse), though, from the nature of the case, some adverb is almost invariably added to specify the kind and manner of faring. Dindorf gives *ἰούσα κατὰ τλήσομαι κ.τ.λ.*, but cf. sup. 360, *ἐπραξαν ὡς ἔκρανεν*, and inf. 1647, *πῶσσε, παιῶνι*, i. e. 'go on faring as you now fare,' viz. prosperously, as the context shows.

1262. *τάσδ' ἐγὼ* Canter, for *τὰς λέγω*. Perhaps *τάσδε νῦν*, or *τάσδ' ἔχω προσεννέπειν*, as the emphatic *ἐγὼ* is here not required. See on Suppl. 446. Ajac. 1381, *ἄριστ' Ὀδυσσεύ, πάντ' ἔχω σ' ἐπαινέσαι*.

1264. *ἀσφάδαστος*. Photius, *σφαδάζειν δυσθανατεῖν*. Hence the addition of *εὐθνησίμων*. See inf. 1359. Ajac. 833, *ἐν ἀσφαδάστω καὶ ταχεῖ πηδήματι*.

μόρον τὸν αὐτῆς οἶσθα, πῶς θεηλάτων  
βοὺς δίκην πρὸς βωμὸν εὐτόλμως πατεῖς ;

ΚΑ. οὐκ ἔστ' ἄλυσις, οὐ, ξένοι, χρόνον πλέω. 1270

ΧΟ. ὁ δ' ὕστατός γε τοῦ χρόνου πρεσβεύεται. (1300)

ΚΑ. ἦκει τόδ' ἡμαρ· σμικρὰ κερδανῶ φυγῇ.

ΧΟ. ἀλλ' ἴσθι τλήμων οὐς' ἀπ' εὐτόλμου φρενός.

ΚΑ. οὐδεὶς ἀκούει ταῦτα τῶν εὐδαιμόνων.

ΧΟ. ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ. 1275

ΚΑ. ἰὼ, πάτερ, σοῦ τῶν τε γενναίων τέκνων. (1305)

1268. *θεηλάτων*. A favourable omen, or the contrary, was derived from the manner in which the victim approached the altar. Tac. An. xv. 7, 'hostia, quae muniebantur hibernaculis adsistens, semifacta opera fuga perrupit seque vallo extulit.' Hist. iii. 56, 'accessit dirum omen, profugus altaribus taurus, disiecto sacrificii apparatu, longe, nec ubi feriri hostias mos est, confossus.' Similarly Martial, ix. 31, 5. For πατεῖν = στείχειν compare Cho. 719, ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας ;

1270. οὐ, ξένοι. So Oed. Col. 587, ὅρα γε μὴν, οὐ σμικρὸς, οὐκ, ἀγὼν ὄδε. Casaubon proposed ὁ ξένοι.—χρόνον πλέω, 'any longer.' This seems, on the whole, the simplest and best correction of *χρόνω πλέω*, which probably arose from the common error of assimilating terminations. It has been adopted from Hermann's conjecture, in preference to *χρόνω πλέων* (Well, Franz, Peile), or *χρόνω πλέον* (Pauw). Blomfield's reading, from Schütz, *χρόνου πλέων*, if we interpret, 'beyond, or more than, that of time' (a temporary escape), has this advantage, that it makes *χρόνου* the prominent word, and so better suits the following verse, 'Yes, but he who comes last is first in point of time,' where there is a play on *ὑστατος*, and *πρῶτος* implied in the verb. "Est lusus aliquis in hac sententia: quum alioquin is, qui ultimus adest, minimo colatur honore, in temporis ratione hoc prorsus contrarie se habet." *Klausen*. For the construction the editors have compared Cho. 620, *κακῶν δὲ πρεσβεύεται τὸ Δῆμιον*. There is however a difference between the two passages, the present representing τοῦ χρόνου πρεσβεῖον ἔχει, the latter *κακῶν πρέσ-*

*βιστόν* ἔστι. The allusion seems to be to the Athenian custom of condemned persons drawing lots to decide who should die first; see Schol. on Ar. Pac. 365, and compare Orest. 789, *τῷ χρόνῳ δὲ κερδανεῖς*. Heracl. 970, *τότ' ἡδικήθη πρῶτον οὐ θανὼν ὄδε*, 'he was wronged in not dying at first,' but being reserved to the last. Soph. El. 1485, *τί γὰρ βροτῶν ἂν ξὺν κακοῖς μεμιγμένων νήσκειν ὁ μέλλων τοῦ χρόνου κέρδος φέροι*; Plat. Phaed. p. 116 fin., *οὐδὲν γὰρ οἶμαι κερδαίνειν ὀλίγον ὕστερον πῶν* (i. e. θανὼν) *ἄλλο γ' ἢ γέλωτα ὀφλήσω παρ' ἐμᾶντῳ γλιχόμενος τοῦ ζῆν*.

1274—5. Prof. Conington has the credit of successfully defending the vulgar order of these verses. Even *Klausen* has transposed them (with, of course, a change of the persons) after Heath. But the argument really runs thus: Cho. 'Well, you are at least a patient sufferer of courageous heart.' Cas. 'These are not words that people hear when in prosperity.' Cho. 'Yet surely it is some gratification to die gloriously' (i. e. as you are dying, with credit for your courage). Cas. 'My poor father and his children died *εὐκλεῶς*, as men say, but still I pity them.' The verse *οὐδεὶς ἀκούει* is an answer to the poor consolation of the chorus, 'You praise my courage in meeting death; but this could only be said of one who is about to die, and therefore not *εὐδαίμων*.' It is entirely out of place to make Cassandra say *ἀλλ' εὐκλεῶς τοι κατθανεῖν χάρις βροτῷ*. She holds no such magnanimous sentiments, but is throughout singularly afraid of death.—*τλήμων* ἀπ' εὐτόλμου φρενός is properly 'patient in consequence of an enduring spirit.' So ἀπὸ ψυχῆς κακῆς inf. 1621.

ΧΟ. τί δ' ἐστὶ χρῆμα ; τίς σ' ἀποστρέφει φόβος ;

ΚΑ. φεῦ, φεῦ.

ΧΟ. τί τοῦτ' ἔφηνξας ; εἴ τι μὴ φρενῶν στύγος.

ΚΑ. φόνον δόμοι πνέουσιν αἵματοσταγῇ. 1280

ΧΟ. καὶ πῶς ; τόδ' ὄζει θυμάτων ἐφροστίων. (1310)

ΚΑ. ὁμοιος ἀτμὸς ὥσπερ ἐκ τάφου πρέπει.

ΧΟ. οὐ Σύριον ἀγλαίσμα δώμασιν λέγεις.

ΚΑ. ἀλλ' εἶμι κὰν δόμοισι κωκύουσ' ἐμὴν  
'Αγαμέμνονός τε μοῖραν. ἀρκείτω βίος. 1285  
ἰὼ, ξένοι. (1315)

οὐ τοι δυσοίζω θάμνον ὡς ὄρνις φόβω  
ἄλλως· θανούσῃ μαρτυρεῖτέ μοι τόδε,  
ὅταν γυνὴ γυναικὸς ἀντ' ἐμοῦ θάνῃ,  
ἀνὴρ τε δυσδάμαρτος ἀντ' ἀνδρὸς πέσῃ. 1290

1277. φόβος. Cassandra must be supposed to have started or visibly shuddered, to call forth this question.

1278. φεῦ may be our 'faugh!', as Mr. Davies renders it. Yet φρενῶν στύγος in the next verse seems to ask if the feeling of horror is not mental rather than proceeding from the senses; and the chorus seem wrongly to understand it so.

1281. καὶ πῶς ; 'Surely not! there is no smell here but of sacrifice at the family altar;' i. e. the *κνῖσα* arising from the sheep which had been slaughtered at the altar of Ζεὺς Κτήσιος, sup. 1005. 1024. The conception of the poet is extremely fine, that even the physical senses of the dying prophetess are supernaturally sharpened to the presentiment of blood. For the syntax τὸδ' ὄζει θυμάτων, 'this smell is the smell of sacrifices,' compare Ar. Ach. 192, ὄζουσι χαῖται πρεσβέων ἐς τὰς πόλεις δέυτατον. Pnc. 525, οἶον πνεῖς—ὥσπερ μύρον. Without the question at πῶς, we may translate, 'Surely that is not the smell from sacrifices on the altar!'

1283. Cf. Eur. Bacch. 144, Συρίας δ' ὡς λιβάνου καπνὸς, and Cho. 185.

1284—5. This couplet, which conveys an acquiescence in the fate that had just before been contemplated with horror, is transposed by Weil to follow 1297. For δόμοισι he reads δαμείοι, a euphemistic term for 'the dead.' Davies,

with Enger, places the same couplet after 1276.

1287. δυσοίζω. Formed after the analogy of φεύζειν (1279), ἀνοτούζειν (1041), this verb governs an accusative like most verbs expressing displeasure or grief. 'Tis not for nothing that I mistrust the entrance into the house, as a bird does a bush,'—suspicious, that is, of a lurking snake, or birdlime. Others have quoted Shakspeare, iii. Hen. VI., act v., sc. 6, 'The bird that hath been limed in a bush With trembling wings misdoubteth every bush.' Add Eur. Cycl. 433, ὥσπερ πρὸς ἑξὶ τῇ κύλικι λελημμένος. Hesych. δυσοίζειν φοβεῖσθαι, ὑποπτεῖν. Again, δυσοίζει δυσχερεῖ (δυσχεραίνει Herm.), ὑπονοεῖ. The word occurs Rhes. 724 and 805, μηδὲν δὲ δυσοίζω οὐ πολέμους δρᾶσαι τάδε, where it also bears the sense of ὑποπτεῖν.—ἄλλος is Hermann's necessary correction for ἀλλ' ὡς. For τόδε means this very fact, that her fears were not vain. 'Bear witness of this for me, when one of the same sex shall have died in revenge for me, and a male shall have fallen for an ill-mated man,' i. e. Aegisthus for Agamemnon. That is, Do not attribute my present terror to mere cowardice, when all the scenes of blood have been witnessed which I have foretold, and which make this palace a human slaughter-house.—δυσδάμαρτος is doubtless the genitive, not the nominative, as some have supposed.



ἐπιξενούμαι ταῦτα δ' ὡς θανουμένη. (1320)

ΧΟ. ὦ τλήμων, οἰκτείρω σε θεσφάτου μόρου.

ΚΑ. ἄπαξ ἔτ' εἰπεῖν ῥῆσιν, οὐ θρήνον θέλω  
 ἔμὸν τὸν αὐτῆς. ἡλίῳ δ' ἐπεύχομαι

|| πρὸς ὕστατον φῶς, τοῖς ἐμοῖς τιμαόροις 1295

|| † ἐχθροῖς φονεῦσι τοῖς ἐμοῖς τίνειν ὁμοῦ (1325)

δούλης θανούσης, εὐμαροῦς χειρώματος.

ἰὼ βρότεια πράγματ'· εὐτυχοῦντα μὲν

σκιᾷ τις ἂν πρέψειεν· εἰ δὲ δυστυχή,

1291. ἐπιξενούμαι ταῦτα. 'And I call on you to attest this to me now, as one about to die.' Accordingly, the chorus acknowledge her prescience in the words θεσφάτου μόρου. Just before, she had desired to be well spoken of as a true prophetess *after* death, θανούσῃ. Now she wishes for a testimony (as sup. 1168) in her favour while she is alive to hear it.—Cf. θανούσῃ μαρτυρεῖτέ μοι τότε. Hesych. ἐπιξενούσθαι μαρτύρεσθαι. We have ξενούμαι in Suppl. 904, καταξενούσθαι in Cho. 693. The proper meaning must have been 'to get another to stand to you in the relation of ξένος, or host,' and thence to appeal to him as a witness in your favour.

1293. ῥῆσιν, οὐ θρήνον. So Hermann for the tame and unmeaning ῥῆσιν ἢ θρήνον. 'Once more' (says Cassandra, who had already prepared to go, ἀλλ' εἰμι, 1284), 'and finally, I wish to utter dying words, though not as my own dirge,' i.e. not uselessly to bewail my fate, but for the purpose of invoking with my last breath a solemn imprecation on the heads of my murderers. Compare Suppl. 108, ῥῶσα γόοις με τιμῶ. She is careful to specify οὐ θρήνον, because the moralizing in 1298 seqq. might have seemed to partake of this character.

1294. ἡλίῳ. Perhaps ἡλίῳ. 'And I pray, addressing myself to this last light of the sun, that my avengers may repay my murderers for the slaughter of a poor slave.' Such' generally should be the meaning, as suggested by the context; but then we should read τοὺς ἐμοὺς τιμαόρους, and τίνειν must mean ἀποτίνειν, 'to repay them in the same coin, as it were, for their crimes.' Others understand, (though the order of the words is against them), 'I pray to the sun, upon

the heads of my hated murderers, that they may together (cf. Cho. 136. 548. 880) pay satisfaction to my avengers.' In favour of this however it may be alleged, that the murderer τίνει δίκην to the avenger, not the avenger to the murderer. The verse seems to have been corrupted by the accidental repetition of τοῖς ἐμοῖς, and then to have been patched up *quoquo modo*. Perhaps, ἄξιαν τίνειν δίκην. Or (as Dr. Donaldson suggested) we should read τίνειν φόνον, 'to pay for the murder of a poor slave,' and so Prof. Kennedy, who reads τοῖς φίλων τιμαόροις ἐχθροὺς φονεῦσι τὸν φόνον τίνειν ὁμοῦ, 'that to the friend-avenging murderers Poes at the same time may with blood the blood atone Of a slave-woman.' Weil has τίνειν θέμιν, as in Suppl. 430. Between φόνον and ὁμοῦ the difference is very slight; and we thus not only gain the required case after τίνειν, but also a play on φόνον and φονεῦσι, to which there is an exact parallel in Eur. El. 89, φόνον φονεῦσι πατρὸς ἀλλάξων ἐμοῦ.

1297. εὐμαροῦς 'unheeded,' 'a matter of indifference,' as Suppl. 333, εὐμαρεῖς ἀπαλλαγᾷ. Iph. A. 519, οὐκ, ἦν θάνη γε πρόσθε· τοῦτο δ' εὐμαρές.

1299. σκιᾷ τις ἂν πρέψειεν. The true reading of this passage is due to Professor Conington, whom Weil and Davies follow, giving however these four verses to the chorus. The MSS. give σκιᾷ τις ἀντρέψειεν, which has been variously altered. Both Hermann and Boissonade perceived that to this passage belongs the gloss of Photius, πρέψαι τὸ δμοῖωσαι Αἰσχύλος. For πρέπειν and πρέπειν confused see on Suppl. 295. But none of the commentators had perceived that the meaning is, 'if prosperous, one may liken them to a sketch; but if unfortu-

βολαῖς ὑγρώσσω σπόγγος ὤλεσεν γραφήν. 1300  
καὶ ταῦτ' ἐκείνων μᾶλλον οἰκτείρω πολὺ. (1330)

ΧΟ. τὸ μὲν εὖ πράσσειν ἀκόρεστον ἔφν  
πάσι βροτοῖσιν· δακτυλοδείκτων δ'  
οὔτις ἀπειπὼν εἵργει μελάθρων,  
Μηκέτ' ἐσέλθης, τὰδε φωνῶν. 1305  
καὶ τῷδε πόλιν μὲν ἐλεῖν ἔδοσαν (1335)

nate, a wet sponge by its application obliterates the painting.' The metaphor is from the outlines of a picture (fresco), before it is filled in with colours, the technical terms for which were *σκιά*, *σκίασμα*, *σκιαγραφεῖν* (Lat. *adumbrare*). The sense then is, that prosperity is as fickle and easily changed as the outline or cartoon of a picture, while adversity may be wiped out by one stroke, i. e. by death. Compare Cho. 494. Eur. Hel. 262, *ἐξαλειφθεῖς ὡς ἄγαλμα*. Frag. Pelei iv., *τὴν ἄλβον οὐδὲν οὐδαμοῦ κρίνω βροτοῖς, ὅν γ' ἐξαλείφει ῥᾶν ἢ γράφει θεός*. Antiphanes (Phil. Mus. Cant. i. p. 573), *λυπηρὸν ἀνθρώποισιν εἰ τὸ ζῆν κακῶς, ὥσπερ πονηροὶ ζωγράφοι τὰ χρώματα πρώτιστον ἀφανίζουσιν ἐκ τοῦ σώματος*. Plutarch, De Fortuna, § iv., *γράφοντα πολλάκις ἐξαλείφειν, τέλος δ' ὅπ' ὀργῆς προσβαλεῖν τῷ πίνακι τὸν σπόγγον, ὥσπερ εἶχε φαρμάκων ἀναπλέων*. Where the two last words seem to show that the idea is rather that of *smearing over* than *wiping out* the colours already laid on.

1301. *ταῦτ' ἐκείνων μᾶλλον*. The change from prosperity to adversity, which is Agamemnon's lot, more than the sudden extinction of misery by death, which is her own case. For she had before (1153) described the one as *πολὺν μείζον πῆμα* than the other. Ast remarks, on Plat. Resp. ii. § 11, "*Saepe numero οὗτος id quod primo loco dictum est, igitur nomen remotius respicit; ἐκείνους vero ad id quod propius est refertur*." There is a similar sentiment in Troad. 634—7,

ὁ δ' εὐτυχήσας ἐς τὸ δυστυχὲς πεσὼν  
ψυχὴν ἀλάτῃ τῆς πάροιθ' εὐπραξίας·  
κείνη δ' ὁμοίως ὥσπερ οὐκ ἰδούσα φῶς  
τέθηγκε, κοῦδὲν οἶδε τῶν αὐτῆς κακῶν.

Cassandra now enters the palace, and is no more seen. And here ends the second part or act of the play.

1302 seqq. Men are never satiated

with prosperity, and never shut their doors against it, saying, with a prudent conviction of its danger, *Be off! I have had enough!* Thus Agamemnon has attained the perilous height of honours as a victor; but if he should fall, to atone for former deaths by his own, who can say that he was born out of the reach of calamity?—The above reflection (which is a repetition of that in 972 seqq.) prepares the reader for the scene which immediately follows. The preceding act has seen the king in his glory; this witnesses in his downfall the fulfilment of Cassandra's prophecy and the forebodings of the chorus.

1303. *δακτυλοδείκτων*. The accent (MSS. —*ων*) was altered by Schütz. 'No one forbidding (*ἀπειπὼν*, or perhaps, being weary of) it keeps it away from his house which is pointed at with the finger of envy, saying *No longer come in here*.' Bloinf. reads *δακτυλῷ δείκτον*, in a bad sense, 'No one keeps away too great prosperity as a thing to be pointed at with the finger of scorn.' But this gives an inferior sense, and the word is used in frag. 55, *δακτυλοδείκτον πῖμπλησι μέλος* for 'attractive,' 'commanding attention' (unless indeed it refers to the *finger* of musicians). Probably τὰδε φωνῶν (not ἐσέλθης τὰδε) is the true syntax. So Cho. 305, *δράσαντι παθεῖν, τριγέρων μῦθος τὰδε φωνεῖ*. Wealth or prosperity is here personified (as in the common allegory of Plutus). Compare Pind. Pyth. v. init. Eur. Suppl. 876, *χρυσὸν—οὐκ εἰσέδεξ' οἶκον*. Frag. Erechth. xx. 13, *τὰ γὰρ κακῶς οἶκους ἐσελθόντ'* (sc. *χρήματα*) *οὐκ ἔχει σωτηρίαν*. So also in the *Εἰρεσιώνη* attributed to Homer, αὐταὶ ἀνακλινεσθε θύραι· *πλοῦτος γὰρ ἐσεῖσιν πολλός*. Dobree appositely quotes Martial, i. 26, 5, 'Ante fores stantem dubitas admittere famam?' Plaut. Aulul. i. 3, 22, 'Si Bona Fortuna veniet, ne intromiseris.'



μάκαρες Πριάμου,  
θεοτίμητος δ' οἶκαδ' ἱκάνει  
νῦν δ' εἰ προτέρων αἶμ' ἀποτίσει,  
καὶ τοῖσι θανούσι θανὼν ἄλλων

1310

ποινὰς θανάτων ἐπικραίνει,  
τίς ἂν εὐξαιτο βροτὸς ὦν ἀσινεῖ  
δαίμονι φῦναι, τάδ' ἀκούων ;

(1340)

ΑΓ. ὦμοι, πέπληγμαι καιρίαν πληγὴν ἔσω.

ΧΟ. σῖγα· τίς πληγὴν αὐτεῖ καιρίως οὐτασμένος ; 1315

ΑΓ. ὦμοι μάλ' αὖθις, δευτέραν πεπληγμένος. (1345)

1311. ἐπικραίνει. So Hermann for ἐπικρανεῖ. The MS. Farn. has ἄγαν ἐπικρανεῖ, a clumsy metrical attempt to complete a catalectic verse. Translate, 'And if for those who are already dead' (viz. Iphigenia and the children of Thyestes) 'he himself by dying brings about the retribution of yet another death,' &c.—ἄλλων θανάτων ποινὰς, the recompense or requital of (consisting in) another violent death, viz. his own, and that of his murderess in turn. Cf. δεσποτῶν θανάτοισιν, Cho. 47.

1312. τίς ἂν εὐξαιτο; 'Who, on hearing this, can presume that, being a mortal, he has been born with a lot exempt from harm?' The MSS. give τίς ἂν εὐξαιτο βροτῶν; Those who take εὐξαιτο in the sense of 'would pray,' necessarily read τίς ἂν οὐκ κ.τ.λ. with Canter. Hermann, Dindorf, and others give τίς ποτ' ἂν εὐξαιτο; The reading in the text, which is that adopted by Franz after Bothe, appears the best. 'If Agamemnon falls when he seems most prosperous, there is no such thing as secure happiness in life.' We have the aorist of εὐχέσθαι in its primary sense of declaring or averring, in Od. xiv. 463, εὐχόμενός τι ἔπος ἔρειν, ὄλβος γὰρ ἀνῶγει. Hermann and Klausen agree in rendering ἀσινεὶς δαίμων *innoxius (securus) genius*, which is right, if we understand it as given above, rather than as Peile takes it, 'an inoffensive (i.e. humble) lot.' Cf. πόλῳς ἀσινεῖ σωτήρι τύχα, Theb. 822, 'the unharmed fortune of the city,' and see also Cho. 1006. Eum. 305.

1314. ἔσω. See on 1019. The use of ἔσω, where no idea of motion inwards is implied, is perhaps sufficiently proved; and yet even where it appears a mere synonym of ἐνδον or ἐντὸς, it is not diffi-

cult to see that motion is in some way involved in the act. Thus μένειν εἰσω δόμων, Theb. 221, is really for ἐλθεῖν εἰς δόμους καὶ ἐκεῖ μένειν. So Trach. 866, ἥχει τις οὐκ ἄσημον κωκυτὸν εἰσω, is equivalent to πέμπει ἤχον εἰσω. In the present case, 'a blow within the body' is a blow inflicted by steel thrust into it. Compare Ion 767, διανταῖος ἔτυπεν ὀδύνα με πνευμόνων τῶνδ' ἔσω. Eur. El. 1222, φασγάνῳ κατηρέαμην, ματέρος ἔσω δέρας μεθείς. Rhes. 750, ὅλα μ' ὀδύνῃ τείρει φόνου τραύματος εἰσω. This indeed is more fully expressed in Il. xxi. 116, Ἀχιλεὺς—τύψε κατὰ κληῖδα παρ' αὐχένα, πᾶν δέ οἱ εἰσω δὴ ξίφος ἀμφηκες.

1315—42. On the merely technical question whether a chorus of twelve or fifteen members recite in succession the following verses, the student must be referred to the arguments of Müller and Klausen, who maintain the former, and Hermann, who insists on the latter. In the one case, the three trochaic lines at the beginning must be regarded as spoken by the Coryphaeus, and the twelve iambic couplets which follow by the choreutae in succession, the Coryphaeus himself probably reciting the two last (1341—2). According to Hermann's view, the first choreutes speaks 1315, the next 1317, and the third 1318, so that in all fifteen deliver their sentiments. See the matter fully discussed in "Dissertations on the Eumenides," p. 12—15 (ed. 2).

1316. δευτέραν, sc. πληγὴν, which it is unnecessary to supply from the preceding verse. Cf. inf. 1355, παῖω δέ νιν δις. The idiom is well known by which a substantive of cognate sense, implied in the verb itself, agrees with the adjective expressed. So ζεύξω βαρεῖαις (ζεύγλαις) inf. 1618. παῖσον διπλὴν (πληγὴν) Soph.



ΧΟ. τοῦργον εἰργάσθαι δοκεῖ μοι βασιλέως οἰμώγατι.  
ἀλλὰ κοινωσώμεθ' ἄν πως ἀσφαλῇ βουλευματα.

ΧΟ. α. ἐγὼ μὲν ὑμῖν τὴν ἐμὴν γνώμην λέγω,  
πρὸς δῶμα δεῦρ' ἀστοῖσι κηρύσσειν βοήν. 1320

ΧΟ. β'. ἐμοὶ δ' ὅπως τάχιστα γ' ἐμπεσεῖν δοκεῖ, (1350)  
καὶ πράγμ' ἐλέγχειν ξὺν νεορρύτῳ ξίφει.

ΧΟ. γ'. καγὼ, τοιούτου γνώματος κοινωνὸς ὢν,  
ψηφίζομαί τι δρᾶν τὸ μὴ μέλλειν δ' ἀκμή.

ΧΟ. δ'. ὁρᾶν πάρεστι φροιμιάζονται γὰρ ὡς 1325  
τυραννίδος σημεῖα πράσσοντες πόλει. (1355)

ΧΟ. ε. χρονίζομεν γάρ· οἱ δὲ τῆς μελλοῦς κλέος  
πέδοι πατοῦντες οὐ καθεύδουσιν χερί.

ΧΟ. ς'. οὐκ οἶδα βουλῆς ἧς τινος τυχῶν λέγω.

El. 1415. ἴσσην (τίσιν) ἔτισεν Oed. R. 804, &c.

1318. ἄν πως. So Hermann for ἄν πως. Dr. Donaldson would read εὐ πως. See on Theb. 557. The omission of ἦ is justified by Thucyd. iv. 118, τῇ θαλάσῃ χρωμένους, ὅσα ἂν κατὰ τὴν ἑαυτῶν καὶ τὴν ξυμμαχίαν. Eur. Hipp. 659, ἐς τ' ἂν ἔκδημος χθονὸς Θησεύς. Compare Antiphon, p. 133, 32, and Buttman on the Midias, p. 529, v. The chorus are here invited to give their opinions separately on the best course to be pursued, — 'Let us impart to each other whatever safe counsels may chance to occur to us.' The plot of the play required the murder of the king to be perpetrated; and hence the poet represents the elders to hesitate so long that all chance of bringing aid in time is lost. Bamberger has pointed out the fact, that of the twelve couplets the second seems answered by the third, the fourth by the fifth, and so on, the first and last standing alone. It should further be remarked, that the more ardent and hasty suggestions come *first*, and are overruled by the more cautious considerations of the later speakers.

1320. βοήν. Here for βοήθειαν, 'to tell the citizens to bring aid to the palace.' Cf. Suppl. 710.

1322. πράγμ' ἐλέγχειν ξὺν ν. ξ. 'To charge them with the deed while the fresh-dripping sword is in their hands.' For this use of ἐλέγχειν compare Antig. 434, καὶ τὸ πρᾶγμ' ἠλέγγχευεν. Wellauer and Hermann assume the ν to be long, and explain 'newly-drawn sword.' It

matters little to the sense, so long as ξίφει be taken for the weapon in the hand of the murderer. The more full construction would have been ἐλέγχειν τὸν φονέα ξὺν ν. ξίφει εἰληγμένον.

1325. ὁρᾶν πάρεστι, i. e. ἂν θέλουσι. — πράσσοντες σημεῖα is a singular instance of *brachylogy*, for πράσσοντες πράγματα (or rather πράξεις) ἂν σημεῖα τυραννίδος ἐστί. The remark is directed against Aegisthus, who has long been suspected by the chorus.

1327. χρονίζομεν γάρ. ('And no wonder if they attain their end,) *for* we are delaying, while they, trampling on the ground (spurning) the praise (or credit) of delay, are not slumbering in action.'

The MSS. give μελλούσης or τῆς μελλούσης, but in Flor. and Ven. the last syllable is superscribed. Hermann has recovered the true reading from the grammarian Trypho, who quotes the verse, but gives τῆς μελλοῦς χάριν. A similar form is δοκᾶ for δόκησις, in Eur. El. 749. If κλέος be right, the meaning must be that the murderers disdain to have it said of them that *they* delayed, i. e. as the chorus are now doing. — πέδοι for πέδον is also due to Hermann, who has restored the same adverb in Cho. 631. It is simply the old form of πέδω, like οἴκοι, ἄρμοι, &c.

1329. οὐκ οἶδα. 'I know not what counsel I can safely (or successfully) give;' or, as Dr. Peile renders it on Cho. 12, 'I know not what counsel to offer at a venture,' that is, in our idiom, 'I know not what plan to devise as *my* sugges-

τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαί περί. 1330

ΧΟ. ζ'. κἀγὼ τοιοῦτός εἰμ', ἐπεὶ δυσμηχανῶ (1360)  
λόγοισι τὸν θανόντ' ἀνιστάναι πάλιν.

ΧΟ. η'. ἦ καὶ βίον τείνοντες ᾧδ' ὑπέιζομεν  
δόμων καταισχυνηῆρσι τοῖσδ' ἡγουμένοις ;

ΧΟ. θ'. ἀλλ' οὐκ ἀνεκτὸν, ἀλλὰ κατθανεῖν κρατεῖ. 1335  
πεπαιτέρα γὰρ μοῖρα τῆς τυραννίδος. (1365)

ΧΟ. ι'. ἦ γὰρ τεκμηρίοισιν ἐξ οἰμωγμάτων  
μαντευσόμεσθα τάνδρὸς ὡς ὀλωλότες ;

ΧΟ. ια'. σάφ' εἰδότας χρὴ τῶνδε μυθεῖσθαι περί.  
τὸ γὰρ τοπάζειν τοῦ σάφ' εἰδέναί δίχα. 1340

ΧΟ. ιβ'. ταύτην ἐπαινεῖν πάντοθεν πληθύνομαι, (1370)  
τρανῶς Ἀτρείδην εἰδέναί κυροῦνθ' ὅπως.

ΚΑ. πολλῶν πάροιθεν καιρίως εἰρημένων,

tion in the general deliberation. 'Tis the part of the doer to have considered about (the thing to be done), i.e. *some* plan is necessary for acting at all. On this latter verse Hermann says, "Si sana est librorum scriptura, haud dubie vera est Scholefieldii interpretatio, qui *aliquid facturum est, eum etiam deliberare decet de re gerenda.*" Peile also approves of this, and seems to be right in giving a past sense (unusual as it doubtless is) to the aorist infinitive (*deliberasse*, not *deliberare*). Thus the meaning is, 'I cannot give any advice as to action (τι δρᾶν, 1324), because I have not yet made up my mind upon it.' Hermann himself, unable to accept the ellipse of τοῦ δρῶντος, reads πέρα. But the poet should in that case have given βουλευεῖν for βουλευσαι.

1331. τοιοῦτός εἰμι, i.e. ψηφίζομαι δρᾶν τι. Thus there is an implied antithesis between ἔργον and λόγος. Cho. 472, κἀγὼ, πάτερ, τοιάδε. Eur. Heracl. 266, κἀγὼ τοιοῦτος τῶνδε δ' οὐ μεθήσομαι. Orest. 1680, κἀγὼ τοιοῦτος σπένδομαι δὲ συμφοραῖς.

1333. βίον τείνοντες. So Canter for κτεινοντες. The sense seems to be, 'And shall we, by way of prolonging our life (i.e. from a fear to die), yield in this way to the defilers of the palace (Cho. 977) as our rulers?' But βίον τείνοντες ᾧδε may mean, 'shall we go on living as we have lived of late,' viz., under the thralldom of Aegisthus. The answer however,

κατθανεῖν κρατεῖ, seems in favour of the former.

1338. τάνδρὸς ὡς ὅλ. The genitive absolute. The remark amounts to advice to enter the palace, which is that ultimately carried by a majority (1341) and acted upon.

1339. μυθεῖσθαι should evidently be restored (as Dr. Donaldson pointed out, and as the present editor had independently perceived) for μυθοῦσθαι. Cf. σαφῶς ἐπισκήπτουσα καὶ μυθουμένη in Prom. 682. The active (μυθεῖσαι) is found in Iph. A. 790. Photius, μυθήσας, εἰπόν. Others (Dind., Weil, Davies) read θυμοῦσθαι with Ahrens.

1341. πληθύνομαι. 'I am in a majority.' See on Suppl. 598. The Coryphaeus speaks last, and in a manner sums up the votes, which are 'to know for certain that Atreides is, as he is, i.e. alive or dead, and not to go on guessing.' Hermann renders πάντοθεν πληθύνομαι, 'undique conveniunt mihi argumenta.' There can be no doubt that πάντοθεν means 'the votes from all sides having been taken.' Perhaps a short pause intervened while 'yes' or 'no' was asked from each choeutes.

1343. "Tractis tabulatis conspicitur Clytaemnestra in conclavi stans ad corpus Agamemnonis." Hermann. Klausen (Praef. ad Choeph. p. xi) is of opinion that the eecyclema was not employed in this play, but that the doorway of the palace on the proscenium was sufficiently



τάναντί' εἰπεῖν οὐκ ἐπαισχυνθήσομαι.  
 πῶς γάρ τις ἐχθροῖς ἐχθρὰ πορσύνων, φίλοις 1345  
 δοκοῦσιν εἶναι, πημονὴν ἀρκύστατον (1375)  
 φράζειεν ὕψος κρεῖσσον ἐκπηδήματος;  
 ἐμοὶ δ' ἀγὼν ὄδ' οὐκ ἀφρόντιστος πάλοι  
 νίκης παλαιᾶς ἦλθε, σὺν χρόνῳ γε μὴν.  
 ἔστηκε δ' ἔνθ' ἔπαισ' ἐπ' ἐξεργασμένοις. 1350  
 οὕτω δ' ἔπραξα, καὶ τάδ' οὐκ ἀρνήσομαι, (1380)  
 ὥς μήτε φεύγειν μήτ' ἀμύνασθαι μόρον.  
 ἄπειρον ἀμφίβληστρον, ὥσπερ ἰχθύων,

wide to admit of the interior action being seen, or at least partially so, by the spectators; and that the speech of Clytemnestra was delivered from her position a little within the portal. Translate, 'Having spoken many words before merely to suit my purpose, I shall not now be ashamed to assert the very contrary.' That is, Since what I said on a former occasion was falsely alleged, to gain my end by alluring my victim, I will not hesitate now to avow the truth, that I have long entertained enmity against him, and not the love I professed. Perhaps there is the same reference to speaking in public, as sup. 829, οὐκ αἰσχυνοῦμαι τοὺς φιλόνορας τρόπους λέγει πρὸς ὑμᾶς.

1345. πῶς γὰρ κ.τ.λ. 'For how could one, by (openly) preparing hostile measures against enemies who are believed to be friends, erect a fence of destruction for them as a hunting net to a height too great to be leaped over?' When a man passes for a friend, though really your enemy, it is only by the same arts of dissimulation and insincerity that you can circumvent him. Being conscious that he is disliked, he would at once take alarm at, and be on his guard against any hostile demonstration.

1346. ἀρκύστατον. Hermann, Weil, Dindorf adopt, with Blomfield, Elmsley's correction, πημονῆς ἀρκύστατ' ἂν, on the ground that the verb requires (see however on v. 535) the particle, and that τὰ ἀρκύστατα is always found in the plural. We have indeed ἐκ μέσων ἀρκυστάτων Eum. 115, ἐν μέσοις ἀρκυστάτοις Soph. El. 1476, but ἐς ἀρκυστάταν μηχανὰν ἐμπλέκειν Orest. 1420. The position of ἂν however is clearly wrong (see Donaldson, Gr. § 508), to say nothing of its occurrence at the end of the verse. It

might be better to read πῶς δ' ἂν for πῶς γάρ. The metaphor is from a stake-net of sufficient height to prevent animals from overtopping it. Compare Pers. 100. Supra 350. 796. The construction of φράσσειν ὕψος may be compared with the familiar διδάσκειν τινὰ σοφόν.

1348. οὐκ ἀφρόντιστος νίκης παλαιᾶς. 'Not irrespective of a former victory,' i.e. of the time when Agamemnon carried his point in slaying Iphigenia. Thus νίκη παλαιὰ is distinguished from the recent victory over Troy. The commentators generally adopt Heath's conjecture νείκης, a word of rather dubious authority. In Orest. 1679 however the best MS. (Ven. a.) gives νείκας τε διαλύσθε, for νείκους. Dr. Peile attaches an equally dubious sense to ἀγὼν νείκης παλαιᾶς, the 'fighting-out of an old feud.' In fact ἀγὼν much better suits νίκης, — a (new) contest resulting out of a former victory. — σὺν χρόνῳ γε μὴν, 'yet after a long time,' i.e. though long thought of, it has not been executed till late. Eur. El. 754, μακρὰν γὰρ ἔρπει γῆρυς, ἐμφανὴς γε μὴν. Clytemnestra had long stored up the μῆμιων μῆνις τεκνέτοισι (150) which Calchas had predicted would fall on the devoted head of Agamemnon.

1350. ἐπ' ἐξεργασμένοις. See on Pers. 527.

1352. Many editors adopt ἀμύνεσθαι from ed. Vict. The sense may be, 'he could make no effort (struggle) to escape, and could not avert his fate.'

1353. ἄπειρον, giving no exit to the head and hands. Cf. ἀτέρμονι δαιδάλω πέπλω Eum. 605. It is called ἀμφίβληστρον again in Cho. 483, δίκτυον and ἄρκυς ib. 986—7. — περιστιχίζω is a technical word, one of the many the poet has borrowed from the vocabulary of hunters. An-



περιστιχίζω, πλοῦτον ἔματος κακόν.

παῖω δέ νιν δῖς· κὰν δυοῖν οἰμωγμάτων 1355

μεθῆκεν αὐτοῦ κῶλα· καὶ πεπτωκότε (1385)

τρίτην ἐπενδίδωμι, τοῦ κατὰ χθονὸς

Διὸς, νεκρῶν σωτήρως, ἐνκταίαν χάριν.

οὕτω τὸν αὐτοῦ θυμὸν ὁρμαίνει πεσών·

κακφυσῶν ὀξείαν αἵματος σφαγῇν 1360

βάλλει μ' ἔρεμνῇ ψακάδι φοινίας δρόσου, (1390)

χαίρουσαν οὐδέν ἦσσαν ἢ διοσδότῳ

γάνει σπορητὸς κάλυκος ἐν λοχεύμασιν.

ὥς ὧδ' ἐχόντων, πρέσβος Ἀργείων τόδε,

χαίρουτ' ἂν, εἰ χαίρουτ', ἐγὼ δ' ἐπεύχομαι. 1365

εἰ δ' ἦν πρεπόντως ὥστ' ἐπισπένδειν νεκρῷ, (1395)

other form is διοστοιχίζετο, Prom. 238. Photius in περιστοιχίζεται περιαίρει, λαμβάνει· ἀπὸ μεταφορᾶς τῶν κυνηγῶν· οἵτινες στοίχους περιβάλλουσιν τοῖς ὕρεσι· στοῖχοι δὲ εἰσιν αἱ λεγόμεναι στάλικες.—Further on, he says, κατὰ τὰς ἐκδρομὰς τῶν θηρίων ὀρθὰ ξύλα ἰσθᾶσιν, ἃ καλοῦσι στοίχους ἢ στίχους, καταπετανόντες αὐτὰν δίκτυα, ἵνα, ἐὰν αὐτοὺς ἐκφύγῃ τὰ θηρία, εἰς τὰ δίκτυα ἐμπέσῃ.—ὥσπερ ἰχθύων, as inf. 1388, Eum. 598, τόξοις ἐκηβόλοισιν, ὥστ' Ἀμαζόνος.

1355. δυοῖν. Sc. at v. 1314 and 1316.—οἰμωγμάτων is Elmsley's correction for οἰμώμασιν. So χερόν and χερσῶν are often confused; δακρύοις, δάκρυσιν, δακρύοις, inf. 1526.

1356. αὐτοῦ, 'on the spot,' but (like illico) implying also 'at once.'—μεθῆκεν, 'he relaxed,' 'he dropped his limbs.'

*Ibid.* πεπτωκότε. 'When down.' Not 'when dead,' which would have been an act of simple brutality, but the third blow was intended to despatch him because he 'died hard' (ὁρμαίνει πεσών, 1359). In τρίτην Σωτήρι there is an allusion to the usual libation to Ζεὺς Σωτήρ (sup. 237). The number three was mystical, and in dealing a third blow she as it were ceremoniously consigned him to the care and keeping of the god of the dead, i. e. to perdition. For the vulg. Ἀϊδον, which is doubtless a gloss, Enger has restored Διὸς, in which he is followed by Weil and Mr. Davies. See on Suppl. 26. 1360.—σφαγῇν, a spurt or jet of blood: cf. Eum. 428.

1359. ὁρμαίνει, 'he gasps' (or pants) away his life; see Theb. 389. Hermann

gives ὀρναίνει, from Hesych. ὀρναίνει· ἐρεύγεται. Both Weil and Mr. Davies accept this tasteless alteration. Compare Il. xvi. 490, ὥς ὑπὸ Πατρόκλῳ Λυκίαν ἄγρς ἀσπιστῶν κτεινόμενος μενέαινε. The proper sense of ὁρμαίνειν is to aim after one thing, being at the same time held back by another. It is like our words 'to fret,' 'to be restless.' Compare the account of Agamemnon's death in Od. xi. 423, αὐτὰρ ἐγὼ ποτὶ γαῖρ χεῖρας ἀείρων βάλλον αποθνήσκων περὶ φασγάνῳ· ἥ δὲ κυνῶπις νοσφίσας'.

1362. διοσδότῳ. Porson's happy emendation for δῖος νότῳ. See Eum. 596.—σπορητὸς, like the Latin novalis, an adjective used in place of a substantive, γῇ or ἀγρὸς being understood. By κάλυκος λοχεύματα she means the time of the bursting (bringing forth) of the sheath in which the green ear is enclosed: 'cum coma lactenti spicae fruge tumet,' Propert. iv. 2, 14. Il. xxiii. 597, τοιοῦ δὲ θυμὸς ἰάνθη, ὥς εἴ τε περὶ σταχύεσσιν ἐέρση, ληϊοῦ ἀλδήσκοντος. In the same sense we have κάλυξιν ἐγκάρποις, Oed. R. 25. Herod. iii. 100, speaking of the Indians, καὶ αὐτοῖσι ἐστὶ δισὺν κέγχρος τὸ μέγαθος ἐν κάλυκι αὐτόματον ἐκ τῆς γῆς γενόμενον· τὸ συλλέγοντες, αὐτῇ κάλυκι ἐψουσί τε καὶ σιτέονται. Theophrast. Hist. Plant. lib. viii. ii., οὐ πρότερον φανερὸς γίνεταί (δὲ στάχυς) πρὶν ἂν προανξηθεῖς ἐν τῇ κάλυκι γένηται, τότε δ' ἡ κύησις φανερά διὰ τὸν ὄγκον. Photius in σίτου ἐκβολή· ὅταν δὲ στάχυς τῆς κάλυκος ἐκφύηται.

1366. πρεπόντως. So Stanley for πρε-

τάδ' ἂν δικαίως ἦν, ὑπερδίκως μὲν οὖν  
τοσῶνδε κρατῆρ' ἐν δόμοις κακῶν ὅδε  
πλήσας ἀραίων αὐτὸς ἐκπίνει μολῶν.

ΧΟ. θαυμάζομέν σου γλῶσσαν, ὡς θρασύστομος, 1370  
ἣτις τοιόνδ' ἐπ' ἀνδρὶ κομπάζεις λόγον. (1400)

ΚΑ. πειρᾶσθέ μου γυναικὸς ὡς ἀφράσμονος  
ἐγὼ δ' ἀτρέστῳ καρδίᾳ πρὸς εἰδότας  
λέγω—σὺ δ' αἰνεῖν εἴτε με ψέγειν θέλεις,  
ὁμοιον—οὗτός ἐστιν Ἀγαμέμνων, ἐμὸς 1375  
πόσις, νεκρὸς δὲ τῇσδε δεξιᾷς χερὸς, (1405)  
ἔργον δικαίας τέκτονος. τὰδ' ὧδ' ἔχει.

ΧΟ. τί κακὸν, ὦ γύναι, στρ.

*πόντων*, which Peile, Klausen, Davies, Kennedy, and Dindorf retain; but this (see on Cho. 352) is a questionable construction, the Greek idiom requiring *τῶν προπόντων*, 'had it been in the number of becoming things,' &c. The terminations —*ος* and —*ων* are frequently confused; and the following verse seems to show that the poet meant *εἰ ἦν προπόντως*, *ἦν ἂν καὶ δικαίως*. Hermann gives *εἰ δ' ἦν πρέπον τῷδ'*, which is not perhaps improbable. Translate, 'had it been possible with propriety (consistently with religion) to pour a libation over the corpse, that would justly have been done, nay, more than justly.' Mitchell on Ar. Ran. 702 (735 Dind.) reads *τῷδ'*, and translates, "and if ever it were among becoming things to bestow such a blow, or libation, on a lifeless body, it would justly—justly do I say? it would have been more than justly among things proper to bestow such a libation (i.e. a third blow on the body here before me)." For *ἦν ὥστε* (= *ἐξῆν*) compare Hippol. 705, ἀλλ' ἔστι κακ τῶνδ' ὥστε σωθῆναι, τέκνον. Dem. p. 375, fin. εἰ ἦν ὥστε ἰδεῖν πάντας. Soph. Phil. 656, ἀρ' ἔστιν ὥστε ἀγγύθεν θέαν λαβεῖν.

1368. *τοσῶνδε* κ.τ.λ. Blomfield reads *τοσόνδε*, which is probable. 'So huge a bowl of evils in the house has this man filled with curses, and now drains it himself on his return.' The meaning is, 'I have made him drink to the very dregs a bowl of his own mixing.' It was the custom (see Plutarch quoted on v. 237) to make a libation after the mixing each bowl at the end of a banquet.

Agamemnon, having both mixed and drained (figuratively) the bowl of family evils, ought also to have made the usual libation; but having died first, Clytemnestra speaks of pouring it, vicariously as it were, for him when dead.—*ἀραίων* does not go with *κακῶν*, but stands for *ἀρῶν*, as *εὐκαταῖα* in Suppl. 625, for *εὐχάς*. See sup. 1223. The poet would rather have said *τοσόνδ' ἀραίων οὗτος ἐν δόμοις κακῶν κρατῆρα πλήσας*.

1371. *ἣτις*. See on Prom. 38.

1372. *ἀφράσμονος* (sup. 281. Pers. 419), without sense, intelligence, or mental energy. Hesych. *ἀφράδμων' ἀσύνετος, ἀμαθής*.—*πειρᾶσθε* does not appear to be the imperative, as Peile thinks: but it is impossible certainly to decide. Hesych. *πειρεῖσθε'* (sic) *πειράσθητε*.

1373. *πρὸς εἰδότας*. It may be doubted if Hermann is right in translating *ut sitis scientes*. When she says, 'I tell you who know it well,' she speaks not to inform, but to brave indignation,—not as assuming their ignorance, but as daring them to do the worst.

1375. *ὁμοιον*. See sup. 244. 1210.

1376. *νεκρὸς χερὸς*, the same as *φονεῖς χειρὶ* or *ὕπὸ χερὸς*. In many editions the comma is placed after *ἔργον*.—*τὰδ' ὧδ' ἔχει*, a formula of conclusion like *εἰρηται λόγος*, 'so much for that.'

1378 seqq. "Woman, what poison-food Earth-grown or from the flowing sea sprung hast (thou) eaten?" Mr. Davies. The sense is, What baleful drug have you tasted, either solid or liquid (*φάρμακον βρώσιμον ἢ πιστόν*, Prom. 448), that you have thus as it were prepared yourself to be sacrificed, and have set at



χθονοτρεφὲς ἔδανόν ἢ ποτὸν  
 πασαμένα ρντᾶς ἐξ ἁλὸς ὄρμενον 1380  
 τόδ' ἐπέθου θύος, δημοθρόους τ' ἀρὰς  
 ἀπέδικες; ἀπέταμες,  
 ἀπόπολις δ' ἔσει,  
 μῖσος ὄβριμον ἀστοῖς. (1410)

ΚΑ. νῦν μὲν δικάζεις ἐκ πόλεως φυγὴν ἐμοὶ 1385  
 καὶ μῖσος ἀστῶν δημόθρους τ' ἔχειν ἀρὰς,  
 οὐδὲν τότ' ἀνδρὶ τῷδ' ἐναντίον φέρων·  
 ὃς οὐ προτιμῶν ὥσπερ εἰ βοτοῦ μόρον, (1415)  
 μῆλων φλεόντων εὐπόκοις νομεύμασιν, hands  
 ἔθυσεν αὐτοῦ παῖδα, φιλτάτην ἐμοὶ 1390  
 ὠδῶν, ἐπῳδὸν Θρηκίων ἀημάτων.  
 οὐ τοῦτον ἐκ γῆς τῆσδε χρῆν σ' ἀνδρῆλατεῖν,  
 μιασμμάτων ἅποιν; ἐπήκοος δ' ἐμῶν (1420)  
 ἔργων δικαστῆς τραχὺς εἶ. λέγω δέ σοι

nought the execrations of the people?—  
ποτὸν is to be construed equally with κακὸν,  
 the sea being mentioned not as a *source*  
 of poison, but as descriptive of the sort,  
 liquid opposed to solid.—ἐπέθου θύος,  
 'placed on yourself this incense,' sc. the  
 incense of the people's wrath on her de-  
 voted head. The plural θύη occurs  
 Eum. 799. Hesych. θύος ἱερὸν, θύμα.  
 Cf. Antiphanes (Camb. Phil. Mus. i. p.  
 584), λιβανωτὸς ἐπετίθη. Ar. Nub. 426,  
οὐδ' ἐπιθείην λιβανωτόν.—ἀπέταμες, sc.  
 τὸν ἄνδρα, as we have ἐνόσφισας Theb.  
 974. Hermann reads ἀπέδικες ἀποτόμως,  
contempsisti prae fracte, comparing ἀπό-  
 τομον λῆμα Alcest. 992. Other editors  
 place the question 'at ἀρὰς,' 'You cast him  
 away, you cut him off.' We might per-  
 haps defend ἀπέδικες (τὸν ἄνδρα) by  
 ἀπορρίπτειν τινά, 'to make a man an  
 outcast,' Cho. 900. But we have ἀπέ-  
 ριπται in Eum. 206, which means 'is  
 discarded,' 'is cast away as a thing of  
 no account.'

1383. ἀπόπολις. So Hermann for  
 ἄπολις, on account of the metre. The  
 meaning is, ὡς ἐκεῖνον ἀπέταμες, οὕτω καὶ  
 αὐτὴ ἀπόπολις ἔσει. Mr. Davies gives  
 ἀπετάμης, Prof. Kennedy ἀπέταμές τ'.

1385 seqq. 'You are eager enough to  
 condemn me to banishment and popular  
 execration, though no one raised a voice  
 against him for needlessly, cruelly, foully

slaying his own daughter! Threaten me,  
 when you have got me in your power.  
 Should the contrary be the will of heaven,  
 I will teach you, old as you are, to be  
 discreet.'

1387. οὐδὲν τότ'. So Blomf., Dind.,  
 Franz, after Vossius, for οὐδὲν τόδ'. The  
 antithesis with νῦν μὲν, added to the  
 ambiguity of οὐδὲν τόδε, which can hardly  
 signify *nil tale*, renders the correction  
 highly probable. Hermann translates  
*non hoc*, referring *hoc* to the following  
 sentence. None of the commentators  
 have compared μηδὲν τοῦτ' ὀνειδίσας ἐμοὶ  
 Androm. 88, μηδὲν τόδε λίσσου Med.  
 153, where μηδὲν stands for μηδαμῶς, as  
 inf. 1438, μηδὲν θανάτου μοῖραν ἐπέυχου,  
 —passages which justify Hermann's view.  
 But in this case we should read ὡς for  
 ὃς, 'not bringing against him the charge  
 that,' &c.

1388. οὐ προτιμῶν, cf. Eum. 610.  
 'Not caring for her death, as if it were  
 that of a beast;' not holding it as of the  
 first importance, but quite secondary to  
 his own interests.

1393. ἅποινα. The accusative is used  
 as Alcest. 7, καὶ με θητεύειν πατὴρ θνητῷ  
 παρ' ἀνδρὶ, τῶνδ' ἅποιν, ἠνάγκασεν. See  
 on Prom. 575.—ἐπήκοος, cf. Cho. 967.

1394. λέγω δέ σοι. 'But I tell you  
 to threaten me thus, with the under-  
 standing that I am prepared on the same



τοιαύτ' ἀπειλεῖν, ὥς παρεσκευασμένης 1395  
 ἔκ τῶν ὁμοίων χειρὶ νικήσαντ' ἐμοῦ  
 ἄρχειν· ἐὰν δὲ τοῦμπαλιν κραίνῃ θεὸς,  
 γνώσει διδαχθεὶς ὀψὲ γοῦν τὸ σωφρονεῖν. (1425)

ΧΟ. μεγαλόμητις εἶ, ἀντ.

περίφρονα δ' ἔλακες, ὥσπερ οὖν 1400  
φονολιβεῖ τύχα φρὴν ἐπιμαίνεται,  
 λίπος ἐπ' ὀμμάτων αἵματος ἐμπρέπειν  
 ἀτίετον· ἔτι σε χρὴ  
 στερομέναν φίλων  
 τύμμα τύμματι τίσαι. 1405 (1430)

ΚΑ. καὶ τήνδ' ἀκούεις ὀρκίων ἐμῶν θέμιν·

-| μὰ τὴν τέλειον τῆς ἐμῆς παιδὸς Δίκην, |  
 Ἄτην, Ἐρινύν θ', αἵσι τόνδ' ἔσφαξ' ἐγὼ,  
 οὗ μοι φόβου μέλαθρον ἐλπίς ἐμπατεῖν,

terms to submit to *your* rule, if you should have conquered me by force (as I claim your obedience if the victory should be mine.) Literally, 'as being prepared for you to rule me,' ὥς παρεσκευασμένης (ἐμοῦ) ἄρχειν σε ἐμοῦ ἐὰν τὰ αὐτὰ σοι γένηται ἢ νῦν ἐμοί, sc. τὸ κράτος. Or perhaps, λέγω σοι ἄρχειν ἐμοῦ, ὥς π. ἐμοῦ ἐκ τῶν ὁμ. (ἄρχειν σου), where ἄρχειν ἐμοῦ is either exegetical of ἀπειλεῖν, or directly depends on it. This implies open defiance, and a determination to resist to the last: 'Conquer before you presume to use threats.' Madvig (Adv. Crit. i. p. 202) reads παρεσκευασμένον, "jubeo te talia minari ut paratum; id est, jubeo te ita tantum talia minari, si paratus es."

1398. ὀψὲ γοῦν. Compare 567. 1598.

1400. περίφρονα, 'proud,' Suppl. 737. —ὥσπερ οὖν, see 1142. Commonly, but wrongly, a full stop is placed at ἔλακες. The sense is, 'You have proudly boasted, as indeed your mind is maddened by a sense of your condition as a murderess, that a blood-spot yet unavenged is conspicuous on your brow.' The allusion is to v. 1361, βάλλει μ' ἐρεμνῇ ψακάδι φοινίας δρόσου. The MSS. give εὐ πρέπει ἀντίετον, or εὐ πρέπειαν τίετον, the superscribed ν of the infinitive having been misplaced. Hermann and Dindorf read ἐμπρέπειν, Franz, Klausen, and Dindorf ἄτιτον, Weil ἄντιτον, 'requited,' as in

Od. xvii. 51. Hermann and Peile retain ἀτίετον, which occurs in the sense of 'unhonoured' Eum. 363. 834.

1405. τύμματι. So Canter for τύμμα. Cf. Cho. 304, ἀντὶ δὲ πληγῆς φονίας φονίαν πληγὴν τινέτω. Hesych. τίσαι· αποδοῦναι.

1406. The chorus having just replied to her former defiance, by saying that she shall yet suffer for it, Clytemnestra now adds a solemn asseveration that so long as Aegisthus lives and remains her friend she will have nothing to fear.—θέμιν ὀρκίων, a periphrasis like Ἰκεσία Διὸς θέμις Suppl. 354, but giving the notion of a divine sanction to the oath on the part of the powers invoked.—τέλειον Δίκην, the accomplished or satisfied vengeance for Iphigenia.

1409. φόβον. 'I have no expectation of fear (for it) to tread in the palace.' Thuc. vii. 61, τὴν ἐλπίδα τοῦ φόβου ὁμοίαν ταῖς ξυμφοραῖς ἔχουσιν. Hermann reads φόβον, while Franz and Dindorf retain ἐμπατεῖ with the MSS., 'my expectation does not dwell with fear,'—has nothing to be continually anxious about. But φόβον μέλαθρον, 'the hall of Fear,' is a phrase almost too figurative even for Aeschylus, though it might perhaps be compared with the personification of Wealth, v. 1305, μηκέτ' ἔσέλθῃς. Hermann further reads μέλαθρ' ἂν, comparing Antig. 235, ἐλπίδος—τὸ

ἔως ἂν αἴθῃ πῦρ ἐφ' ἐστίας ἐμῆς 1410 (1435)

Αἴγισθος, ὡς τὸ πρόσθεν εἶδ' φρονῶν ἐμοί.  
οὗτος γὰρ ἡμῖν ἀσπὶς οὐ σμικρὰ θράσους.

κεῖται, γυναικὸς τῆσδε λυμαντήριος,  
Χρυσῆϊδων μέλιγμα τῶν ὑπ' Ἰλίου  
ἦ τ' αἰχμάλωτος ἦδε καὶ τερασκόπος, 1415 (1440)

καὶ κοινόλεκτρος τοῦδε, θεσφατηλόγος  
πιστὴ ξύνεννος, ναυτίλοις δὲ σελμάτων  
ἰστοριβῆς. ἄτιμα δ' οὐκ ἐπραξάτην·  
ὁ μὲν γὰρ οὕτως· ἡ δέ τοι, κύκνου δίκην,

μὴ παθεῖν ἂν. But this is, perhaps, hardly necessary, since *ἐμπατεῖν* does not depend directly on *ἐλπίς*, in which case the aorist or the future is the more usual construction. Herodotus has *ἐλπομαι ποιεῖν* ἂν, ii. 26, fin.

1413. *κεῖται*. 'There he lies,—one who has wronged me his own wife, and been the darling of the Chryseises at Troy.' The allusion here is not to the *Iliad*, i. 369, but to the 'Cypria.' A comma has been placed at *κεῖται*, to obviate a difficulty which Hermann thinks can only be met by supposing the omission of a verse following, namely, that *λυμαντήριος* is used where we should have expected *λυμαντήρ*. We have indeed *ἄνδρα τῶνδε λυμαντήριον οἴκων* in Cho. 753, where however the addition of *ἄνδρα* makes all the difference, for a Greek could not have said *στείχω ἐπὶ λυμαντήριον*. If, in this place, we understand *κεῖται οὗτος* or *κεῖται ἄνῃρ*, the objection seems to lose much of its force. For *λυμαντήριος* is not the subject, but merely its epithet or attribute.

\* 1417. *ναυτίλοις δέ*. So the present editor, and so also Hermann and Peile independently proposed. The common reading is *ναυτίλων*, and in the next verse *ἰστοριβῆς*,—which latter corruption accounts for the change of the dative into the genitive. The force of *δέ* should be noticed, as also the irony in *πιστὴ ξύνεννος*,—'faithful, forsooth, to him, but at the same time as familiar with the sailors as their own benches.' (The somewhat coarse expression, *nautis æque cum transitis trita*, Herm., hardly admits of a closer English version.) As for *ἰστοριβῆς*, it is not easily defended, and has been given up even by Klausen. Weil reads *ναυτίλων γε σελμάτων ἰστοριβῆς*,

*fida ei, quippe quas etiam per navigationem eadem quae ille transtra triverit*. Dr. Donaldson (On the Athenian Trireme, p. 12) thinks this passage (with the reading *ἰστοριβῆς*) proves that the captain's quarters were amidships in the ancient trireme. Scholefield well compares Juven. vi. 101—2, 'haec inter nautes et prandet et errat Per puppim, et duros gaudet tractare rudentes.' The coarseness of sailors in such matters is mentioned by Plato, Phaedr. p. 243, c, *πῶς οὐκ ἂν οἶε αὐτὸν ἡγείσθαι ἀκούειν ἐν ναύταις που τεθραμμένων καὶ οὐδένα ἐλεύθερον ἔρωτα ἑωρακόντων*;

1418. *ἄτιμα δ' οὐκ ἐπραξάτην*. 'Well! they have not fared undeservedly.' So *ἐπραξαν ἔνδικα* Orest. 538. *κεδνὰ* Alcest. 605. *ὀνομαστὰ* Herc. F. 509. *χαλεπώτατα* Thucyd. viii. 95. See Monk on Alcest. 621. Cf. sup. 345, *χάρις οὐκ ἄτιμος πόνων*.

1419. *κύκνου δίκην*. The well-known superstition of the ancients, about the sweet and plaintive death-notes of the swan, arose from a confusion of the common swan with the *cycnus musicus*, a very large bird with yellowish head, and wings said to measure, when extended, eight feet across. It is migratory, and flies towards the north. "In the long Arctic night their song is heard, as they pass in flocks: it is like the notes of a violin." (Mrs. Somerville's Physical Geography.) Aelian, Var. Hist. i. xiv., seems to have had a glimpse of the truth, *διαβαίνουσι δὲ καὶ πέλαγος, καὶ πέτονται κατὰ θαλάσσης, καὶ αὐτοῖς οὐ κάμνει τὸ πτερόν*. See also Aristot. Hist. An. ix. 12, *ἀναπέτονται γὰρ καὶ εἰς τὸ πέλαγος, καὶ τινες ἤδη πλείοντες παρὰ τὴν Λιβύην περιέτυχον ἐν τῇ θαλάσῃ πολλοῖς ἄδουσι φωνῇ γοῶδει*.



τὸν ὕστατον μέλψασα θανάσιμον γόον 1420 (1445)  
 κείται φιλήτωρ τῷδ', ἐμοὶ δ' ἐπήγαγεν  
 εὐνῆς παροψώνημα τῆς ἐμῆς χλιδῆς.

XO. φεῦ, τίς ἂν ἐν τάχει μὴ περιώδυνος στρ. α.  
 μῆδ' δεμνιοτήρης  
 μόλοι τὸν αἰεὶ φέρουσ' ἐν ἡμῖν 1425 (1450)  
 μοῖρ' ἀτέλευτον ὕπνον, δαμέντος

1421. *φιλήτωρ τῷδ'*, 'a sweetheart of his.' The MSS. give τοῦδ', but Hermann has restored the dative from the scholium ἐκ ψυχῆς φιλούμενον τῷ Ἀγαμέμνονι, observing that the word is not a substantive from φιλεῖν, but an adjective compounded of φίλος and ἦτορ, like μεγαλήτωρ. By adopting τῷδε, we gain an antithesis between it and ἐμοί, 'dear to him in death, while to me she has brought a new relish to the high estate (or proud position) resulting from my union with Aegisthus.' This χλιδῆ or 'state' is enlarged upon in Eur. El. 314 seqq. It is perhaps, on the whole, best to construe παροψώνημα χλιδῆς τῆς ἐμῆς εὐνῆς, rather than εὐνῆς παροψ. χλιδῆς, which is rendered by Prof. Conington 'a nuptial dainty dish of new delight.' Blomfield, who reads χλιδῆ, illustrates the proverbial meaning of παροψίς or παροψώνημα, said of a paramour secretly kept by a married woman, from Aristoph. frag. 236, πάσαις γυναῖξιν ἐξ ἑνός γε τοῦ τρόπου ὥσπερ παροψίς μοῖχος ἐσκενασμένος. Properly, παροψωνεῖν (Ar. Eccl. 226) is to get some extra fare besides the appointed meal. Weil, "quam sibi adduxit Agamemnon εὐνῆς π., Clytemnestrae adduxit π. χλιδῆς." Hermann reads εὐχῆς for εὐνῆς, "toti, quod ei contigerat Agamemnonem interficere." Prof. Kennedy gives εὐναῖς, "and by this union brings an added relish to my feast of luxury," i.e. to my gratified revenge. Klausen, Wellauer, and Peile, take εὐνῆς for Cassandra's death, comparing κοίταν inf. 1496, as if the poet had meant 'a death-relish of my luxurious pleasure,' which, for the same reason, cannot be maintained.

1423. The long ode which follows, and which, Müller observes, partakes of a Commatic character (with many resemblances to the long Commos in Cho. 300 seqq.), has been variously arranged into strophes and antistrophes, and (for the anapaests) systems (συστήματα) and cor-

responding or counter-systems (ἀντισυστήματα). All these methods presuppose considerable lacunae in two or three places where nothing seems wanting to the sense. As regards the subject-matter of the ode, Klausen—perhaps rather fancifully—divides it into three parts, (viz. 1423—1456, —1507, —1554,) each of which he considers as having a distinct argument, subordinate however to the general idea, that the deed of Clytemnestra is the crowning point of the family troubles. The drift of the whole may be summed up in a few words. The chorus asserts that Helen is to be blamed for having revived the family curse which led to all this woe; that some evil demon has possessed the house of the Tantalidae; that Zeus has allowed it the power to use Clytemnestra as an agent; that other deaths are yet in store before the curse has run out. Clytemnestra's replies are apologetic; she admits that a demon is the real cause, and pleads that she has only been the helpless minister of his wrath; that Agamemnon, after all, deserved his death for slaying Iphigenia; that as she has killed him, so she will bury him without a tear from any but his dead daughter, who will meet him in Hades; that she trusts her deed may prove the final work of blood in the family, and that the evil genius will henceforth leave it and her in peace.

1423—30. 'Would that some death would come quickly upon us, not very painful nor lingering, bringing the sleep of eternity, now that our most gracious protector has been slain, after suffering so much through one woman, even as now he has lost his life by the hand of a woman.'—ἐν ἡμῖν, for which Hermann reads ἐφ' ἡμῖν, is explained by Conington and Peile as if for φέρουσα μένειν ἐν ἡμῖν. Perhaps 'in us' may be more simply understood 'in our case,' the easy death wished for being contrasted with the painful death of Agamemnon. Compare Oed. Col. 1561.



φύλακος εὐμενεστάτου,  
[καὶ] πολλὰ τλάντος γυναικὸς διαί;  
πρὸς γυναικὸς δ' ἀπέφθισεν βίον.  
ἰὼ ἰὼ παράνους Ἑλένα, στρ. β'. 1430 (1455)  
μία τὰς πολλὰς, τὰς πάνυ πολλὰς  
ψυχὰς ὀλέσασ' ὑπὸ Τροίᾳ,  
νῦν δὲ τελείαν

\* \* \* \*

† πολὺμναστον ἐπὴνθίσω [στρ. γ'.]  
δι' αἵμ' ἀνιπτου 1435  
ἥτις ἦν τότε ἐν δόμοις (1460)

ἐρὶς ἐρίδματος, ἀνδρὸς οἰζύς.  
ΚΑ. μηδὲν θανάτου μοῖραν ἐπεύχου στρ. δ'.  
τοῖσδε βαρυνθείς

μηδ' εἰς Ἑλένην κότον ἐκτρέψης, 1440  
ὡς ἀνδρολέτειρ', ὡς μία πολλῶν (1465)  
ἀνδρῶν ψυχὰς Δαναῶν ὀλέσασ',  
ἄξυστατον ἄλγος ἔπραξεν.

1429. ἀπέφθισεν seems here a synonym of ἀπώλεσεν.

1430. ἰὼ ἰὼ παράνους. The MSS. give ἰὼ παρὰνούς, corrected by Hermann and Blomfield. If this strophe (or system) really corresponds with 1515 seqq., it follows that several lines have been lost after τελείαν. But it is not a little remarkable that the sense shows no indication of many, or indeed any, verses omitted, so that one is led to question whether anapaests do not sometimes stand alone, though inserted in regularly antistrophic odes. See inf. 1499.

1434. The text here is so corrupt, that it seems quite a vain attempt to explain or restore it. If the corresponding antistrophe is at 1525, it is possible that the poet wrote thus:—

νῦν δὲ τέλειον ἐπὴνθίσω αἷμ' ἀνιπτου  
ἦν δὲ τότε ἐν δόμοισιν  
ἐρίδματος τις ἀνδρὸς οἰζύς.

'Now you (Helen) have caused to blossom a bloody murder accomplished, indelible; for there already (i. e. before, sup. 150) existed in the house a heavy woe in store for a husband.' Hermann thinks ἐρίδματος is for ἐρίδμητος, 'domitrix viri

calamitas.' The idea was, that the conduct of Helen has stirred up the curse of the Fury which, but for her, might have lain dormant. For the origin of all the calamity to the house of Atreus is throughout referred to deeds done before her misconduct. Nevertheless, she had an equal share with Clytemnestra in bringing about the death of Agamemnon.

1438. μηδὲν ἐπεύχου—μηδ' ἐκτρέψης. These words are a reply to 1423 and 1430.

1440. Virg. Aen. ii. 601, 'Non tibi Tyndaridis facies invisa Lacaenae, Culpatusne Paris: divum inclementia, divum, Has evertit opes, sternitque a culmine Trojam.'

1443. ἄξυστατον, 'a grief without compare.' See Ar. Nub. 1367. This, which is Klausen's explanation, seems the most probable, because the point of Clytemnestra's remark is to deny that Helen was worse than others, or the sole cause of calamity. She does not even accept the excuse which it offers for her own crime, but attributes it all, in a spirit of mixed pride and blind fatalism, to the demon which possesses the family.

οὐδὲν παρ  
α) ἔκτα  
μικρὸν  
οὐ γὰρ  
πρὸς αὐτὴν  
οὐ γὰρ  
τοσοῦτον  
αὐτὴν

(δῆμον)

- ΧΟ. δαῖμον, ὃς ἐμπίτνεις δώμασι καὶ διφυΐ- ἀντ. α.  
διφυΐ οἰσι Τανταλίδαισιν, 1445  
 κράτος τ' ἰσόψυχον ἐκ γυναικῶν (1470)  
 καρδιόδηκτον ἐμοὶ κρατύνεις.  
 ἐπὶ δὲ σώματος δίκαν  
 [μοι] κόρακος ἐχθροῦ σταθεὶς ἐκνόμῳ  
 ὕμνον ὕμνῳ ἐπέυχεται \* \* 1450  
 ΚΛ. νῦν δ' ὄρθωσας στόματος γνώμην, ἀντ. δ'. (1475)  
 τὸν τριπάχιον  
 δαίμονα γέννης τῆσδε κικλήσκων  
 ἐκ τοῦ γὰρ ἔρως αἱματολοιχὸς  
καὶ αὐτὸν πρὸς τὸν νεῖρα τρέφεται πρὶν καταλῆξαι 1455  
καὶ αὐτὸν πρὸς τὸν τὸ παλαιὸν ἄχος, νέος ἵχωρ. (1480)  
 ΧΟ. ἣ μέγαν † οἴκοις τοῖσδε στρ. ε.

1444. διφυΐσι. So Hermann for διφυΐσι. The Aeolic form *φυΐα* is quoted from the Etymol. M. p. 254. 14.—ἐμπίτνεις, see on 1146, δαῖμον ὑπερβεν βαρὺς ἐμπίτνει.

1447. καρδιόδηκτον. So Abresch for καρδία δηκτόν. The chorus merely means that the γυναικοκρατία, or usurped female authority over them, is intolerable to bear. The legitimate power of Agamemnon and Menelaus has been allowed to fall into the hands of their wives, who themselves exercise a κράτος ἰσόψυχον, a like-minded (i. e. equally imperious) authority; but as they are influenced by the demon of the house, he is said to hold sway in and through the women. So Tacitus speaks of Agrippina exercising 'adductum et quasi virile servitium,' Ann. xii. 7. Weil reads κακόψυχον.

1448. δίκαν κόρακος. A crow perched on a body seems to have been regarded with the same horror, as something of evil import, as a bird fouling the roof of a house or snatching entrails from the altar, Suppl. 636. 732. The chorus fancies the demon is actually there in the form of a crow or raven uttering its dismal strain (ἐκνόμῳ). But Hermann, Dind., Blomf., Franz, and Kennedy read σταθεῖς, referring it to Clytemnestra, who stands over the body and glories in the deed (1350. 1365). The loss of a word at the end of the verse adds considerably to the uncertainty.—ὕμνον, the song or paean of victory.

1451. ὄρθωσας, you have set right the sentiment expressed by your mouth. So Suppl. 892, καὶ πόλλ' ἁμαρτῶν οὐδὲν ὄρθωσας φρενί, and ὀρθοῦσθαι γνώμην in Eur. Hipp. 247.

1452. τριπάχιον, 'thrice-gorged,' perhaps in allusion to the τρίτη πόσις. Dr. Peile has suggested a plausible meaning of this much disputed word, 'overgrown,' as if from feeding on human blood. He aptly compares Eum. 254. 295, and sup. 1160. He defends the form of the word by the close analogy of τριπήχιος from πῆχυς. Hermann, Weil, Dindorf, Franz give τριπάχυντον, Blomf. and Klausen τριπάλαιον, neither of which appears to have any high probability.

1455. νεῖρα. So Klausen after Casaubon for νεῖρει, which Hermann retains as the dative of an old word νεῖρος, "quod intimum locum significaverit." But νεῖρει and νεῖρη were written in the same way in the time of Aeschylus, so we need not have recourse to this supposition. Compare νεῖρα ἐν γαστρὶ, Il. v. 539.—Translate: 'For it is from him that this thirst for blood (desire of blood-lapping) is nourished in their hearts; hence that before the old woe has well ceased, there is new gore.'

1458. Confirmed in their opinion, by Clytemnestra's eager assent, that an evil genius really possesses the house, the chorus now adds, that it is by the permission of Zeus, who, as the Consummator (946), is the real author of every

δαίμονα καὶ βαρύμηνιν αἰνεῖς,  
 φεῦ, φεῦ, κακὸν αἶνον ἀτηρᾶς τύχας ἀκορέστου. 1460  
 ἰὼ, ἰῆ, διαὶ Διὸς  
 παναιτίου, πανεργέτα· (1485)  
 τί γὰρ βροτοῖς ἄνευ Διὸς  
 τελεῖται; τί τῶνδ'  
 οὐ θεόκραντὸν ἔστιν; 1465  
 ἰὼ ἰὼ, στρ. ε'.  
 βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω;  
 φρενὸς ἐκ φιλίας τί ποτ' εἴπω;  
 κέῖσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'  
 ἀσεβεῖ θανάτῳ βίον ἐκπνέων. 1470  
 ὦ μοί μοι, κοίταν τάνδ' ἀνελεύθερον, στρ. ζ'.  
 ἂ δολίῳ μόρῳ δαμείς (1495)  
 ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.  
 ΚΑ. αὐχεῖς εἶναι τόδε τοῦργον ἐμόν. στρ. η'.

event.—The words οἴκοις τοῖσδε are corrupt. Hermann gives ἡ μέγα δώμασι τοῖσδ' αἶμονα, Franz ἡ μέγα τοῖσδε δόμοις αἶμονα, κ.τ.λ., Weil ἡ μέγαν οἰκοτριβῇ, Davies ἡ μεγάροις μέγαν, Prof. Kennedy ἡ μέγαν οἰκονόμον. The sense is, 'Truly the genius you speak of in the family is one of power and heavy wrath,' if he has the fatal influence you describe. Perhaps we should restore ἐν γενεᾷ or ἐκ γενεᾶς, which latter is given as a gloss in MS. Farn.—With αἰνεῖς αἶνον δαίμονα compare νέωσον αἶνον ἡμέτερον γένος, Suppl. 527. Soph. Phil. 1380, ὃ δεινὸν αἶνον αἰνέσας, τί φῆς ποτε;

1463. τί γάρ; Cf. Suppl. 802, τί δ' ἄνευ σέθεν θνατοῖσι τέλειόν ἐστι;

1471. κοίταν. This verse is dochmiac. Wellauer rightly supplies κέῖσαι from the preceding sentence. The addition of ἀνελεύθερον makes δολίῳ for δολίῳ in the next verse, and δούλιον in 1501, a tempting alteration. For not only does the metre seem to favour it, but also the complaint of Orestes in Cho. 470, πάτερ, τρώποισιν οὐ τυραννικοῖς θανάτῳ: Dobree indeed conjectured δούλιον, which Hermann calls "prorsus absurdum." The question depends mainly on the genuineness of 1499—1500, on which see the note.

1474. 'You insist,' retorts Clytem-

nestra, by your words ἐκ χερὸς κ.τ.λ. 'that this deed is mine. I tell you, it was not I who did it, but the genius of the family in my form and shape, who paid the debt that was due by offering up a full-grown victim for young ones' (the slain infants of Thyestes).—μὴ ἐπιλεχθῆς, 'do not reckon,' 'do not assume.' The difficulty is, that this use, as far as is known, is confined to ἐπιλέγεσθαι and ἐπιλέξασθαι. (Hesych. ἐπιλεγόμενος· ἐπιλεξόμενος· διαλεγείς, [διαλεχθεῖς?] ἐνθυμηθεῖς.) Klausen's version is, *noli amplius recordari, noli amplius cogitare*. Franz, whom Weil and Davies follow, has edited ἐπιλέξης, but ἐπιλέγειν is simply 'to add to what has been said.' There is no great probability in Hermann's *μηκέτι λεχθῆ δ'*, 'let it no longer be said.' In fact, there are several instances of passive aorists used in a deponent sense. So προσδερχθῆ Prom. 53. διελέχθη Plat. Symp. p. 174, D. Herod. iii. 51. φρασθεῖς Herod. vii. 46. ὑποδεχθεῖς Eur. Heracl. 757. ἐφράσθη Hec. 546. Photius, μεμψῆ, τὸ μέμψηται· Θουκυδίδης. Bekk. Anecd. p. 82, ἀπολογηθῆναι, ἀπὸ τοῦ ἀπολογήσασθαι. All these examples abundantly justify ἐπιλεχθῆς for ἐπιλέξῃ, in the sense given above.



μὴ δ' ἐπιλεχθῆς

1475

Ἀγαμεμνονίαν εἶναι μ' ἄλοχον·

φανταζόμενος δὲ γυναικὶ νεκροῦ

(1500)

τοῦδ' ὁ παλαιὸς δριμύνς ἀλάστωρ *fieri*

Ἀτρέως, χαλεποῦ θοινατῆρος, *ὡς ἡ ἀχαιοὶ φαί*

τόνδ' ἀπέτισεν,

1480

τέλεον νεαροῖς ἐπιθύσας.

XO.

ὥς μὲν ἀναίτιος εἶ

ἀντ. ε'. (1505)

τοῦδε φόνου, τίς ὁ μαρτυρήσων;

πῶ; πῶ; πατρόθεν δὲ συλλήπτωρ γένοιτ' ἂν ἀλάστωρ. 1485

βιάζεται δ' ὁμοσπόροις

ἐπιρροαῖσιν αἱμάτων

(1510)

μέλας Ἄρης, ὅποι δίκαν

προβαίνων πάχνα

κουροβόρῳ παρέξει.

1490

ἰὼ, ἰὼ,

ἀντ. ε'.

βασιλεῦ, βασιλεῦ, πῶς σε δακρύσω;

φρενὸς ἐκ φιλίας τί ποτ' εἶπω;

(1515)

1477. *φανταζόμενος*, 'likening himself to,'—as Homer uses *εἰδόμενος* and *εἰσόμενος*. Usually, *φαντάζεσθαι* is simply 'to appear,' but it properly means 'to present oneself so as to be recognized by resemblance,' whence it easily passes into the meaning in the text.

1480. *ἀπέτισεν*, *persolvit*, Hermann. And so Prof. Conington had before rightly explained it. 'Paid this man off,' Kennedy. So Antig. 1352, *μεγάλοι λόγοι μεγάλας πληγὰς ἀποτίσαντες*, the notion being that one victim is given in payment or return for another. Klausen's *hunc ultus est* cannot be maintained, though Dr. Peile follows him; for the poet should have said *ἀπέτισατο*, whereas he rather means *ἀπέδωκεν*. The phrase is like *ἀποτίνειν ἀργύριον*, in payment of a debt.

1482. The sense is, 'No one will bear you guiltless, though perhaps the genius or demon you speak of may have assisted you. By the successive murder of relations Ares is gradually driving the family up to a point, on attaining which he will allow satisfaction to be taken for the devoured children of Thyestes.'

1485. *πῶ; πῶ;* "Hesychius *πῶ, πῶ,*

*ὅθεν, ὁπόθεν*. *Δωριεῖς*. Significat *qua ratione*. Rectius Etym. M. p. 773, 18, *πόθεν* interpretatur, male ille tamen ex eo factum censens." Hermann. The form appears to exist in the compound *πῶμαλα*, 'by no means,'—*πατρόθεν*, resulting from the crime of Atreus.

1488. *δίκαν*. So Butler for *δὲ καί*. The editors generally retain the vulgate; but it appears hopeless to extort any plausible meaning out of it. On the other hand, nothing can be simpler or more natural than *δίκην παρέχειν κουροβόρῳ πάχνα* (even though the periphrasis in the last words is rather a bold one), 'to afford satisfaction for the congealed blood (*φόνος πέπηγεν*, Cho. 59) of the devoured children of Thyestes.' Cf. *παιδοβόροι μόχθοι* Cho. 1057. Ares is here spoken of as the author of domestic broils; he is said *παρέχειν* as the Fury is said *τίνειν*, Cho. 638; and the sense is, that he will not be satisfied till vengeance is complete, which, the chorus implies, may perhaps yet demand the death of Clytemnestra. For *προβαίνων* cf. Eur. El. 402, *ἴσως γὰρ ἂν μόλις προβαίνουσ' ἡ τόχῃ σταίῃ καλῶς*. Ar. Ach. 836, *οὐκ ἤκουσας οἱ προβαίνει τὸ πρᾶγμα τοῦ βουλευματος*;

κείσαι δ' ἀράχνης ἐν ὑφάσματι τῷδ'  
 ἄσεβεί θανάτῳ βίον ἐκπνέων.

1495

ὦ μοί μοι, κοίταν τάνδ' ἀνελεύθερον,

ἀντ. ζ'.

δολίῳ μόρῳ δαμείς

ἐκ χερὸς ἀμφιτόμῳ βελέμνῳ.

(1520)

ΚΑ.

[οὐτ' ἀνελεύθερον οἶμαι θάνατον

τῷδε γενέσθαι,]

1500

οὐδὲ γὰρ οὗτος δολίαν ἄτην

ἀντ. η'.

οἴκοισιν ἔθηκ'·

ἀλλ' ἐμὸν ἐκ τοῦδ' ἔρνος ἀερθὲν

(1525) *cf. on 1499*

† τὴν πολυκλαυτὸν τ' Ἴφιγένειαν

† ἀνάξια δράσας, ἄξια πάσχων,

μηδὲν ἐν Ἀϊδου μεγαλαυχεῖτω

1505

ξιφοδηλήτῳ

θανάτῳ τίσας ἅπερ ἤρξεν.

1499. Klausen, in defending the two verses which Franz, Dind., and Peile have enclosed in brackets, and which have been omitted by Hermann, confirms an opinion that has been elsewhere expressed, that anapaestic systems are not invariably followed by an exactly equal number of verses, as in ordinary antistrophes. Still, the two verses are suspicious, because (not to dwell on the hiatus after γενέσθαι, for which see sup. 78) οὐτε has nothing to answer to it, and δολίαν ἄτην, especially with γὰρ, can only refer to δολίῳ μόρῳ above, the sense being 'he died by craft as he slew Iphigenia by craft,' or stealthy abduction, i.e. for the feigned marriage with Achilles, as Euripides represents it. Cf. Cho. 547, δόλῳ κτείναντες ἄνδρα τίμιον. "Clytemnestra," Dr. Peile observes, "now no longer attempting to exculpate herself as having been merely an instrument in the hands of a higher power, again takes refuge in the great Heathen principle of *Retaliation*, and, more successful in this, is emboldened once more to avow, and triumph in, what she has done." If the two verses are genuine, we can hardly help reading δούλιον ἄτην (see on 1471) with Blomfield: 'Not so, for it was not the death of a slave, but of his own child, that he caused to the house.'

1503. Elmsley on Med. 807 proposed

to omit Ἴφιγένειαν as a gloss, while Porson read τὴν πολυκλαυτὴν to get rid of the τε, which, after all, may be defended by such passages as sup. 10. 208, as giving a merely exegetical sense (*nempe*). But there is a more serious corruption in ἀνάξια, which at once renders the sense weak and the metre intolerable. Various corrections have been proposed, most of which admit Hermann's ἄξια. Franz gives, after H. L. Ahrens, τὴν πολυκλαυτὸν παῖδ' Ἴφιγόνην. Hermann, τῆς πολυκλαυτῆς Ἴφιγενείας. Mr. Davies, after Weise, τὴν πολυκλαυτὸν ἀνάξια δράσας Ἴφιγένειαν, ἀνάξια πάσχων, which is plausible: see on Suppl. 397. Similarly Prof. Kennedy, but with the transposition πάσχων ἄξια. Klausen and Peile, τὴν πολυκλαυτὸν τ' Ἴφιγενεῖαν, while Dindorf edits τὴν πολυκλαυτὴν Ἴφιγενεῖαν. A reasonable suspicion is, that ἀνάξια has crept in from a gloss on the original word ἄσεβῃ or ἐκδικία, perhaps from a desire to improve the verse by introducing an antithesis.

1505. μηδὲν μεγαλαυχεῖτω. 'When he meets with his deserts, let him not boast in Hades.' Compare sup. 516, ἐξεύχεται τὸ δράμα τοῦ πάθους πλέον, where see the note.—τίσας ἅπερ ἤρξεν is, 'having paid for (like τίνειν φόνον, ἀδικίαν, &c.) what he began,' 'what he set the example of.'

- ΧΟ. ἀμχανῶ φροντίδος στερηθεῖς στρ. θ'. (1530)  
 εὐπάλαμον μέριμναν,  
 ὅπα τράπωμαι, πίτνοντος οἴκου. 1510  
 δέδοικα δ' ὄμβρου κτύπον δομοσφαλῇ  
 τὸν αἵματηρόν· ψεκὰς δὲ λήγει.  
 δίκην δ' ἐπ' ἄλλο πρᾶγμα θηγάνει βλάβης (1535)  
 πρὸς ἄλλαις θηγάναισι Μοῖρα.  
 ἰὼ γὰ, γὰ, εἴθε μ' ἐδέξω, ἀντ. β'. 1515  
 πρὶν τόνδ' ἐπιδεῖν ἀργυροτοίχου  
 δροίτας κατέχοντα χαμεύναν. (1540)  
 τίς ὁ θάψων νιν, τίς ὁ θρηνήσων;  
 ἦ σὺ τὸδ' ἔρξαι 1520  
 τλήσει, κτείνας' ἄνδρα τὸν αὐτῆς  
 ἀποκωκῦσαι, ψυχῇ τ' ἄχαριν  
 χάριν ἀντ' ἔργων (1545)  
 μεγάλων ἀδίκως ἐπικρᾶναι;  
 τίς δ' ἐπιτύμβιον αἶνον ἐπ' ἀνδρὶ θείῳ [ἀντ. γ'.] 1525  
 ζῦν δακρύσις ἰάπτων

1508. στερηθεῖς μέριμναν, 'being destitute of a ready expedient of thought.' Hermann compares Soph. El. 960, πλούτου πατρός κτήσιν ἐστέρημένῃ. Or we may construe ἀμχανῶ μέριμναν, like τέρμα ἀμχανῶ sup. 1148, ἀπορεῖν τι Ar. Eccl. 664. ταῦτ' ἀμχανοῦμεν Eur. Heracl. 492. Prof. Kennedy reads εὐπαλάμων μεριμνᾶν, with Enger.

1512. ψεκὰς δὲ λήγει. It no longer rains in mere drops, but with a full stream of blood. Cf. Oed. Col. 1251, ἀστακτὶ λείβων δάκρυον. Apoll. Rhod. iii. 805, τὰ δ' ἔρρεεν ἀσταγὲς αὐτως (said of flowing tears). So ἀστακτα ἔδατα of the river Inopus, Iph. Taur. 1242.

1513. θηγάνει. So Hermann for θήγει. Auratus had previously corrected δίκην for δίκη or δικά. 'Fate is whetting (the sword of) Justice upon another whetstone, for a new business of harm,' i.e. is bringing back Orestes to execute vengeance on the murderers. Perhaps, Δίκη δ' ἔτ' ἄλλου πράγματος θήγει βλάβας πρὸς ἄλλαις θηγάναισι Μοῖρας. Cf. Cho. 635.

1515. εἴθε μ' ἐδέξω. So Hermann with MS. Farn. for εἴθ' ἐμ' ἐδέξω, which he rightly remarks would have meant 'me

in place of Agamemnon.'

1518. Hesych. δροίτη πύελος, σκάφη. Cf. Eum. 603. 'O earth, would thou hadst taken me to thyself, ere ever I had lived to see my lord the tenant of a silver-sided laver for his lowly bier!'

1522. ψυχῇ τ'. So Hermann for ψυχῇν. Translate, 'Will you have the boldness to do this,—after having killed your own husband to bewail him, and unrighteously to perform a thankless favour to his shade, as a requital for your daring deeds?'—χάριν ἄχαριν, like χάριν ἀχάριτον Cho. 38, is said of the heartless and useless lamentations and propitiatory offerings intended as a recompense or atonement (ἀντὶ) for her wicked deed. Compare Cho. 506—9.

1525. ἐπιτύμβιον αἶνον. So Stanley for ἐπιτύμβιος αἶνος. There is an allusion to the funeral oration pronounced over the graves of the great. The nominative is defended by Hermann, Klausen, and Peile, on the ground that ἰάπτων may be used intransitively (aiming or pointing at him), as in Suppl. 541. But πονήσκει can only be said of the *speaker* of the funeral oration.—ἀληθείᾳ φρενῶν, sup. 761 seqq.



- ἀληθείᾳ φρενῶν πονήσει; (1550)  
 ΚΑ. οὐ σὲ προσήκει τὸ μέλημα λέγειν *cho. 301.* στρ. ι.  
     τοῦτο· πρὸς ἡμῶν  
     κάππεσεν, \* ἡμεῖς καὶ καταθάψομεν, 1530  
     οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκων,  
     ἀλλ' Ἴφιγένειά νιν ἀσπασίως (1555)  
     θυγατῆρ, ὡς χρῆ,  
     πατέρ' ἀντιάσασα πρὸς ὠκύπορον  
     πόρθημεν μ' ἀχέων, 1535  
     περὶ χεῖρε βαλοῦσα φιλήσει.  
 ΧΟ. ὄνειδος ἦκει τόδ' ἀντ' ὀνειδούς· ἀντ. θ'. (1560)  
     δύσμαχα δ' ἐστὶ κρίναι  
     φέρει φέροντ', ἐκτίνει δ' ὁ καίνων.  
     μῖμνει δὲ, μῖμνοντος ἐν χρόνῳ Διὸς, 1540  
     παθεῖν τὸν ἔρξαντα· θέσμιον γάρ·

1530. The old reading, κάππεσε, κάτθανε, καὶ καταθάψομεν, seems undeniably corrupt, as Elmsley on Med. 1380 perceived. The metre in itself is faulty; but that is not the only ground of suspicion. The context requires the sense, (in reply to the question, Who shall bury him?) 'As *we* slew him, so *we* will inter him; 'tis not for *you* to mention this (which is rather our) care.' Thus *ἡμεῖς* seems to have been expelled by *κάτθανε*, which was a gloss on the rarer form *κάππεσε*. Dr. Donaldson thinks there is an intentional repetition of several verbs compounded of *κατά*. Schneidewin suggests τὸ μέλημ' ἀλέγειν, and so Karsten, whom Weil and Davies follow. It is difficult to see why the vulgate needs alteration.

1531. After this verse the editors assume a lacuna: but see on 1499. Cho. 424, *ἀνευ πενθημάτων ἔτλης ἀνοίμωκτον ἄνδρα θάψαι*.

1532. *ἀσπασίως* κ.τ.λ. All this, of course, is ironically said.

1536. *χεῖρε*. So Porson for *χεῖρα*, which, perhaps, might be allowed to stand. Cf. Od. xi. 211, *καὶ εἰν Ἀἴδαο φίλας περὶ χεῖρε βαλόντε*.

1537. *ὄνειδος ἦκει τόδε*. The general sense appears to be, 'This is a case in which the law of retaliation, *παθεῖν τὸν ἔρξαντα*, holds good,—a law which says 'reproach for reproach, reprisal for robbery, death for death.' See sup. on 513.

Cho. 301, *ἀντὶ μὲν ἐχθρὰς γλώσσης ἐχθρὰ γλώσσα τελείσθω*. In *φέρει φέροντα*, sc. ὁ φερόμενος (cf. Theb. 344), the doctrine of the *ῥύσιον* (Suppl. 406) is obscurely hinted at, and hence the poet premises *δύσμαχα δ' ἐστὶ κρίναι*, 'what I mean is hard to interpret.' The application is of course intended for Clytemnestra, who has deserved death by her crimes. Mr. Davies: "here comes a charge the other charge rebutting: hard is the strife to judge them." Prof. Kennedy, "Reproach is answered by reproach, And hard the interpretation." Mr. Mayor (Journal of Philology, ii. 4, p. 239) says, "The reproach which comes instead of reproach is Clytemnestra's defence of the murder as an act of vengeance due to the Manes of Iphigenia; and it is 'hard to judge between them;' she (Clyt.) spoils the spoiler (Agam.), and the slayer (Agam.) pays the full penalty."

1540. *ἐν χρόνῳ*. A short expression for 'while time remains and Zeus is lord of all.' Hermann and Dindorf give *θρόνῳ* after Schütz. These words are said to be occasionally confused in MSS.; but the correction, though an easy one, certainly weakens the sentiment, albeit, as remarked on Suppl. 94, the idea of majesty and authority is sometimes conveyed by a word expressive of *sitting*.

1541. *θέσμιον γάρ*. 'For it is an established law.' See Cho. 306. Dr. Peile

τίς ἂν γονὰν ἀραῖον ἐκβάλαι δόμων ; (1565)

κεκόλληται γένος πρὸς ἅτα.

ΚΑ. εἰς τόνδ' ἐνέβης ξὺν ἀληθείᾳ ἀντ. ί.

χρησμόν· ἐγὼ δ' οὖν 1545

ἐθέλω, δαίμονι τῷ Πλεισθениδᾶν

ὄρκους θεμένη, τάδε μὲν στέργειν, (1570)

δύστλητά περ ὄνθ'· ὁ δὲ λοιπὸν, ἰόντ'

ἐκ τῶνδε δόμων ἄλλην γενεὰν

τρίβειν θανάτοις αὐθένταισι·ν. 1550

κτεάνων τε μέρος

βαῖον ἐχούση πᾶν ἀπόχρη μοι

quotes Hesych. θέσμιον· δίκαιον, and θέσμιον· νόμιμον, but he prefers, with most editors, to join θέσμιον γονὰν ἀραῖον.

1542. ἀραῖον. So Hermann for ῥᾶον, a correction justly adopted by all the recent editors. The sense is, 'No one can now eject from the family a brood of curses,' i. e. the calamities in store for it from the imprecation of Thyestes, inf. 1579. Compare δύσπεπτος ἔξω, sup. 1161. See on 729, and Cho. 636. 792, for the notion of one evil begetting another.

1543. πρὸς ἅτα. This is Blomfield's happy emendation for προσάψαι. On T and Ψ confused see Suppl. 856. Porson on Med. 553. So ψυχὰς for τύχας in Iph. T. 838, Eur. Suppl. 623, while in Hel. 953 εὐψυχίας has passed first into εὐτυχίας, then into εὐδαιμονίας. Hermann's reading, προσόψει, gives a very far-fetched meaning. Dindorf and Peile rightly prefer ἅτα, 'the family has been glued to (implicated in) misfortune,' so that the γονὴ ἀραῖος, or consequences of the πρῶτ-αρχος ἅτης, is inseparable from it,—though ἅτης may here mean, as usual, 'a blind and infatuated course of action.'

1544. ἐνέβης. So Herm., Dind., Peile, Franz, after Canter, for ἐνέβη. 'You have rightly entered into this topic of the divine law of retribution.' The remark was directed at herself; but she pretends not to see this, and understands it generally of the house, or perhaps more generally still of any criminal to whom it may apply. There is no difficulty in interpreting χρησμός of a divine declaration, especially as the earliest use of oracles was to guide men in a just course of action

(θεμιστεύειν, cf. Eum. 2). In Eur. Hipp. 1350, χρησμοῖς ἀδίκους διελυμάνθη, it means the curse uttered by Theseus.

1545. ἐγὼ δ' οὖν. 'I however,' i. e. be that as it may. See sup. on 217.

1548. ὁ δὲ λοιπὸν. 'But for what remains,' i. e. as the other side or condition of the compact; that on the part of Clytemnestra being simply a passive endurance of all the past woes. See below, 1637. This would appear, at first sight, by no means an equitable bargain, and it has this further difficulty, that Clytemnestra thereby places herself in the situation of one who has been wronged rather than one who has done a wrong. The idea, in fact, which still engrosses her mind, is the loss of her daughter, and so far from regarding the murder of her husband as a crime, she views it simply as a just retaliation (sup. 1407). The proposed compact then amounts to this,—that she should let bygones be bygones, since they cannot be altered, and that the demon should cease to incite the family of the Atridae to the commission of domestic murders.

1552. μοι. The MSS. give μοι δ', where δὲ must be regarded as an insertion on account of the hiatus. For the same reason Canter proposed κάλληλοφόνους, while others transpose, μανίας μελάρων ἀλληλοφόνους κ.τ.λ. Hermann gives τάσδ' for μοι, but the hiatus is capable of defence. See on v. 79. Clytemnestra lays the flattering unction to her soul, that she has after all done good service if she has brought to a close the family curse.



ἀλληλοφόνους  
μανίας μελάβρων ἀφελούση.

(1575)

## ΑΙΓΙΣΘΟΣ.

ὦ φέγγος εὐφρον ἡμέρας δικηφόρου· 1555  
φαίην ἂν ἤδη νῦν βροτῶν τιμαόρους  
θεοὺς ἄνωθεν γῆς ἐποπτεύειν ἄχῃ,  
ιδὼν ὑφαντοῖς ἐν πέπλοις Ἑρινύων (1580)  
τὸν ἄνδρα τόνδε κείμενον φίλως ἐμοῖ,  
χερὸς πατρώας ἐκτίνοντα μηχανάς. 1560  
Ἄτρεὺς γὰρ ἄρχων τῇσδε γῆς, τούτου πατῆρ,  
πατέρα Θυέστην τὸν ἐμὸν, ὡς τορῶς φράσαι,  
αὐτοῦ τ' ἀδελφὸν, ἀμφίλεκτος ὢν κράτει, (1585)

1555. The character of Aegisthus, who now first appears on the stage, is marked by a cowardly selfishness and a spiteful resentment against the dead Agamemnon, very different from the heroic avowal, on the plea of Justice, made by Clytemnestra. *He* owed a grudge to Agamemnon because that hero's father Atreus had banished Thyestes, and on his return home as a Suppliant had brutally served up to him a banquet on the flesh of his own children. This was an ancestral wrong; and in fulfilment of his father's curse, but not less from the personal consideration, because he had himself been banished when an infant together with Thyestes, he had planned and executed the murder. He dwells on the word *δίκη* (1582—5—9), but it is the *δίκη* of pure revenge, not the plausible *δίκη*, or eternal law of retribution, of Clytemnestra. When boldly bearded by the chorus, he has recourse to threats, and is with difficulty pacified by the more collected and shocked, if not now repentant Clytemnestra, 1632 seqq.

1557. *ἄχῃ*. See on 1222. Hermann gives *ἄγῃ* after Auratus. But *γῆς ἄχῃ* are rightly said of human troubles in the most general sense. To the mind of a philosopher-poet, crime and woe would appear intimately associated. He speaks in reference to the infidel sentiment before quoted, v. 360, *οὐκ ἔφα τις θεοὺς βροτῶν ἀξιούσθαι μήλειν*. Compare Eur. Suppl. 731, *νῦν τῇνδ' ἀελπτον ἡμέραν ἰδοῦσ' ἐγὼ θεοὺς νομίζω*.

1560. *χερὸς πατρώας μηχανάς*. The

deeds devised and executed by Atreus with his own hand, inf. 1571. Eur. Herc. F. 983, *εἷς μὲν—ἐχθραν πατρώαν ἐκτίνων πέπτωκέ μοι*.

1562. *ὡς τορῶς φράσαι*. If this clause is not merely expletive, it seems to mean, 'to tell in detail the nature and circumstances of Atreus' crime.' But cf. Eum. 45, *τῇδε γὰρ τρανῶς ἐρῶ*. Klausen refers it to the exact specification of relationship between the parties just mentioned.

1563. *αὐτοῦ τ' ἀδελφόν*. 'Thyestes, who was my father and at the same time his (Atreus') brother.' Elmsley on Med. 940, whom Franz, Weil, Dindorf follow, read *αὐτοῦ δ' ἀδελφόν*.—*ἀμφίλεκτος ὢν κράτει*, literally, 'being challenged in the matter of sovereignty' by Thyestes; 'wrangling with him for the sway,' Prof. Kennedy. So *ἀμφιλεξάντων τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου*, Xen. Anab. i. 5, § 11. Cf. 854. The real subject of quarrel was the adultery of Thyestes with the wife of Atreus (sup. 1164); but it was clearly not the object of Aegisthus to speak of the crimes done *by* his father, in endeavouring to establish his right to revenge. Why then was Thyestes banished on this plea? He appears to have been suspected of using his influence with the wife to secure the throne, much in the same way as Aegisthus himself has acted by Clytemnestra. See the Schol. Ven. on Il. ii. 106, where the story is given at some length. Hence Atreus as ruler (1561) drove him out, and on his return avenged the deeper wrong by



ἡνδρηλάτησεν ἐκ πόλεώς τε καὶ δόμων.  
καὶ προστρόπαιος ἐστίας μολὼν πάλιν 1565  
τλήμων Θυέστης μοῖραν ἡῦρετ' ἀσφαλῆ,  
τὸ μὴ θανὼν πατρῶον αἰμάξαι πέδον  
αὐτοῦ· ξένια δὲ τοῦδε δύσθεος πατὴρ (1590)  
Ἄτρεὺς προθύμως μᾶλλον ἢ φίλως πατρὶ  
τῷ μῶ, κρεουργὸν ἡμαρ εὐθύμως ἄγειν 1570  
δοκῶν, παρέσχε δαῖτα παιδείων κρεῶν.  
τὰ μὲν ποδῆρη καὶ χερῶν ἄκρους κτένας  
ἔκρυπτ' ἄνωθεν ἀνδρακὰς καθήμενος· (1595)

the horrible banquet so often alluded to in the play.

1568. αὐτοῦ. 'There on the spot,' viz. at his own hearth and home, which would have been a piteous fate for one who had escaped all the chances and dangers of exile. Compare 439. 1356. So Homer has αὐτοῦ ἐν Τροίῃ, ὅπ' Ἴλιον αὐτοῦ, κ.τ.λ. Soph. Trach. 144, τὸ γὰρ νεάζον ἐν τοιοῖσδε βόσκειται χάροιςιν αὐτοῦ. Blomfield reads αὐτός.—ξένια, in apposition with δαῖτα, 'by way of a hospitable entertainment.' Thyestes obtained safety so far that his life was spared; but he met with a reception worse than death itself. Thus τοῦδε πατὴρ must be taken together like τούτου πατὴρ, 1561. As for Hermann's emendation, ἀστοξένια, to which Peile and Conington incline, as rightly expressing (see on Suppl. 350) the relation of Thyestes on his return from exile and ἄτιμος, it appears neither necessary nor metrically satisfactory. With the verse as it now stands compare Cho. 1.

1570. κρεουργὸν ἡμαρ, 'a festive day,'—a day on which meat was distributed after a solemn sacrifice. Compare *βουθύτοις ἐν ἡμασιν* Cho. 253.—*ἄγειν*, precisely as the Romans said *agere ferias*, *agere festum diem*, &c.

1571. παιδείων. This form is properly used on the analogy of βόεια, μῆλεια, χοίρεια, &c. Sup. 1213, Θυέστου δαῖτα παιδείων κρεῶν.

1572. Hesych. κτένας· τοὺς τῶν χειρῶν καρποὺς καὶ τῶν ποδῶν.

1573. ἔκρυπτ'. So Blomf. and Hermann after Casaubon, for *ἐβρυπτ'*. The emendation derives great weight from the almost identical narrative of Herodotus about the banquet served up to Harpagus on the flesh of his sons, i. 119, τοῖσι μὲν

ἄλλοις καὶ αὐτῷ Ἀστυάγει παρετιθέατο τράπεζαι ἐπιπλέαι μηλείων κρεῶν, Ἀρπάγω δὲ τοῦ παιδὸς τοῦ ἑαντοῦ πλὴν κεφαλῆς τε καὶ ὀκτρῶν χειρῶν τε καὶ ποδῶν τὰ ἄλλα πάντα· ταῦτα δὲ χωρὶς ἕκκετο ἐπὶ κανέω κατακεκαλυμμένα. It is likely that both the poet and the historian took the tale from Hecataeus. Hermann quotes from Hyginus (fab. 88) the very same account of the Thyestean feast, *qui quum vesceretur, Atreus imperavit brachia et ora puerorum afferri*. Stories of this kind form part of a pre-historic lore, and are seldom found to vary much in their details. Those who construe *ἐβρυπτ'* ἄνωθεν 'broke (or, was breaking) from the parts above,' fail to give any intelligible explanation how the hands and feet could be so detached, or in what position the said parts must be supposed to lie. Klausen reads *καθημένους*, and understands that Atreus minced or chopped up the fingers (in order to obliterate their form) laid separately on the top of the dish, so that the guest first served could not avoid taking them. But this is liable to the objection, that the very parts are here eaten which in the similar narrative of Herodotus are represented as laid aside to be afterwards produced. Weil has *καθημένους*, with Casaubon: 'he minced the fingers and toes for the guests who were severally feasted at separate tables;' and he reads *ἄνωθεν* for *ἄνωθεν*. Hermann also gives *καθημένους*, which he appears to construe with *ἄσημα*. Retaining *καθημενος*, ('Seated himself in higher place apart,' Prof. Kennedy,) we may translate as follows: 'The joints of the feet, and the fingers at the tips of the hands, he covered over, sitting apart at the top of the table; and he

ἄσσημα δ' αὐτῶν αὐτίκ' ἀγνοία λαβὼν  
 ἔσθαι βορὰν ἄσσητον, ὡς ὄρας, γένει.  
 καῖπειτ' ἐπιγνοὺς ἔργον οὐ καταίσιον,  
 ὦμωξεν, ἀμπίπτει δ' ἀπὸ σφαγῆς ἐμῶν  
 μόρον δ' ἄφερτον Πελοπίδαις ἐπεύχεται,  
 λάκτισμα δείπνου ξυνδίκως τιθεὶς ἄρὰν,

1575

(1600)

(Thyestes) having at once (*αὐτίκα*, without hesitation or suspicion) taken in ignorance portions of the flesh which could not be distinguished, eats a food which has now proved ruinous to the race, as you behold.' By *ἄσσητον* we may understand that the action done proceeded from the head of the table: although there is abundant authority (e. g. Thuc. ii. 52) for regarding it here as simply a synonym of *ἄνω*. Compare *ὑποκάτω κατακλίνεσθαι* and *ἔσχατος κατακείσθαι*, said of guests, Plat. Symp. p. 175, c, and p. 222, *ad fin.* Suidas explains *ἀνδρακὰς* by *χωρὶς*, and so a gloss in MS. Farn., *ἀντὶ τοῦ καθ' ἑαυτὸν*.—The reader will notice the antithesis between *τὰ μὲν ποδῆρη* and *ἄσσημα δ' αὐτῶν*,—the articulated extremities which would have at once revealed the contents of the dish, and the fleshy parts which bore no such distinguishing mark. Thyestes is said to have eaten the heart (*σπλάγχνα*, sup. 1192. Cic. Tusc. Disp. iv. § 77). As for the change of subject from *ἐκρυπτε* to *ἔσθαι*, it could not have caused any ambiguity to those who were conversant with the story. Hermann, Weil, Dindorf, give *ἄσσημα*. δ' αὐτῶν, κ.τ.λ.—Photius, *ἔσθοντες*, *ἐσθιόντες*.

1576. *ἐπιγνοὺς*. Subsequently discovering the deed, viz., on the hands and feet being shown to him.

1577. *ἀμπίπτει*. So Canter for *ἀνπίπτει* κ.τ.λ.—*ἐμῶν* for *ἐρῶν* was first given by Auratus. 'He shrieked, and fell back (recoiled) vomiting from the slaughter,' i.e. slain flesh. We may notice the somewhat vague way in which *σφαγή* is used by the poets. It signifies not only the infliction of the wound, but (1360, Pers. 812) the blood spurting from it, the slain victim (= *σφάγιον*), and (Prom. 882) the throat itself, as the part usually incised.

1579. *ἄρην*. So Hermann after Abresch; and the correction had occurred to the present editor. There is difficulty in explaining the *ἅπαξ λεγόμενον* adverb *ξυνδίκως*. Prof. Kennedy renders *ξυνδίκως*

*ἄρᾳ* 'with a just prayer of execration,' i.e. 'kicking over the table with a curse.' Weil, 'cenae proculcationem diris includens.' Hermann, *communiter, communi justitia*, referring it to *πάν τὸ Π. γένος*. See on Eum. 549. We may translate, 'Making the act of overturning the table a curse of comprehensive retribution, that so the whole race of Pleisthenes might perish.' The imprecation was founded on an act which, though involuntary, was a symbolical one; for both *οἶκος* and *τράπεζα* are familiarly said *ἀνατραπῆναι*. So Theb. 1081, *ὅδε Καδμείων ἥρυξε πόλιν μὴ ἀνατραπῆναι*. The commentators have remarked that the Pelopidae (1578), Tantalidae (1445), and Pleisthenidae (1546), are synonyms by which the poet describes the family of the Atreidae; but who Pleisthenes was, is not recorded. According to some authorities, quoted by Hermann and Butler, he was a son of Atreus, and the real father of Agamemnon and Menelaus, but, dying young, left them to be brought up by Atreus. Apollodor. iii. 2, 2, 'Αερόπην ἔγημε Πλεισθένης, καὶ παῖδας Ἀγαμέμνονα καὶ Μενέλαον ἔτεκε. Schol. Ven. on Il. ii. 249, 'Ατρεΐδαι ἦσαν κατὰ μὲν τὸ σύνθηες Ἀερόπης καὶ Ἀτρέως παῖδες τοῦ Πέλοπος, τῇ δ' ἀληθείᾳ Πλεισθένης, ὡς φασὶν ἄλλοι τε πολλοὶ καὶ Πορφύριος ἐν τοῖς ζητήμασιν. ἀλλ' ἐπειδὴ Πλεισθένης νέος τελευτᾷ, μηδὲν καταλείψας μνήμης ἄξιον, νέοι ἀνατραφέντες ὑπὸ Ἀτρέως αὐτοῦ παῖδες ἐκλήθησαν. If this account be received, *τούτου πατὴρ* in v. 1561 can only mean 'his reputed father.' And hence perhaps Ovid (Remed. Amor. 778) has 'Pleisthenio toro' for 'the bed of Agamemnon.' Of course, on this supposition, the curse of Thyestes would fall only on the immediate descendants of his brother Atreus; whereas, if Pleisthenes be supposed to intervene between Pelops and Atreus, it will have a wider application, and include Thyestes himself as well as Aegisthus. The former seems quite sufficient for the argument.



οὕτως ὀλέσθαι πᾶν τὸ Πλεισθένους γένος. 1580

ἐκ τῶνδ' εἰ σοι πεσόντα τόνδ' ἰδεῖν πάρα.

καὶ γὰρ δίκαιος τοῦδε τοῦ φόνου ῥαφεύς·

τρίτον γὰρ ὄντα μ' ἐπὶ δέκ' ἀθλίῳ πατρὶ (1605)

ξυνεξελαύνει τυτθὸν ὄντ' ἐν σπαργάνοις·

τραφέντα δ' αἰθίς ἢ δίκη κατήγαγε. 1585

καὶ τοῦδε τάνδρ' ἡψάμην θυραῖος ὦν

πᾶσαν ξυνάφας μηχανὴν δυσβουλίας.

οὕτω καλὸν δὴ καὶ τὸ κατθανεῖν ἐμοί, (1610)

ιδόντα τοῦτον τῆς δίκης ἐν ἔρκεσιν.

ΧΟ. Αἰγισθ', ὑβρίζειν ἐν κακοῖσιν οὐ σέβω. 1590

1581. ἐκ τῶνδε. 'It is in consequence of this that,' &c. viz., because the curse included the *whole* race, therefore you see *this* member of the family lying dead. See 850. 1194.

1583. τρίτον ἐπὶ δέκα. Prof. Kennedy regards these words as corrupt. Dr. Donaldson thinks there was a spectral chorus (see v. 1065) of *twelve* murdered children, and that over and above these twelve, Aegisthus the thirteenth was banished together with his father Thyestes, and so has survived as the sole avenger. He also observes, that the number *thirteen* may refer to the murdered son of Harpagus being *thirteen* years old, in the narrative of Herodotus. The number perhaps had some mystical signification, like *three* and *seven*. Thus Pindar, Ol. i. 13, makes *thirteen* suitors of Hippodamia to have been killed by her father Oenomaus.

1584. ξυνεξελαύνει. There is much uncertainty whether the subject to the verb is Atreus, continued from 1569 seqq., and so whether this is the same banishment as that before mentioned in v. 1564; or whether Agamemnon is meant, the author of a subsequent banishment, as Klausen supposes. But he assumes, without any evidence, and on rather slight presumptive grounds, that Thyestes had killed Atreus, returned to Argos, and had Aegisthus among other children after the affair of the banquet. Dr. Peile takes the former view, and thinks that the special mention of τοῦδε τάνδρ' in 1586 of itself implies a transition from Atreus to Agamemnon. This is however met by Hermann's remark, that this verse (1586) is a continuation

of τόνδ' ἰδεῖν πάρα in 1581. There is more point in the same learned editor's (Peile's) observation, that the poet was not likely to have made the discrepancy in age in Agamemnon and Aegisthus so great as Klausen's supposition represents it. Unquestionably, if we regard only the natural tenour of the passage, we shall take the words of Aegisthus thus: 'The curse of Thyestes was the cause of Agamemnon's fall, and I was justly the contriver of it, for he banished me when young, and I have returned when full grown to execute vengeance upon him.' This would still allow the prime cause of retaliation to be the crime of Atreus, 1560. But, all things considered, the real meaning probably is, that Agamemnon has justly paid for the crimes of his father Atreus by the hand of Aegisthus, who owed a double debt to Atreus, his own banishment beside the wrong done to his father Thyestes.

1586. θυραῖος, though not present at the time in the house, yet I reached him, as it were, by the plot that I laid. Cf. inf. 1613. Cho. 107, μέμνησ' Ὀρέστον, καὶ θυραῖός ἐσθ' ὅμως. Eur. Andr. 422, οἰκτρὰ γὰρ τὰ δυστυχῆ βροτοῖς ἀπασί, κἂν θυραῖος ὦν κυρῇ.

1589. ιδόντα. The construction is, τὸ κατθανεῖν ἐμὲ, ιδόντα τοῦτον, κ.τ.λ., καλὸν ἐστὶν ἐμοί.—κατθανεῖν, sc. by the hand of the people, 1594.

1590. ἐν κακοῖσιν. 'I approve not in solence in misfortunes,' i.e. in a crisis like the present. Cf. 739, νεδύουσαν ἐν κακοῖς βροτῶν ὕβριν. Ajac. 1151, ὅς ἐν κακοῖς ὕβριζε τοῖσι τῶν πέλας. Antig. 482, ὕβρις δ', ἐπεὶ δέδρακεν, ἥδε δευτέρα, τοῖσις ἐπαυχεῖν καὶ δεδρακυῖαν γελᾶν



σὺ δ' ἄνδρα τόνδε φῆς ἐκὼν κατακτανεῖν,  
μόνος δ' ἔποικτον τόνδε βουλευῆσαι φόνον.  
οὐ φημ' ἀλύξειν ἐν δίκῃ τὸ σὸν κάρα (1615)

ΑΙ. σὺ ταῦτα φωνεῖς νερτέρᾳ προσήμενος 1595  
κώπῃ, κρατούντων τῶν ἐπὶ ζυγῷ δορός;  
γνώσει, γέρων ὦν, ὥς διδάσκεισθαι βαρὺ  
τῷ τηλικούτῳ, σωφρονεῖν εἰρημένον. (1620)

δεσμὸς δὲ καὶ τὸ γῆρας αἶ τε νήστιδες  
δύαι διδάσκειν ἐξοχώταται φρενῶν 1600  
ἱατρομάντεϊς. οὐχ ὁρᾷς ὁρῶν τάδε;  
πρὸς κέντρα μὴ λάκτιζε, μὴ παίσας μογῆς.

ΧΟ. γύναι, σὺ † τοῦδ' ἤκοντος ἐκ μάχης νέον (1625)

The ὕβρις of Aegisthus consisted in his attempt to justify the murder of Agamemnon, which is meant by ἐν κακοῖς. It was a time for penitence and mourning, not for exultation and vindictiveness. —οὐ σέβω, cf. 753.

1591. ἐκὼν. Deliberately, intentionally (1587). Not 'gladly,' as Dr. Peile translates it.

1596. τῶν ἐπὶ ζυγῷ. This was the position of the steersman, who was for that reason the manager or chief over all others. Eur. Phoen. 74, ἐπεὶ δ' ἐπὶ ζυγοῖς καθέζετ' ἀρχῆς. Ion 595, ἦν δ' ἐς τὸ πρῶτον πόλεος ὀρμηθεὶς ζυγὸν ζητῶ τις εἶναι. Supra, v. 176, σέλμα σεμνὸν ἡμένων. Dr. Donaldson, in his Essay on the Athenian trireme, p. 11, explains the sense to be, 'while those on the highest seats of the ship are masters.' For the upper rowers' seats, placed on the cross-bits, were higher even than the ζυγῖται, who sat upon the cross-bits themselves. Mr. Davies: "You say this sitting at the lower-deck oar, Though the ship's main-deck men have mastery?"

1598. εἰρημένον. Lit. 'it having been told him to be discreet.' See on σωφρονεῖν κεκρημένον, Pers. 825. So Thucyd. v. 30, εἰρημένον κύριον εἶναι ὅτι ἂν τὸ πλῆθος τῶν ξυμμάχων ψηφίσηται. Ibid. vii. 18, 2, εἰρημένον ἐν ταῖς πρότερον ξυμθήκαις ὅπλα μὴ ἐπιφέρειν, —αὐτοὶ οὐχ ὑπήκουον. vii. 77, 6, προπέμπτται δ' ὡς αὐτοὺς, καὶ ἀπαντᾶν εἰρημένον καὶ σιτία ἄλλα κομίζειν. —γέρων ὦν, cf. sup. 567.

1599. δεσμὸς δὲ κ.τ.λ. 'But imprison-

ment and the pangs of hunger are first-rate trainers of the mind for teaching even old age,' which under ordinary circumstances is slow to be instructed. Some take διδάσκειν absolutely, 'for teaching,' and τὸ γῆρας as the nominative.

1602. παίσας, 'having struck (your foot) against it.' On the proverb see Prom. 331. Pind. Pyth. ii. 174. The MSS. reading is πῆσας, which seems to be a vox nihili, though defended by Scholefield, Klausen, and Peile, as an aorist from πᾶσχω, or rather its obsolete present πῆθω. The Scholiast on Pindar, Pyth. ii. ad fin., quotes the verse with παίσας. Blomfield and others give παί-  
σας, 'having stumbled;' but this inter-  
feres with the metaphor, which is alto-  
gether different from παίσας τῷδε πρὸς  
κακῷ, Prom. 947.—μογῆς, 'be pained,'  
'suffer for it,' Prom. 283.

1603. τοῦδ' ἤκοντος. Either with Hermann and Dindorf, we must so read, after Stanley, for τοὺς ἤκοντας, or we must suppose a verse to have been lost which governed the accusative. But not only is the singular more appropriate than the plural, but Hermann has shown the probability that the whole of this dialogue from 1590 was *antithetical*, viz. that the five verses of Aegisthus (1606—10) intervene between *three* of the chorus immediately before and after, while the eight of Aegisthus (1595 seqq.) answer to the same number (assuming the loss of one) at 1614, and the succeeding six of the chorus at 1621, to those at 1590 (one

- οἰκουρὸς εὐνὴν ἀνδρὸς αἰσχύνουσ' ἄμα  
 ἀνδρὶ στρατηγῷ τόνδ' ἐβούλευσας μόρον. 1605
- AI. καὶ ταῦτα τᾶπη κλαυμάτων ἀρχηγενῇ. <sup>51</sup>  
 Ὅρφεϊ δὲ γλῶσσαν τὴν ἐναντίαν ἔχεις·  
 ὃ μὲν γὰρ ἦγε πάντ' ἀπὸ φθογγῆς χαρᾶ, (1630)  
 σὺ δ' ἐξορίνας νηπίοις ὑλάγμασιν <sup>γελῶ</sup>  
 ἄξει· κρατηθεῖς δ' ἡμερώτερος φανεῖ. 1610
- XO. ὥς δῃ σύ μοι τύραννος Ἀργείων ἔσει,  
 ὃς οὐδ' ἐπειδὴ τῷδ' ἐβούλευσας μόρον  
 δρᾶσαι τόδ' ἔργον οὐκ ἔτλης αὐτοκτόνως. (1635)
- AI. τὸ γὰρ δολῶσαι πρὸς γυναικὸς ἦν σαφῶς·  
 ἐγὼ δ' ὑποπτος ἐχθρὸς ἦ παλαιγενής. 1615

being again supposed to have dropped out). Though these assumed *lacunae* throw some doubt on the whole scheme, we may fairly suppose that the three verses here answer to the three at 1611, &c., and therefore there is little probability in τοὺς ἤκοντας, which Klausen construes with αἰσχύνουσα, and Peile and Scholefield explain as an anacoluthon, as if he had said σὺ ταῦτα ἔδρασας τοὺς ἤκοντας, κ.τ.λ. Weil and Davies read, after Wieseler, γύναι σὺ, τοὺς ἤκοντας ἐκ μάχης μένων κ.τ.λ., where γύναι σὺ is supposed to mean Aegisthus, the antithesis being in ἀνδρὶ στρατηγῷ. The same editors give αἰσχύνας in 1604. Prof. Kennedy suspects the eight verses 1603—10 are the interpolation of "some ambitious commentator." He notices the repetition in 1605, 1612, and doubts if Clytemnestra is as yet on the stage. But cf. 1626.—ἄμα, as βρίζαν ἄμα, *inter dormiendum*, Cho. 883.—οἰκουρὸς is, 'while keeping house for him at home,'—clearly from οἶκος, 'a warder,' not from ὄρος 'a boundary,' as Klausen derives it. Sup. 1196, οἰκουρὸν τῷ μολόντι δεσπότη.

1605. ἀνδρὶ στρατηγῷ. This aggravated the crime; see Eum. 434. 595.

1606. καὶ ταῦτα τᾶπη. Compare Ajax. 1138, τοῦτ' εἰς ἀνίαν τοῖσπος ἔρχεται τι. The chorus, though always suspicious, had not before openly charged the queen or Aegisthus with adultery, unless indeed we so understand δόμων καταιχυντήρησι sup. 1334.

1609. νηπίοις. So Herm., Dind., Peile, and Conington after Jacob for ἡπίοις,

which Klausen thinks ironically applied to ὑλάγμασιν. Compare however ματαίων ὑλαγμάτων inf. 1650.—ἄξει appears to be the middle voice,—'You forsooth, after irritating people by your senseless barkings, think to lead them to your own purposes.' But Prof. Kennedy, with Peile and Butler, supposes the antithesis to be this,—'he led captive by his songs, you shall *be* led captive (δεσμός, v. 1599) in consequence of your insolence.' The poet however merely speaks of the γλῶσσα ἐναντία, or two opposite kinds of eloquence, viz. that which soothed and that which irritated. The object of both was the same, but the latter was a mistaken way to effect it.

1611. ὥς δῃ σύ. 'As if forsooth I should ever have you for a ruler over Argives! You who, when you had plotted a murder, had not even the courage to execute it yourself!' Compare Herc. Fur. 1407, ὥς δῃ τί φίλτρον τοῦτ' ἔχω βῶαν ἔσει; Cycl. 674, ὥς δῃ σὺ, sc. λέγεις. Androm. 235, ὥς δῃ σὺ σάφρων, τὰμὰ δ' οὐχὶ σάφρονα. Oed. Col. 809, ὥς δῃ σὺ βραχέα, ταῦτα δ' ἐν καιρῷ λέγεις.

1612. οὐδ'. The MSS. give οὐκ. See on Pers. 431. Dem. Androt. p. 603, εἰ ταῖς ὀλιγαρχίαις, οὐδ' ἂν ᾧσιν ἔτ' Ἀνδροτίωνός τινες αἰσχίον βεβιωκότες, οὐ ἔστι λέγειν κακῶς τοὺς ἀρχοντας. Mor usually the clause containing οὐδὲ follows; that with οὐκ, thus, ὅς οὐκ ἔτλης δρᾶσαι τόδ' ἔργον οὐδ' ἐπειδὴ κ.τ.λ.—αὐτοκτόνως, cf. Theb. 731. Suppl. 63.

1615. ὑποπτος ἐχθρός. Hesychius cites these two words, but without



ἐκ τῶν δὲ τοῦδε χρημάτων πειράσομαι  
 ἄρχειν πολιτῶν· τὸν δὲ μὴ πειθάνορα  
 ζεύξω βαρείαις οὔτι μὴ σειραφόρον  
 κριθῶντα πῶλον· ἀλλ' ὁ δυσφιλής σκότω  
 λιμὸς ξύννοικος μαλθακόν σφ' ἐπόψεται. (1640)

XO. τί δὴ τὸν ἄνδρα τόνδ' ἀπὸ ψυχῆς κακῆς  
 οὐκ αὐτὸς ἡνάριζες, ἀλλὰ σὺν γυνῇ,  
 χώρας μίασμα καὶ θεῶν ἐγχωρίων,  
 ἔκτειν'; Ὁρέστης ἄρά που βλέπει φάος, (1645)

any gloss. See on 1345, where a similar argument is alleged by Clytemnestra. Aegisthus, as having entertained an hereditary hatred in consequence of the misdeeds of Atreus to both himself and his father, would have put Agamemnon immediately on his guard, had he attempted hostility.

1616. Weil reads κρατῶν δὲ for ἐκ τῶνδε.—*χρημάτων*, a boast, or rather, a confession, characteristic of a tyrant and a coward, and vainly intended to frighten into obedience the chorus, against whom the next threat is especially directed. So Electra taunts Aegisthus in Eur. El. 939, ἤχρεις τις εἶναι, τοῖσι χρήμασι σθένων. "Ante omnia enim locatis satellitibus opus erat tyranno, neque adhuc habuerat Aegisthus, quo his stipendium solveret." Klausen.

1617. ἄρχειν, 'to keep them subject to me;' perhaps by bribes and largesses as well as by coercion.

1618. *βαρείαις*, Supply *ζεύγλαις* (Prom. 471) from *ζεύξω*. See sup. 1316. For *οὔτι μὴ* Porson, Dind., Blomf., Conington, read *οὐτι μοι* after Pauw. Hermann calls this "pessima conjectura," and certainly it seems a needless one. Instead of saying *οὐ μὴ* (*ζεύξω* (ὥς) *σειραφόρον*, ἀλλὰ *βαρείαις*, the poet prefixed the negative to the word which strictly required it,—'I will yoke him in a heavy collar by no means as a trace-horse,'—which, as not being under the yoke, had no collar at all. Similarly we have *εἰπὲ μὴ παρὰ γνώμην*, sup. 904, for *μὴ εἰπῆς παρὰ γνώμην*. Madvig (Adv. Crit. i. p. 203) thinks *οὔτι μὴ* corrupt, and that some noun like *ἡνίας* is yet to be restored.—*κριθῶντα*, 'barley-fed.' Hermann says, "*κριθῶν* dicuntur equi qui morbo hordeationis affecti sunt, *κριθῶν* autem qui bene pasti ferociunt." Cf. Ar. Vesp. 1310, *λοικας*

—*κλητῆρι εἰς ἀχυρὸν ἀποδεδρακότι*.

1619. *σκότω*. So Auratus for *κότω*. 'Unwelcome hunger dwelling with darkness' (*δεσμός αἶ τε νήστιδες δύοι*, sup. 1599) is opposed, Klausen remarks, to the friskiness of a high-fed colt. It is in direct allusion to v. 1599 that the article is prefixed to *δυσφιλής*. The figure seems derived from the taming of fierce animals. Arist. Eccles. 665, ἀπὸ τῆς μάξης ἥς σιτεῖται· ταύτης γὰρ ὅταν τις ἀφαιρῇ, οὐχ ὑβριεῖται φαύλως οὕτως αὐθις τῇ γαστρὶ κολασθεῖς.

1621. τί δῆ; 'Why then, admitting that τὸ δολῶσαι was the part of a woman,—why, I repeat, in a craven spirit did you not yourself essay to kill him, but leave it to an accomplice with you in the crime, a woman, to slay him?' Most editors, not even Klausen excepted, alter *σὺν* to *νῦν*. But αὐτὸς, 'alone,' requires the antithesis of *σὺν*, and though Aegisthus was not actually present at the murder, he unquestionably aided and abetted it. In truth, since the attempted defence of Aegisthus, 1555 seqq., the chorus has regarded him as equally guilty; cf. 1591. 1612. This is probably the meaning of the taunt in Soph. El. 302, ὁ σὺν γυναιξὶ τὰς μάχας ποιοῦμενος, 'who cannot fight his battles without the aid of women.' It is evident that the chorus neither cares for nor fears Aegisthus. Their whole reliance is on the return of Orestes from exile, for their allegiance is unshaken towards the house of the Atridae. The mention of Orestes in the relation of an avenger forms a connecting link between this and the next play, just as the sight of the Eumenides, Cho. 1037, connects it with the last play of the trilogy. Cassandra had foretold his return, v. 1251.



ὅπως κατελθὼν δεῦρο πρευμενεί τύχη 1625

ἀμφοῖν γένηται τοῖνδε παγκρατὴς φονεύς ;

AI. ἀλλ' ἐπεὶ δοκεῖς τάδ' ἔρδειν κοῦ λέγειν, γνώσει τάχα.

\* \* \* \* \*

AI. εἶα δὴ, φίλοι λοχῖται, τοῦργον οὐχ ἐκὰς τόδε. (1650)

XO. εἶα δὴ, ξίφος πρόκωπον πᾶς τις εὐτρεπιζέτω.

AI. ἀλλὰ καγὼ μὴν πρόκωπος οὐκ ἀναίνομαι θανεῖν. 1630

XO. δεχομένοις λέγεις θανεῖν σε· τὴν τύχην δ' αἰρούμεθα.

KI. μηδαμῶς, ὦ φίλτατ' ἀνδρῶν, ἄλλα δράσωμεν κακά·

ἀλλὰ καὶ τάδ' ἐξαμῆσαι πολλὰ δύστηνον θέρος· (1655)

πημονῆς δ' ἄλις γ' ὑπάρχει· μηδὲν αἵματώμεθα.

1626. ἀμφοῖν τοῖνδε. "Loquitur coryphaeus aversus ab Aegistho, conversus autem ad alterum hemichorium. Alioqui non τοῖνδε, sed ὑμῖν diceret." Hermann.

1627. δοκεῖς, sup. 16.—κοῦ λέγειν, i. e. καὶ οὐ μόνον, is Hermann's correction of καὶ λέγειν. On καὶ and κοῦ confused see Suppl. 291. Those who translate ἔρδειν καὶ λέγειν 'to act as well as to say,' may compare Suppl. 509, σὺ καὶ λέγων εὐφραине καὶ πρᾶσσαν φρένα, which is equivalent to οὐ μόνον λόγοις, ἀλλὰ καὶ ἔργοις.—γνώσει τάχα, a formula of threatening, see on Cho. 297.

1628. εἶα δὴ. This verse is usually given to the chorus, who are supposed to call themselves λοχῖται for the reason given on Theb. 106. But Hermann and Franz are probably right in assigning it to Aegisthus, whose satellites, called λοχῖται also in Cho. 757, are ranged in adverse rank to the chorus. Thus the reply of the chorus, εἶα δὴ, &c., implies that they have no reluctance to bring matters to the decision of the sword.

1630. Soph. Phil. 1255, χεῖρα δεξιὰν ὄρε' κόπης ἐπιψάνουσιν; NE. ἀλλὰ καμὲ τοι ταῦτ' ὅδ' ὕψει δρῶντα κοῦ μέλλοντ' ἔτι.

1631. δεχομένοις. 'We take you at your word, when you say you are ready to die; and we take our chance in the conflict.' The use of δέχεσθαι in taking up and acting on any ominous expression which has been dropped, like the Latin accipere, is well known. Cf. Herod. ix. 91, δέκομαι τὸν οἰωνόν, τὸν Ἥγησιπυτον. Soph. El. 668, ἐδεξάμην τὸ ρηθὲν, scil. ἡδεῖς λόγους. Ar. Av. 645, ἀλλὰ χαίρετον ἄμφω. PE. ἡχόμεθα. Plut. 63, δέχου

τὸν ἄνδρα καὶ τὸν ὄρνιν τοῦ θεοῦ. Cic. de Div. i. ch. xlv., 'Tum ille artius puellam complexus, Accipio omen, inquit, mea filia.'—αἰρούμεθα is the conjecture of Auratus for ἐρούμεθα, and is adopted by Dind., Franz, Herm. from Suppl. 374, τύχην ἐλεῖν. Cf. Cho. 919, τοῦδ' ὅμως αἰρούμεθα. In the same way αἰρεσθαι has been corrupted to ἐρείσθε Suppl. 927. Dr. Peile prefers, with Blomfield, Schütz's correction ἐρώμεθα. And Photius has ἐρώμεθα· ἐρωτήσωμεν, while ἐξιστορήσαι μοῖραν, Theb. 501, is a parallel idiom, so that the choice of readings is not easy.

1632. Clytemnestra now comes forward between the two parties who are about to fight, and endeavours to calm them by alleging that enough blood has been shed already. Aegisthus (1640) is with difficulty induced to put up with the insult he has received, and the chorus are equally reluctant to desist from their taunts and defiance. Finally (1650), Clytemnestra appears to lead Aegisthus with gentle force from the stage.

1633. καὶ τάδ' ἐξαμῆσαι πολλά. 'To have reaped even these evils, so many in number, is an unhappy harvest.' Hermann construes ἀλλὰ καὶ τάδε πολλά ἔστιν, ἐξαμῆσαι κ.τ.λ., sed haec quoque satis multa sunt, ut inde tristem messem metamus. 'We have already done enough for reaping a bitter harvest,' i. e. in the vengeance which will be paid for Agamemnon. The order of the words is, on this view, rather intricate. Klausen takes πολλά δύστηνον like πολλά τάλαινα, sup. 1266.—θέρος for ὁ ἔρος is Schütz's correction.

στείχε † καὶ σὺ χοὶ γέροντες πρὸς δόμους πεπρω-  
μένους, 1635

πρὶν παθεῖν ἔρξαντες· † ἄρκεῖν χρῆν τάδ' ὡς ἐπράξ-  
αμεν.

εἰ δέ τοι μόχθων γένοιτο τῶνδ' ἄλις, δεχοίμεθ' ἄν,  
δαίμονος χηλῇ βαρεῖα δυστυχῶς πεπληγμένοι. (1660)  
ᾧδ' ἔχει λόγος γυναικὸς, εἴ τις ἀξιοῖ μαθεῖν.

AI. ἀλλὰ τοῦσδ' ἐμοὶ ματαίαν γλῶσσαν ᾧδ' ἀπανθίσαι,  
κάκβαλεῖν ἔπη τοιαῦτα, δαίμονος πειρωμένους, 1641  
σώφρονος γνώμης δ' ἁμαρτεῖν, τὸν κρατοῦντά \*θ'  
ὑβρίσαι.

XO. οὐκ ἂν Ἀργείων τόδ' εἴη, φῶτα προσσαίνειν κακόν.

AI. ἀλλ' ἐγὼ σ' ἐν ὑστέραισιν ἡμέραις μέτειμ' ἔτι.

XO. οὐκ, ἐὰν δαίμων Ὀρέστην δεῦρ' ἀπευθύνη μολεῖν 1645

1635. στείχε καὶ σύ. So Hermann and Franz for στείχετε δ' οἱ γέροντες. By δόμοι πεπρωμένοι the appointed homes of both parties are implied. By adopting Blomfield's correction, στείχετ' ἥδη δ', we lose this signification as applied to distinct and respective positions. Madvig (Adv. Crit. i. p. 203 —4) prefers στείχετ' ἥδη χοὶ γέροντες, and he suggests πεπρωμένοις, πρὶν παθεῖν, ἔλξαντες, "cedentes rebus fato decretis, antequam malo vestro cedere discatis."

1636. ἄρκεῖν. The reading here is doubtful. The above is the emendation of Hermann for ἔρξαντες καιρὸν or ἔρξαντα καιρὸν. The MSS. add τοῦσδε after πεπρωμένους, whence Weil reads τοῦσδε πρὶν παθεῖν ἔκαιρον. Many corrections have been proposed, among the best of which is Heath's στέρξαντας αἰνεῖν. But the usual antithesis between παθεῖν and ἔρδειν or δρᾶσαι favours the reading in the text, which is adopted by Prof. Kennedy, who translates, 'what we've done should satisfy.'

1637. δεχοίμεθ' ἄν. So Hermann and Franz (as had also been proposed by Martin) for ἐχοίμεθ' ἄν. 'If your share of these afflictions be sufficient, we're content' (Kennedy), viz. according to the terms of the bargain in 1547, τάδε μὲν στέργειν δύσκλητά περ ὕνθ'. Dr. Donaldson, on Soph. Antig. 1241, suggests ἄκος for ἄλις, which is very probable, and gives a simple and satisfactory sense. For χολῇ MSS. Farn.

Ven. give χηλῇ, 'the claw,' or 'hoof.' This reading is to be preferred, for the notion of a demon as it were pouncing on its prey from above is a common one; or perhaps a cock's spur may be meant. See above on 1146. 1444. Besides, the word for 'wrath' is χόλος rather than χολῇ, which is 'vexation,' 'bile,' Cho. 176.

1639. εἴ τις ἀξιοῖ. See 339, τοιαῦτα τοι γυναικὸς ἐξ ἐμοῦ κλύεις.

1640. ᾧδ' ἀπανθίσαι. 'But to think that these men should thus gather the flowers of their vain tongue against me, and have uttered such words, challenging their fate, and so fail in sound judgment, and should have insulted one who is their master!' The Greek metaphors from flowers are almost endless, and often of the harshest kind; take, as a few instances in Aeschylus, γοεδνά ἀνθεμίζομαι, Suppl. 69. τὰ λῆστα τοῦτων λωτίσασθε, ib. 940. πολύμνηστον ἐπηθύσω (ἐριν), sup. 1434. πόνοις ἐπανθίζειν γενεάν, Theb. 944. κωκυτοῖς ἐπανθίζειν παῖδ' ἄνα, Cho. 143. ἀνθοῦν πέλαγος νεκροῖς, sup. 642. τὸ σὸν ἄνθος, for γέρας, Prom. 7.

1641. δαίμονος. So Casaub. for δαίμονας. Cf. Cho. 504, δαίμονος πειρώμενος. The phrase is like our 'tempting fortune,' for 'daring a risk.'

1642. θ' ὑβρίσαι. These words are wanting in the MSS., and are given from the conjecture of Blomfield, which seems the most likely of the many that have been proposed.

- ΑΙ. οἶδ' ἐγὼ φεύγοντας ἄνδρας ἐλπίδας σιτουμένους.  
 ΧΟ. πρᾶσσε, πιαίνου, μιαίνων τὴν δίκην· ἐπεὶ πάρα.  
 ΑΙ. ἴσθι μοι δώσων ἄποινα τῇσδε μωρίας χάριν. (1670)  
 ΧΟ. κόμπασον θαρσῶν, ἀλέκτωρ ὥστε θηλείας πέλας.  
 ΚΑ. μὴ προτιμῆσης ματαίων τῶνδ' ὕλαγμάτων ἐγὼ 1650  
 καὶ σὺ θήσομεν κρατοῦντε τῶνδε δωμάτων καλῶς.

1646. οἶδ' ἐγώ. He speaks from personal experience, as having been an exile, sup. 1583. Hence the ἐγώ is emphatic. Compare Eur. Bacch. 617, ἐλπίσιν δ' ἐβόσκετο. Phoen. 396, αἱ δ' ἐλπίδες βόσκουσι φυγάδας, ὡς λόγος.

1647. πρᾶσσε. 'Play thy part: grow fat, polluting justice, since thou hast the power' (Kennedy).

1649. ἀλέκτωρ. See Pers. 752. Eum. 828.

1650. ματαίων ὕλαγμάτων. Aegisthus had called them νήπια ὕλαγματα, v. 1609, and the repetition of the insulting expression shows that Clytemnestra has no

wish to gain over the chorus, or treat them otherwise than contumeliously as rebel slaves. The reason why the play ends, not, as usual, with some remark or reflection of the chorus, but with the speech of an actor, is this, according to Hermann,—that the chorus having been engaged in an angry dialogue, and in a certain sense taking upon itself the province of an actor, could not properly conclude; whereas Clytemnestra, having satisfied her vengeance, and so being free from violent emotion, was the fit person to appease the excitement of the contending parties.



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# ΧΟΗΦΟΡΟΙ.



## CHOEPHOROE.

THE second play of the *Orestea*<sup>1</sup> takes its name from the chorus of captives, (probably Trojan<sup>2</sup>,) who, as handmaids in the palace, act also as libation-bearers for Electra to the tomb of her father. While she is engaged in this duty at the desire of her mother, who has been alarmed by a dream, sent by Agamemnon, that a serpent she had given birth to had drawn blood from her breasts; that dream is being fulfilled by the presence of Orestes, who by the command of the oracle has just returned from exile in Phocis to his native land, to bring *his* offering,—a long-cherished lock of his hair,—to the spirit of his father. After the recognition of the brother and sister, the aid of Agamemnon, as a hero or demon-king having power in Hades, is solemnly invoked over his tomb, and a plan for vengeance on Aegisthus and Clytemnestra is arranged between them with the concurrence of the chorus, and by the aid of Pylades is successfully executed. After the perpetration of the deed, Orestes is seized with sudden horror and remorse. He feels his mind is giving way, discerns the awful Furies with their snaky locks, and prepares to fly to Delphi for the promised expiation from his patron-god Apollo.

The point of this play turns principally on the coincidence, that on one and the same day the tomb of the murdered and dishonoured Agamemnon has been visited, that his shade may be propitiated, by two parties, having opposite ends in view; by Clytemnestra (through Electra and the chorus), in order to avert her husband's wrath as a *demon* in Hades; by Orestes, to secure his assistance in order to

<sup>1</sup> The trilogy appears to be so called by Aristophanes, *Ran.* 1124, *πρῶτον δέ μοι τὸν ἐξ Ὀρεστείας λέγε*,—though the use he makes of the term might apply to the play only. Aristotle however, *Poet.* § 16, cites the play under the received title, *ἐν Χοηφόροις*.

<sup>2</sup> Weil observes that there is no proof of this in the play; and he inclines to doubt it. The 'enduring grief' for Agamemnon expressed in v. 24 seems more suited to Argive ladies.



accomplish the vengeance which Apollo has commanded him to exact. The impious prayer, that of the murderess, is turned against herself, and exerts its influence solely on the side of Orestes. Agamemnon himself, although an invisible, is still a principal agent, according to the Aeschylean idea. The long *commos* at v. 307 seqq. is in reality a spell, or *ψυχαγωγία*, by which Agamemnon is roused to energy and induced to lend unseen help to his children in their efforts to gain restitution of their rights. It is, in fact, a reproduction of the idea which is not very differently worked out in the *Darius* of the 'Persians.'

Orestes acts throughout in obedience to the will of the gods and in reliance on the aid of his father. His piety and faith do not allow him to disregard the peremptory commands of Apollo; but he is not actuated by a vindictiveness which would voluntarily seek the murder of a parent. He is fully conscious of the enormity and responsibility of the crime<sup>3</sup>; but on the other hand, he is not forgetful of his own rights as heir to the throne, of the protection and deliverance due to his sister, nor of the denunciation of Apollo if he should shrink from the task.

The part taken by Electra is that of a daughter thoroughly devoted to her father, hopefully mindful of her long-lost brother, and irreconcilably inimical to her mother. By recounting her own wrongs and the indignities done to her father, she endeavours to rouse Orestes to action. While she exhibits the sternness of implacable hatred against her mother, she still abstains from reproaching her, and everywhere shows that she is influenced by a high sense of family honour and duty rather than by malice.

Clytemnestra is portrayed consistently with her character in the Agamemnon. She is far from being either heartless or abandoned by all sense of virtue; but she lives in perpetual fear of Orestes' return, and is therefore rejoiced, though she has sufficient sense of propriety to conceal her feelings, at the false report of his death. Nor does her courage for an instant forsake her when confronted with her murderer.

<sup>3</sup> "The collision which forms the groundwork of this drama is between the duty of Orestes as the avenger of his father, and his instinctive recognition of the reverence due to his mother, which tends to withhold him from the commission of the deed." Miss A. Swanwick, *Introd. to Agam. &c.*, p. 31.

The same subject has been treated by both Sophocles and Euripides in their tragedies entitled *Electra*.

The theatrical arrangements for the representation of the *Choephoroe* are substantially the same as in the *Agamemnon*, except that the tomb of Agamemnon now occupies the centre of the stage. On one side Orestes is seen advancing, and shortly afterwards the chorus enter on the other, singing the parade, v. 20—75. Klausen supposes them to issue from the central doorway of the palace; but he also assumes that the tomb of Agamemnon was represented by the thymele in the orchestra.

The Medicean MS., as before stated, is the sole source and authority known to exist for the text of the present play, which in parts is exceedingly corrupt, and in other respects may be regarded as the most difficult of extant Greek tragedies. It is, nevertheless, a very noble composition, and one that deserves all the pains and the intellect that have been devoted to its elucidation. In the early editions and the MS. Guelf., all derived from the Medicean after its mutilation, the *Choephoroe* is continued from v. 1124 of the *Agamemnon* (in Guelf. from 1129) to the verse beginning *τί χρέμα λείσσω*; Nor was the *lacuna* suspected, till the edition of Robortello in 1552.

ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.

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ΟΡΕΣΤΗΣ.

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## ΧΟΗΦΟΡΟΙ.

### ΟΡΕΣΤΗΣ.

‘Ερμῇ χθόνιε, πατρῷ ἐποπτεύων κράτη,  
σωτήρ γενοῦ μοι ξύμμαχός τ’ αἰτουμένω·  
ἦκω γάρ ἐς γῆν τήνδε καὶ κατέρχομαι’

1. The first part of the prologue, now lost, seems to have existed in the ancient Medicean copy till the thirteenth century, when the Venice MSS. of the Agamemnon (see introductory note, p. 342) were transcribed from it. Three fragments have fortunately been preserved, viz. the opening verses, quoted by Aristoph. Ran. 1125 seqq., the greater part of two, by the Schol. on Pind. Pyth. iv. 146, and two others by the Schol. on Eur. Alcest. 784, first published by G. Dindorf from a Vatican MS. How much more has perished it is of course impossible to say; but the prologues of the Agamemnon and the Eumenides are considerably longer, if these should be thought to furnish any grounds of analogy. Prof. Conington and Dr. Donaldson think that ἀσκεύεις, quoted by Hesychius as from the Agamemnon, and explained by him ψιλούς, ἀπαρασκεύεις, may have belonged to this prologue, and have been said of the chances of attacking Aegisthus unawares.

*Ibid.* The occurrence of a tribrach in the second foot, composed of a single word, is rare; but there are several examples of it noticed on Eur. Bacch. 261. So Soph. Phil. 1235, πρὸς θεῶν, πότρεα δὴ κερτομῶν λέγεις τάδε; *ibid.* 1314, ἥσθην πατέρα τὸν ἄμδν εὐλογοῦντά σε. Here and in Agam. 1568, it is very possible that in pronunciation the tribrach became an iambus.—ἐποπτεύων κ.τ.λ., ‘who dost ever hold in view the powers committed to thee by thy father Zeus.’ This is Aeschylus’ own explanation of his words,

Ran. 1146, ὅτι πατρῶν τοῦτο κέκτηται γέρας, viz. τὸ χθόνιον εἶναι. “Orestes prays at his father’s tomb that Hermes may have such a share in the power of his father, the Soter Zeus, as to become a Soter to *him* in his undertaking.” (Müller, Dissert. p. 191.) The ambiguity of these words gives rise to the discussion in the *Ranae*, where (1142) Euripides understands πατρῶα κράτη of ‘the victory of Clytemnestra over Orestes’ father.’ The plural κράτη, which elsewhere (see Suppl. 431) means ‘commands,’ here signifies ‘attributes’ or ‘prerogatives,’ τιμαί, which Hermes is said to manage, control, or direct, and so to *apply* them, by a delegated authority from Zeus. Hermann prefers Euripides’ explanation of πατρῶα κράτη, which the Schol. on Aristoph. says that Aristarchus the grammarian also regarded as the true one, τὰ τοῦ ἐμοῦ πατρὸς κράτη ἐποπτεύων, ὃς κρατῆς ἐπὶ τῶν περὶ Αἰγισθον ἀπώλετο. If πατρῶα κράτη mean the κράτη of the speaker’s father, Prof. Conington is probably right in explaining, ‘*who surveyest my father’s royal house*,’ a statue of Hermes, placed like a στήλη on the tomb, being addressed. Cf. v. 116.

3. ἦκω γάρ. The γάρ assigns the reason of the appeal to Hermes, not only as σωτήρ, but as πομπαῖος and κήρυξ. ‘As an exile just returned, I ask your protection; as a son who has something to communicate to a dead parent, I require you to convey to him my behests.’ Hence κηρύσσω virtually means, διὰ σοῦ, τῶν ἐν

τύμβου δ' ἐπ' ὄχθῳ τῷδε κηρύσσω πατρὶ  
 κλύειν, ἀκούσαι \* \* \* \* 5 (5)  
 \* \* \* πλόκαμον Ἰνάχῳ θρεπτήριον  
 τὸν δεύτερον δὲ τόνδε πενθητήριον  
 οὐ γὰρ παρὼν ὤμωξά σόν, πάτερ, μόρον,  
 οὐδ' ἐξέτεινα χεῖρ' ἐπ' ἐκφορᾷ νεκροῦ.  
 τί χρήμα λεύσσω; τίς ποθ' ἦδ' ὁμήγυρις (10)  
 στείχει γυναικῶν φάρεσιν μελαγχίμοις  
 πρέπουσα; ποία ξυμφορᾷ προσεικάσω; 10

Ἄιδον κήρυκος. It is to be observed, however, that Hermes himself was more properly the κήρυξ to the dead. Compare especially inf. 117. Hence perhaps either κήρυξον was the original reading, or κηρύσσων, some imperative being lost with the missing lines. Cf. v. 117, κηρύξας ἐμοί. (Aristophanes however has κηρύσσω, Ran. 1172.)—καὶ κατέρχομαι is not a mere tautology; it implies the restoration to a native land after long absence.—ἐπ' ὄχθῳ τῷδε, he lays his hand on, or points to the tomb.

4. It is not certain, as Hermann remarks, that this verse really followed next after the first three. For Euripides in the *Ranae* is only looking for faults; and any intervening verses which presented nothing to carp at would hardly have been brought forward by Aristophanes, with whom fairness was no consideration. From the Aeschylean expressions used in Euripides' comment on the passage (Ran. 1141—4), Hermann suggests the following as a probable restoration of the text:

ἦκω γὰρ ἐς γῆν τήνδε καὶ κατέρχομαι,  
 τλήμων Ὀρέστης, κρυπτὸν εἰσβαλὼν  
 πίδα,  
 οὐ δὴ βιαίως ἐκ γυναικείας χερσὶς  
 δόλοισι λαθραίως οὐμός ἔλλυται πατὴρ.  
 τύμβου δ' κ.τ.λ.

6. πλόκαμον. Perhaps φέρω δὲ is wanting to complete the verse. As we cannot tell what may have dropped out before it, it is impossible to decide whether Orestes means really to offer (or that he has offered) a lock of hair to the river-god, as a propitiatory gift to an elemental power on his first entering the Argive land (cf. Suppl. 23 seqq.), or whether, as Achilles in Il. xxiii. 142 cuts off for the dead Patroclus the hair he had kept in reserve for the Spercheus, so

here Orestes intends to divert his river-lock from its proper destination, and thus to lay a double gift on his father's tomb. Again, it is doubtful whether θρεπτήριον is an adjective or a substantive implying 'the price of nourishment,' or lastly, whether θρεπτήριος πλόκαμος means 'nurture-hair' in such a sense as to retain a signification closely allied to that of the substantive, πλόκαμος χάριν τοῦ τρέφεσθαι ἀποδοῦν. Weil says: "Ad Inachi ripas se cincinnum fluvio nutritori obtulisse memorat; nunc alterum cincinnum, lugentis munera, in patris sepulcro se ponere." Klausen asserts, but does not attempt to prove, that the cutting off of a lock implied an entire surrender of the votary to the god whom he had chosen as his patron, on the principle that a tuft of hair cut from the head of a victim was a ceremonial dedication or consecration of it. See Eur. Alcest. 75—6. Hence, he thinks, the πλόκαμος πενθητήριος symbolized the same entire dedication of a son to a parent. The river-lock, however, would seem rather to have been offered by youths on coming of age as ἀπαρχαὶ or first-fruits to the elementary power (water) that had fed them or produced food for them from infancy. Thus both Earth and Rivers were called *κουροτρόφοι*. And hair was offered, not only as a thing of value, a personal adornment, but as being the only part of the living body that could be isolated, as a material offering, without mutilation, danger, or inconvenience.

8. οὐ γὰρ παρών. The γὰρ appears to show that this fragment is closely connected with the last. 'I bring this lock to the tomb (which is all I can now do), for I was not present at my father's funeral.'

10. προσεικάσω; 'Should I refer it by conjecture?' i.e. what hint a funeral

6. ἡ αὖτε καὶ  
 τὴν αὖτε καὶ  
 (20. 2. 1.)

πότερα δόμοισι πῆμα προσκυρεῖ νέον ; *betides*  
 ἢ πατρὶ τῷ μῶ τάσδ' ἐπικάσας τύχῳ *ε. με. 07, 245 and = 07 με. 245*  
 χοὰς φερούσας νερτέροις μειλίγματα ; (15)  
 οὐδέν ποτ' ἄλλο· καὶ γὰρ Ἥλέκτραν δοκῶ  
 στείχειν, ἀδελφὴν τὴν ἐμὴν, πένθει λυγρῷ 15  
 πρέπουσαν. ὦ Ζεῦ, δός με τίσασθαι μόρον  
 πατρὸς, γενοῦ δὲ ξύμμαχος θέλων ἐμοί.  
 Πυλάδῃ, σταθῶμεν ἐκποδῶν, ὥς ἂν σαφῶς (20)  
 μάθω γυναικῶν ἥτις ἦδε προστροπή.

## ΧΟΡΟΣ.

ἱαλτὸς ἐκ δόμων ἔβην στρ. α.  
 χοᾶν προπομπὸς ὀξύχειρι σὺν κτύπῳ. 21

rite can this be? Cf. Ag. 158, οὐκ ἔχω προσεικάσαι. Ib. 1100, κακῶ δέ τῳ προσεικάσω τάδε.—νέον, 'a new woe,' i. e. yet another death, in addition (πρὸς) to my father's. Hesychius wrongly explains προσκυρεῖ by προσεγγίζει.

12. τύχῳ, 'should I be right in guessing,' &c. Cf. Soph. El. 663, ἡ καὶ δάμαρτα τήνδ' ἐπικάζων κυρῶ κείνου ;

13. M. has νερτέροις μειλίγμασιν, 'for (or with) offerings to appease the dead.' Blomf., Dind., Conington, Weil, and Herm. give μειλίγματα, a probable correction, since transcribers often fell into the error of assimilating terminations, and we have νηφάλια μειλίγματα in Eum. 107, and ἀπερ νεκροῖσι μειλικτήρια in Pers. 612, both immediately in juxtaposition with χοὰς. The dative is defended by Well., Peile, and Franz. Cf. Thueyd. iii. 82, ξυμμαχίας ἅμα ἐκατέροις τῇ τῶν ἐναντίων κακώσει. Ibid. vi. 33, Ἀθηναῖοι ἐφ' ἡμᾶς ὤρμηται — πρόσθεν μὲν Ἑγεσταίων ξυμμαχία καὶ Λεοντίνων κατοικίσει.

15. πένθει λυγρῷ πρέπουσαν. 'Dressed in sable garbs of woe;' or perhaps, 'conspicuous for her deep mourning,' or 'for the sadness of her grief,' i. e. thereby showing that she is the chief mourner, and therefore my sister. So πένθιμος πρέπεις Eur. Suppl. 1056.

16. ὦ Ζεῦ, δός κ.τ.λ. The sight of his sister in grief, as Klausen well observes, rouses Orestes to a desire for vengeance.

19. προστροπή. Supplicatio,—here, as the context shows, used for those con-

ducting it, i. e. a band of suppliants. Hesych. προστροπή· ἱκετεία. Eur. Heracl. 108, ἄθεον ἱκεσίαν μεθεῖναι πόλει ξένων προστροπᾶν.

20 seqq. The chorus in the parade declare the reasons why they have been sent to accompany the libations to the tomb, and how they do so with a real sorrow for their own fortunes and those of the family. Clytemnestra has seen a dream, which has alarmed her and induced her to appease by offerings the shade of Agamemnon. Their respect for their lord, their dislike of the queen, their expectation of vengeance, are expressed, though with a certain degree of reserve. Their own unhappy lot in being under the thralldom of an unjust tyranny, and so forced to dissemble their feelings, is bewailed (66 seqq.). We must suppose that they ascend on to the stage in two divisions by steps from the orchestra.

Ibid. ἱαλτὸς. She means, οὐχ ἐκούσα, ἀλλ' ὑπ' ἀνάσσης κελευσθεῖσα. Cf. 39.

21. Dind. gives χοᾶν for χοὰς with Casaubon.—σὺν κτύπῳ is Arnald's conjecture for σὺν κύπῳ. Pauw reads σὺν κόπῳ (and so Weil). For the Schol. Med. has σὺν κοπετῷ, ὅπως ἐναγίζουσα συγκόψωμαι καὶ θρηνήσω, and in Eur. Troad. 789, πλήγματα κρατὸς στέρνων τε κτύπους, the metre requires κόπους.—The use of the singular throughout the parade shows that it was wholly recited by the Hegemon at the head of the procession.



πρέπει παρῆς φοινίους ἀμυγμοῖς, *ωαῖνις (ἀμύσσις)*  
 ὄνυχος ἄλοκι νεοτόμῳ· (25)  
 δι' αἰῶνος δ' ἱγμοῖσι βόσκεται κέαρ·  
 λινοφθόροι δ' ὑφασμάτων 25  
 λακίδες ἐφλαδον ὑπ' ἄλγεσιν  
 πρόστερνοι στολμοὶ πέπλων ἀγελάστοις (30)  
 ξυμφοραῖς πεπληγμένων.  
 τορὸς † φόβος γὰρ ὀρθόθριξ, ἀντ. ἀ.

22. φοινίους ἀμυγμοῖς, 'gory gashes.' The Med. has φοινισσαμυγμοῖς, which differs only in C for O. There is another reading in Ald. Rob. Guelf., φοίνισσα γωγμοῖς, whence Hermann, followed by Franz, gives πρέπει παρῆσι φοίνιος διαγμοῖς, the antistrophic verse consisting of pure iambs. Prof. Conington remarks that if the metre requires the change, it would be easier to read πρέπει παρῆσι φοινίαις ἀμυγμοῖς.—ὄνυχος ἄλοκι, the rending or laceration of the face, according to ancient Eastern usage, as Eur. Suppl. 826, ὄνυξι κατηλοκίσμεθα, where mention is also made of casting ashes on the head.

24. δι' αἰῶνος. Not merely as a mourner for the occasion, but as never ceasing to grieve for my own and the family troubles.

26. ἐφλαδον, as if from *φλάζω*, φλάω (Ar. Pac. 1306). Lit. 'there are loud rendings of my vesture in my grief, to the destruction of the threads of my garments.' Schol. οἱ στολισμοὶ τῶν ὑφασμάτων πρὸς τοῖς στέροισι λινοφθόροι λακίδες ἐρράγησαν. Hesych. λακίδες· σπαδόνες, σπαράγματα ἱματίων. Hermann, by removing the comma after ἄλγεσιν, adopts this construction, but rightly connects λινοφθόροι ὑφασμάτων. See on Pers. 830. We may take στολμοὶ in apposition with λακίδες, as just before ἀμυγμοῖς, ὄνυχος ἄλοκι. Ag. 966, σπλάγχχνα οὐ ματάζει, πρὸς φρεσὶν κυκλοῦμενον κέαρ. Or, ἐφλαδον ὥστε γενέσθαι λακίδες.—στολμοὶ πέπλων, the folds of the tragic dress (Suppl. 451), called πέπλος κολλία Pers. 1039. Cf. στολμοὶ λαΐφους Suppl. 695.—πεπληγμένων, if taken to agree with πέπλων, leaves the dative ξυμφοραῖς dependent on the sense of ἐπὶ, 'in consequence of,' cf. inf. 47. 74. Klausen supplies ἡμῶν, and it is certain that a person is said πεπληγθεὶς ξυμφορᾷ (cf. Eum. 485), while the garment itself is rather 'rent' than

'beaten or struck.' There are many examples of this causal dative in Euripides, e. g. Hipp. 1142, ἐγὼ δὲ σὴ δυστυχία δάκρυσιν διόσω πότμον ἄποτμον. Suppl. 1042, φυλακὰς ἀνῆκα τοῖς παρεστῶσιν κακοῖς. El. 148, χέρα τε κράτ' ἐπὶ κούριμον τιθεμένα θανάτῳ σφ.

29. The γὰρ explains ἱαλτὸς, sup. 20.—τορὸς κ.τ.λ., 'a thrilling fear that made the hair stand on end.' I formerly admitted τορὸς δὲ φοῖτος, the conjecture of Hermann and Bamberger, adopted by Franz, for τορὸς γὰρ φοῖβος. The common reading, suggested by Heath, is τορὸς γὰρ ὀρθόθριξ φόβος, to which the repetition of περὶ φόβῳ in 32 is certainly an objection. Now φοῖτος is an Aeschylean word (Theb. 658), which might here seem to retain a signification closely connected with φοῖταν, a 'stalking nightly visitant' in the form of a dream, inf. 526. 538. Thus τορὸς φοῖτος will be nearly our phrase 'a thorough fright,' i. e. scare or alarm from a dream or fancied ghost. The Schol. however seems to have read φόβος, from his comment on this verse (32), ἀναλακεῖν καὶ βοῆσαι τὴν Κλυταιμνήστραν ἐποίησεν ὁ σαφὴς φόβος, δι' ὀνείρων μαντευόμενος. This is confirmed by his comment on v. 32, περισσῶς τῷ φόβῳ, which probably means, not 'excessively in fear,' but 'the word φόβῳ is superfluously added after φόβος.' If φόβος is genuine, the repetition of φόβῳ may be defended by Trach. 964—7, where βάσις φέρεi βάσιν, Alcest. 50, where Θάνατος is said θάνατον ἐμβαλεῖν, Herc. F. 886, where Λύσσα sends λύσσαν, and Iph. A. 775, where Ἄρης κυκλοῖ πόλιν ἔρει φοίνιν. Klausen objects that the dream itself could not be said λακεῖν, and gives ἔλαχε with Aldus and MS. Guelf. But ὀνειρόμαντις justifies λακεῖν, since the dream thereby assumes the character of a person; whence also βαρὺς πίτνων.

- δόμων ὄνειρόμαντις, ἐξ ὕπνου κότον 30  
 πνέων, ᾠρόνυκτον ἀμβόαμα *ad. m. d. i. f. l.*  
 μυχόθεν ἔλακε περὶ φόβῳ, (35)  
 γυναικείοισιν ἐν δώμασιν βαρὺς πίντων  
 κριταὶ δὲ τῶνδ' ὄνειράτων  
 θεόθεν ἔλακον ὑπέγγυοι, 35  
 μέμφεσθαι τοὺς γὰς νέρθεν περιθύμως, (40)  
 τοῖς κτανούσιν τ' ἐγκοτεῖν.  
 τοιάνδε χάριν ἀχάριτον ἀπότροπον κακῶν, στρ. β'.  
 ἰὼ Γαῖα μαῖα, μωμένα μ' ἰάλλει (45)  
 δύσθεος γυνά· φοβοῦμαι δ' ἔπος τόδ' ἐκβαλεῖν 40  
 τί γὰρ λύτρον πεσόντος αἵματος πέδῳ;  
 ἰὼ πάνοιζυς ἐστία,  
 ἰὼ κατασκαφαὶ δόμων. (50)  
 ἀνήλιοι βροτοστυγεῖς 45

30. Clytemnestra, whose dream of a serpent is described below (526 seqq.), is there said ἐξ ὕπνου κεκραγέαι. Cf. Eum. 150. Here the Schol. says ἀντὶ τοῦ δι' ὕπνου.—κότον πνέων, cf. ἐγκοτεῖν, v. 37. So πνέω μένος, Eum. 804. πνέουσ' ἐπ' ἐχθροῖς κότον, inf. 939. Soph. El. 480, ἄδυνάων ὄνειράτων.

32. περὶ φόβῳ. Compare Pers. 692, inf. v. 538.

33. γυναικεῖα δόματα merely means 'the women's chamber,' like δῶμα νυμφικόν, Med. 378.—βαρὺς πίντων, cf. ὑπερθεν βαρὺς ἐμπίντων, Ag. 1146.—The notion may be that a nightmare falls on and grapples with its victim; see Ar. Vesp. 1040.

34. κριταί, the interpreters,—δόμων προφήται, Ag. 399. The δὲ was inserted by Schütz.—θεόθεν ὑπέγγυοι, Schol. ἐκ θεῶν ἡσφαλισμένοι τὴν μαντείαν. This is added to impress the certainty of the result, and that the interpretation was not the vain conjecture of a mere θυρόμαντις, Pers. 226. The seers, as the ministers of the gods, were pledged by the most solemn obligations not to falsify predictions, and were in turn secured by the gods from misapprehension of the true meaning. Perhaps however (cf. 32) it is better to join θεόθεν ἔλακον.

36. μέμφεσθαι, 'are dissatisfied,' 'are discontented' with their unavenged and unhonoured state in Hades.—περιθύμως,

cf. περιόργως, Ag. 209.

38. χάριν ἀχάριτον. So Herm., Franz, Dind., Peile, after Elmsley, for χάριν ἄχαριν, on account of the metre (for χάριν ἄχαριν occurs in precisely the same sense Ag. 1522). Eur. Phoen. 1757, χάριν ἀχάριτον εἰς θεοὺς διδοῦσα. Weil's ἀναπότροπον is scarcely good Greek.—Γαῖα μαῖα, cf. χθονὺς τροφού, v. 58, and also v. 120. The exclamation seems to imply that the chorus are shocked at the idea of Mother earth receiving libations so impiously sent, and intend to deprecate the φθόνος which they might incur as agents in the transaction.

40. ἔπος τόδε. I fear to utter the prescribed words ἀπότροπον κακῶν (inf. 149), being well aware that there is no atonement for the blood that has been shed by her,—no ransom that can be paid to satisfy divine vengeance. It is a πάθος ἀνήκεστον, inf. 507. Cf. Ag. 978. Theb. 678. Eum. 615 seqq. The γὰρ following, giving the reason why such words would be impious, shows that the Schol. is wrong here: τὸ δύσθεος γυνά ἡρέμα πως ἐφθέγγετο, διό φησι, φοβοῦμαι γὰρ κ.τ.λ.—λύτρον for λυγρόν is the correction of Canter. The word is rather rare, and particularly in the singular. Cf. λάτρων ἄτερων, from λάω, Suppl. 988. Demosth. p. 394, ἐδανείζοντο δὲ μὲν τρεῖς μνᾶς, ὁ δὲ πέντε, ὁ δὲ ὅπως συνέβαιναν ἐκάστω τὰ λύτρα.



δνόφοι καλύπτουσι δόμους  
δεσποτῶν θανάτοισιν.

σέβας δ' ἄμαχον, ἀδάματον, ἀπόλεμον τὸ πρὶν, ἀντ. β'.

δι' ὧτων φρενός τε δαμίας περαῖνον, (55)

νῦν ἀφίσταται. φοβεῖται δέ τις. τὸ δ' εὐτυχεῖν, 50

τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέον. (60)

ρόπῃ δ' ἐπισκοπεῖ Δίκας

ταχέα τοὺς μὲν ἐν φάει,

τὰ δ' ἐν μεταιχμὶ σκότου

55

μένει χρονίζοντας ἄχῃ,

47. δεσποτῶν. Perhaps δεσποτῶν, as inf. 74. The plural is used, not only to suit θανάτοισιν (which means more than a natural death, see Ag. 1311), but as before, v. 36, and as it generally is, when the intention is to allude rather than to specify. 'By the murder of its lord a gloomy veil of loathsome darkness is thrown over the house.'

49. δι' ὧτων φρενός τε. They not only obeyed Agamemnon, but had an affection for him in their hearts; whereas they submitted to Aegisthus reluctantly and only from necessity (Ag. 1618). Or (as Prof. Conington well expresses it), "Here, where royalty has been succeeded by tyranny, fear remains, though loyalty is no more." The φόβος of a tyrant has superseded the σέβας paid to a lawful king. The Schol. explains, τοῦτο δὲ θέλει εἰπεῖν, ὅτι ἡ αἰδώς, ἣν περὶ Ἀγαμέμνονος εἶχον οἱ δῆμοι, νῦν εἰς φόβον ἐτρέπη. ἐκείνον γὰρ ῥηδόντων καὶ ἐφίλουν, τὸν δὲ φοβοῦνται ὡς τύραννον διατελούμενον.—Schol. ἀντὶ τοῦ, ἕκαστος φοβεῖται φθέγασθαι. Klausen thinks the point of the passage lies in Agamemnon's power to coerce, as ἄμαχος, ἀδάματος, ἀπόλεμος, and that φοβεῖται is said of Clytemnestra and the inhabitants of the palace, who have reason to dread the δημόθρους ἀναρχία of Ag. 856, so that no man thinks himself secure under Aegisthus' feeble sway.

50. τὸ δ' εὐτυχεῖν, κ.τ.λ. Men worship worldly prosperity, and attribute to it all the power of a god (this is said in respect of Aegisthus and Clytemnestra who had 'ruled by money,' Ag. 1616); but justice will sooner or later overtake the wicked, and not the less surely because it is slow. Cf. Eur. Cycl. 316, ὁ πλοῦτος, ἀνθρωπίσκε, τοῖς σοφοῖς θεός. Iph. A. 392, ἡ δὲ γ' ἐλπὶς, οἶμαι μὲν, θεός.

52. Δίκας. The Med. has δίκαν, but the Schol. has ἡ τῆς δίκης ροπή.

54. τοὺς μὲν. So the Schol. and ed. Turn. The Med. has τοὺς μὲν, and another scholium, founded perhaps on a various reading, τοῖς μὲν, ἀντὶ τοῦ τοὺς μὲν. Perhaps therefore we should read ῥοπή δ' ἐπισκῆπτει Δίκαν, and πανοίους (not πάνοιους) in v. 42. The metaphor would thus be from the scale (Ag. 242), or the κατακτὸς κότταβος. It may be observed that δίκαν—τοῖς μὲν form a connected construction, and must be adopted or rejected together. For ἐπισκοπεῖ, 'regards,' 'does not lose sight of,' cf. Suppl. 396, ἀμφοτέρους—ἐπισκοπεῖ Ζεὺς ἐτερορρεπῆς. Ib. 374, τὸν ὑψόθεν σκοπὸν ἐπισκόπει. Three periods are spoken of; the present time, or prime of life, when the stroke of justice (ἐπιρρέπει, Ag. 241) falls most heavily and least expected; the twilight, or evening of life; and the night, or death, which comes ἄκραντος, before punishment has overtaken its victim. It is thus that bad men hope to escape, because divine retribution is dispensed in this mysterious way. The idea seems borrowed from Theognis, 203—8, ἄλλον δ' αὖ κατέμαρψε δίκη· θάνατος γὰρ ἀναιδὴς πρόσθεν ἐπὶ βλεφάροις ἔζετο κῆρα φέρων. Cf. Virg. Aen. vi. 568, 'quae quis apud superos—distulit in seram commissa piacula noctem' (διαφέρει).

56. χρονίζοντας for χρονίζοντ' is due to Prof. Newman. I formerly conjectured χρονίζοντ' ἄσυχᾶ. Hermann gives ἀτυχῇ, having before omitted ἄχῃ as a gloss, in which he is followed by Klausen, Franz, and Peile. He interprets the three terms, not of periods, but of the reigning Aegisthus, the exiled (ἀτυχῆς) Orestes, and the dead Agamemnon. The first has



τοὺς δ' ἄκραντος ἔχει νύξ. (65)  
 δι' αἵματ' ἐκποθένθ' ὑπὸ χθονὸς τροφοῦ στρ. δ'.  
 τίτας φόνος πέπηγεν οὐ διαρρῦδαν.  
 αἰανὴς ἅτα διαφέρει 60  
 τὸν αἴτιον παναγρέτας νόσου βρύειν. (70)  
 θιγόντι δ' οὔτι νυμφικῶν ἐδωλίωv ἀντ. δ'.

his day; that of the second is dawning; and that of the third is past and gone. In this case, *δίκη*, as referred to Orestes, must mean that retributive justice which will restore him to his rights, while in respect of the others it will signify the justice which punishes (Aegisthus) and avenges (Agamemnon). The words however in the text may have a general as well as a particular reference. They are applicable to crimes which, as it were, lie dormant till old age, and then have their penalty in a remorseful evening of life. This is nearly the view of the Scholiast: *ἡ τῆς δίκης ῥοπή τοὺς μὲν ἐπισκοπεῖ ταχέως καὶ ἀμύνεται, ἄλλοις δὲ ἐν ἀμφιβόλῳ ἐξ τὴν τιμωρίαν, οὐκ ἀθρόως αὐτοὺς ἀμυνομένη, ὥστε τοὺς ἡδικημένους ὑπ' αὐτῶν λυπεῖσθαι* (this remark applying to Agamemnon, cf. v. 36), *ἄλλους δὲ σκότος καλύπτει, ὥς μὴδὲ δρᾶσθαι ὑπ' αὐτῆς*. "Instead of our expression, 'a crime is sure to be discovered,' the old proverbial and poetical expression was, 'the Dawn, the Erinyes, will bring it to light.' Crime itself was called the daughter of Night, and her avenger therefore could only be the Dawn." (Chips from a German Workshop, ii. p. 153.)

*Ibid.* After *ἄχη* the MSS. and early edd. add *βρύει* (Med. *κρύει*), which seems to have crept in from v. 61. The Schol. also has *βρύει* ἀνθεῖ. Either *ἄχη* or *βρύει* must be sacrificed to the necessities of the metre. Dr. Peile rightly observes, that in the scholium quoted above, *ἄλλους δὲ σκότος καλύπτει, κ.τ.λ.*, *βρύει* evidently finds no place.—Those who read *χρονίζοντα βρύει* are compelled to take *μένει* as a substantive, and, by consequence, *μεταιχμίω* as an adjective. One cannot however suppose that Aeschylus ever used such a phrase as *μεταίχμιον σκότου μένος*, 'the midway power of darkness.' Consequently, *μένει* must be the verb. Prof. Conington notices the brief expression for *ἐν μέσῳ σκότου καὶ φάους*. Similarly Eur. Hec. 436, *μέτεστι δ' οὐδὲν, πλὴν ὅσον χρόνον ξίφους βαίνω*

*μεταξὺ καὶ πυρᾶς*, where *ὁ ἐνθάδε τόπος* must be supplied as the contrast with *ξίφος καὶ πυρὰ*.

59. *τίτας φόνος*. Schol. *τιμωρός*.—*οὐ διαρρῦδαν*, Schol. *ἀντὶ τοῦ, οὐ διαρρέων*. This adverb is commonly interpreted, 'indelibly,' 'so as not to be washed out,' according to an ancient superstition that the blood of a murdered man leaves a stain that no water will efface. Prof. Conington however explains 'not flowing through,' i. e. Mother earth will not receive into her lap the blood of her own child, but casts it out and lets it lie bare and festering on the surface. Mr. Davies takes a similar view:—"The blood shed upon the earth coagulates, and will not flow away; so by a natural law the slayer's doom to pay blood for blood, likewise becomes fixed; neither the clotted gore nor the destined retribution will pass away."

60. *διαλγῆς* MSS., but the Schol. has *ἡ διαωνίζουσα*, so that he must have found *αἰανὴς*. See Eum. 457. 542. 642. Pers. 283. (So Weil also has conjectured.) '*Acerba perniciēs*,' Klausen.—*διαφέρει*, 'reserves for future punishment (v. 56) the guilty one, that he may break out hereafter in a widely-spreading affliction,' "differt auctorem, i. e. differt auctori poenam," Herm. Cf. Herc. Fur. 76, *ἐγὼ δὲ διαφέρω λόγοισι μυθεύουσα*, 'I put them off by inventing stories.' The Schol. gives *διασπαράσσει*. The reference appears to be to the crimes which are not immediately punished, but remain for a time unavenged. For *παναγρέτας*, 'all-sufficing' (a word of doubtful analogy), *παναγρέτας*, 'all-preying,' or 'all-consuming,' has now been suggested. Compare *παλινάγρετος*, used by Homer, Il. ix. 526, &c.—*βρύειν*, 'to break out into,' 'to be covered over with.' Cf. inf. 580. Klausen takes *παναγρέτας* for the nominative.—After this verse the MSS. repeat v. 57, the error arising from *βρύει* having been added at the end of 56.

62. *θιγόντι*. So Scaliger for *οἰγόντι*. Cf. *ἀθίκτων χάρις*, Ag. 362. *παλικῶν*

not end.

ἄκος, πόροι τε πάντες ἐκ μιᾶς ὁδοῦ  
 †βαίνοντες τὸν χερομυσῆ  
 φόνον καθαίροντες †ἰούσαν αἶτην. 65  
 ἐμοὶ δ' (ἀνάγκαν γὰρ ἀμφίπολιν ἐπιδόσ. (75)  
 θεοὶ προσήνεγκαν· ἐκ γὰρ οἴκων  
 πατρώων δούλιόν μ' ἐσᾶγον αἶσαν,)  
 δίκαια καὶ μὴ δίκαια

ἐδωλίων, 'virgin chambers,' Theb. 450. Soph. El. 1393, ἀρχαιοπλouta πατρὸς εἰς ἐδάλια. The double crime of Aegisthus, adultery and murder, neither of which admits of any remedy, is here meant. Schol. ὡς περ τῷ ἐπιβάντι νυμφικῆς κλίνης οὐκ ἔστιν ἴσας πρὸς ἀναπαρθένουσιν τῆς κόρης, οὕτως οὐδὲ τῷ φονεῖ πάρεστι πόρος πρὸς ἄκεσιν τοῦ φόνου. It is clear that he read *θιγόντι*, not *οἶγοντι*, which leaves ἐδωλίων to depend on ἄκος. For the Homeric ἐπιβημένα *εὐνῆς* (Suppl. 39) is a synonym of *θιγεῖν εὐνῆς*. Besides, the metre, consisting of *pure* iambic feet, is against *οἶγοντι*, which should not have been retained by Klausen, Franz, Conington, and Peile.

63. ἐκ μιᾶς ὁδοῦ. Rushing in one common channel, and therefore, in one direction upon the guilty spot. Schol. εἰς ἐν *συνερχόμενοι*. Perhaps he found *συμβαίνοντες*, which suits the metre of v. 60, and in the next verse *φόνον καθαίροντα ἰάμενοι μάτην*. Hermann gives *καθαροῖς ἴοιεν ἂν μάτην*. Weil, *καθαροῖς ἔλουσιν ἂν μάταν*. Klausen, Dindorf, and Peile retain the vulgate, but Klausen alone ventures to explain it, taking *πόροι*, after the Schol., for 'ways and means' (Prom. 59). There can be no doubt however that *water* is meant, the usual purification in murder (*ῥυτοὶ πόροι*, *Eum.* 430), especially as *χερομυσῆ* is contrasted with *καθαρὰ χεῖρες* (ib. 303). Compare also Theb. 736.

66. ἐμοὶ δ' κ.τ.λ. The general sense is this: 'However, since I am a slave, I must not rebel, but put up with the conduct of my superiors, just or unjust, suppressing my dislike.' "Excusant se servae, quod Clytaemnestrae morem gerunt in faciendis inferiis, quas Agamemnoni parum acceptas fore satis intelligunt." Klausen. — *ἀνάγκη ἀμφίπολις*, according to Hermann, whom Weil follows, means "*duplilis sedis necessitas*," the being driven from their native city, Troy, to another, Argos.

And so the Schol. τὴν ἐκ διαφόρων πόλεων ἀνάγκην. Others explain, 'slavery thrown (like a net, Ag. 351) round the city' by the beleaguering army. Prof. Conington understands nearly with Peile, *ἀλλὰ γὰρ* ἐμοὶ θεοὶ προσήνεγκαν ἀνάγκην αἰνέσαι δίκαια καὶ μὴ δίκαια πρέποντ' ἀρχαῖς βίον, i. e. 'things which, right or wrong, seem right and fitting to the rulers of my life,' τὰ δοκοῦντα τοῖς ἐμοῖς δεσπότηται. He thus construes *βία φερομένη* as a genitive absolute, 'since things go by force.' To him also is due δούλιόν μ' for δούλιον, for which others give δουλῖαν. Cf. Od. vi. 91, εἴματα χερσὶν ἔλονται, καὶ ἐσφόρεον μέλαν ὕδωρ. Il. xxiv. 719, οἱ δ' ἐπεὶ εἰσάγαγον κλυτὰ δώματα. Eur. Suppl. 876, χρυσὸν οὐκ εἰσεδέξατ' οἶκον. Hel. 1566, ταῦρον εἰσέθεντο σέλματα. Phoen. 365, σὴ πίστις, ἥ μ' εἰσήγαγε τεῖχρη πατρώα. The chief obscurity of the passage lies in *πρέποντ' ἀρχαῖς βίον*. As the Med. gives ἀρχὰς, and the Schol. explains ἐμοὶ δὲ πρέποντα καὶ ἀφελόμενά ἐστιν ἀπ' ἀρχᾶς (MS. ἀπαρχὰς) βίον τὰ τῶν βία φερομένων αἰνέσαι, and again, ἐξέτε τοῦτον ἐπαυήρημαι τὸν βίον, I have ventured to restore ἀπ' ἀρχᾶς in the text. Translate: 'For to me it has been becoming (i. e. a matter of duty) from the commencement of (this) life, to acquiesce in the deeds of those who behave overbearingly, whether righteous or unrighteous, suppressing the bitter hate of my heart.' Literally, 'Justice and injustice alike have been proper for me to assent to,' as inf. 114, καὶ ταῦτα μοῦστίην εὖσεβῆ θεῶν πάρα; i. e. εὖσεβῆ ἐμοὶ ὥστε εὐχέσθαι αὐτά. On the article omitted before *φερομένων*, see inf. 352.

69. δίκαια καὶ μὴ δίκαια. Schol. ἔστι δὲ παροιμία, Δούλε, δεσποτῶν ἄκουε καὶ δίκαια κᾄδικα. Compare Tac. Ann. ii. 38, 'haec atque talia, quamquam cum adsensu audita ab iis quibus omnia principum, honesta atque inhonesta, laudare mos est, plures per silentium aut occultum murmur exceperere.' The *μὴ* is used, as in Prom.



πρέποντ' ἀπ' ἀρχᾶς βίου 70  
 βία φερομένων αἰνέσαι, πικρὸν φρενῶν (80)  
 στύγος κρατούση,  
 δακρύω δ' ὑφ' εἰμάτων ματαίοις  
 δεσποτᾶν τύχαις κρυφαίοις  
 πένθεσιν παχνουμένη. 75

## ΗΛΕΚΤΡΑ.

δμωαὶ γυναικες, δωμάτων εὐθήμονες,  
 ἐπεὶ πάρεστε τῆσδε προστροπῆς ἐμοὶ (85)  
 πομποὶ, γένεσθε τῶνδε σύμβουλοι πέρι·  
 τί φῶ χέουσα τάσδε κηδείους χοάς ;  
 πῶς εὐφρον' εἶπω, πῶς κατεύξομαι πατρί ; 80  
 πότερα λέγουσα παρὰ φίλης φίλῳ φέρειν

959. Theb. 750, as if the article had been prefixed, τὰ μὴ δίκαια, the same notion of generality being sufficiently conveyed by the context. Cf. Eur. frag. 420, μὴ δίκαια καὶ δίκαι' ὁμοῦ. Eur. El. 407, οὐκ ἔν τε μικροῖς ἔν τε μὴ στέρξουσ' ὁμῶς ; Weil is perhaps right in enclosing the repeated δίκαια in brackets.

71. πικρὸν. So ed. Vict. for πικρῶν.

73. ὑφ' εἰμάτων. 'I weep, concealing my tears with my robes, at the helpless fortunes of my lords ; and my heart is chilled with suppressed grief.' By δεσποτᾶν she means Orestes (cf. 757), including perhaps Agamemnon. Weil retains the reading of the Med. δεσπότην.

75. Hesych. and Photius, παχνουμένης, ἀνιωμένης.—παχνούται, πῆσσεται, πῆγνυται, λυπεῖται. Eur. Hipp. 803, λύπη παχνωθείσ'.—The Schol. seems to have read δακρυούση δ'—δεσπότην—παχνουμένην, for he explains thus, καλυπτούση τὴν κατ' αὐτῶν ἀποστύγησιν, καὶ μὴδὲ παρρησίᾳ τὸν δεσπότην κλαιούση,—μὴ ἐκφαινούση τὸ μῦθος τὸ κατὰ Κλυταιμνήστρας. (The latter words are a gloss on κρυφαίοις πένθεσιν.)

76 seqq. Electra, being assured by the sentiments in the parade, that the chorus are unwilling agents in carrying the libations according to the purpose of Clytemnestra, now asks their advice as to the course she ought to pursue, proposing to them various plans which she well knows they will severally reject. The object of

this, Klausen observes, was to fortify herself by the counsel of others in treating her mother as an enemy, and so to avoid the φθόνος of originating an imprecation upon her.

*Ibid.* εὐθήμονες. Schol. ὑπηρετίδες εἰ τιθεῖσαι τὰ κατὰ τὸν οἶκον.

78. Cf. Pers. 172, σύμβουλοι λόγον τοῦδέ μοι γένεσθε, Πέρσαι.

79. τί φῶ. So Franz with H. L. Ahrens for τῷφω δέ. In the Med. οἶμαι τύμβω is added as a conjecture. Hence τῷφω Stanley, τύμβω χέουσα Herm., Dind., Blomf. But Klausen, Conington, and Peile retain δέ (τῷφω δέ χέουσα), for the insertion of which it is not easy to account, though neither is it easy to defend it satisfactorily (see a similar instance in 198). Probably τί φῶ is the true reading ; compare 83 and 110.—κηδείους, Schol. συγγενικάς. Rather, perhaps, 'funeral offerings,' as inf. 529.

80. κατεύξομαι. Some recent editors change this to κατεύξωμαι. But the tragic writers frequently combine the future with the conjunctive of the aorist. Cf. Eur. Ion 758. Med. 1100—1. Iph. Aul. 442. 455. Trach. 973. Ajac. 403. Pers. 124. Suppl. 757. Inf. 257. Of course, there is a slight difference in sense, as in English between *shall I* and *must* or *should I*.—εὐφρονα, 'acceptable to my father.' Schol. λέπει λόγον. But the word is clearly the neuter plural. See v. 101.



- γυναικὸς ἀνδρὶ, τῆς ἐμῆς μητρὸς πάρα ; (90)  
 τῶνδ' οὐ πάρεστι θάρσος, οὐδ' ἔχω τί φῶ  
 χέουσα τόνδε πέλανον ἐν τύμβῳ πατρός.  
 ἢ τοῦτο φάσκω τοῦπος, ὥς νόμος βροτοῖς, 85  
 ἔσθλ' ἀντιδοῦναι τοῖσι πέμπουσιν τάδε  
 στέφη, δόσιν γε τῶν κακῶν ἐπαΐαν ; (95)  
 ἢ σίγ' ἀτίμως, ὥσπερ οὖν ἀπώλετο  
 πατὴρ, τὰδ' ἐκχέουσα, γάποτον χύσιν,  
 στείχω, καθάρμαθ' ὥς τις ἐκπέμψας, πάλιν 90  
 δικοῦσα τεύχος ἀστροφόποισιν ὄμμασιν ;  
 τῆσδ' ἔστε βουλῆς, ᾧ φίλοι, μεταίτιαι (100)  
 κοινὸν γὰρ ἔχθος ἐν δόμοις νομίζομεν.

82. *πάρα*. This repetition is not without its peculiar force: 'Shall I say I am bringing them from a *dear* wife to a *dear* husband, (when they come) from that mother of mine (who is an enemy) ?'

83. *τῶνδε*, Schol. *τῶν λόγων*. Like *εὐφρονα* before, it is the neuter plural. Linwood compares *τῶνδε τόλμαν*, Prom. 16.—*οὐδ' ἔχω*, 'and yet I know not what else to say,' &c. Weil transposes this couplet to follow 87.

85. *ἢ τοῦτο κ.τ.λ.* 'Or should I utter *this* form of prayer, as is usual among mankind, *That he may give in return blessings to those who are sending these garlands*, a return which, forsooth, their evil actions have deserved?' The reading *ἔσθλ'* for *ἔστ'*, admitted by Dindorf and Hermann, was suggested by Elmsley on Heracl. 387; Weil has *ἴσ'* *ἀντιδοῦναι*, with Bamberger. To Stanley is due *γε* for *τε*, though the latter might stand if we have an *antecedent* accusative, *ἔσθλά*. By the above emendation *τῶν κακῶν* is opposed to *ἔσθλά*, and the absurdity, in the mind of a Greek, of rendering good for evil, justifies the introduction of the ironical particle.—*στέφη*, Schol. *ἀντὶ τοῦ τὰς χοάς*. And this seems to be the meaning here.\* Cf. Soph. El. 440, *τάσδε δυσμενεῖς χοάς οὐκ ἂν ποθ', ὅν γ' ἐκτεινε, τῷδ' ἐπέστεφε*. Antig. 431, *χοαῖσι τρισπῶνδοισι τὸν νέκυν στέφει*. The term arose from affixing to a tomb various offerings, flowers, hair, chaplets, &c., under one general name (cf. Pers. 611 seqq. Soph. El. 895, *περιστεφῇ κύκλω πάντων ὅσ' ἔστιν ἀνθέων θήκην πατρός*).

88. *ὥσπερ οὖν*. See on Ag. 1142.

'Or, since I have a dislike to utter the prescribed prayer, should I utter no prayer at all, but commemorate my father's ignominious death by a silent and unceremonious offering of the libations, and thus show my loathing for the deed by casting away these libations like some polluted thing?' But this (she implies) would be as unnatural and ungracious as the other proposals, since it would seem that the daughter did him dishonour as well as the wife.—*ἀτίμως*, lit. 'without a word of compliment' or honour to his memory. See inf. 426. The sense suggests *ἐκχέασα* rather than *ἐκχέουσα*. (So Weile, *tacite*.)

90. *στείχω κ.τ.λ.* 'Should I, like one who has carried away refuse from a purification, after tossing away the urn, go back again with unturned eyes?' (or without looking back to see what became of the lustral ashes and water which had just been thrown away.) On this ancient superstition the Schol. observes, *ταῦτο πρὸς τὸ παρ' Ἀθηναίοις ἔθος, ὅτι καθαίροντες οἰκίαν δοτρακίῳ θυμιατρίῳ ῥίψαντες ἐν ταῖς τριόδοις τὸ δοτρακὸν ἀμεταστρεπτὶ ἀνεχώρουν*. See Eum. 430. Virg. Ecl. viii. 102. Theoc. xxiv. 91. Oed. Col. 490. Ovid, Fast. v. 436, '*Aversusque jacit, sed dum jacit, Haec ego mitto, His, inquit, redimo meque meosque fabis*. Hoc novies dicit, *nec respicit*; umbra putatur Colligere, et nullo terga vidente sequi.'

92. *μεταίτιαι*, i. e. do not shrink from the responsibility of advising me to take such a course, if it seems the right one.

93. *κοινὸν ἔχθος*. The meaning is,

- μὴ κεύθετ' ἔνδον καρδίας φόβῳ τινός·  
 τὸ μόρσιμον γὰρ τὸν τ' ἐλεύθερον μένει 95  
 καὶ τὸν πρὸς ἄλλης δεσποτούμενον χερός.  
 λέγοις ἂν, εἴ τι τῶνδ' ἔχεις ὑπέρτερον. (105)
- ΧΟ. αἰδουμένη σοι βωμὸν ὥς τύμβον πατρὸς  
 λέξω, κελεύεις γὰρ, τὸν ἐκ φρενὸς λόγον.
- ΗΛ. λέγοις ἂν, ὥσπερ ἡδέσω τάφον πατρός. 100
- ΧΟ. φθέγγου χέουσα σεμνὰ τοῖσιν εὐφροσιν.
- ΗΛ. τίνας δὲ τούτους τῶν φίλων προσεννέπω ; (110)
- ΧΟ. πρῶτον μὲν αὐτήν, χῶστις Αἰγισθον στυγεῖ.
- ΗΛ. ἐμοί τε καὶ σοὶ τὰρ' ἐπεύξομαι τάδε ;
- ΧΟ. αὐτὴ σὺ ταῦτα μανθάνουσ' ἤδη φράσαι. 105
- ΗΛ. τίν' οὖν εἴ' ἄλλον τῇδε προστιθῶ στάσει ;
- ΧΟ. μέμνησ' Ὀρέστου, κεῖ θυραῖός ἐσθ' ὅμως. (115)
- ΗΛ. εἰ τοῦτο κάφρένωσας οὐχ ἡκιστα με.

after the common formula, τοὺς αὐτοὺς γὰρ ἔχθροὺς (καὶ φίλους) νομίζομεν.

95. τὸ μόρσιμον, 'that which is fated awaits both him who is free, and him who is held in thrall by the hand of another,' i. e. the chances of harm are common to slaves and free, and you can suffer nothing unless fate wills it. Do not therefore withhold your sentiments through fear of offending your superiors. Compare sup. 73. This is said in reference to the coercion the chorus had complained of, v. 66 seqq. Whether ἔχθος or βουλὴν is the object to μὴ κεύθετε, is not quite clear. The Schol. supplies τὴν βουλὴν. Prof. Conington inclines to ἔχθος, comparing v. 381.

97. Vulgo ἔχοις. The Attic idiom requires ἔχεις, 'say, if you have anything better to suggest;' 'si quid novisti rectius istis, Candidus imperti,' Hor. Ep. i. 6, 67.

98. βωμὸν ὥς. There is an allusion to the formula of taking an oath to speak truly by laying the hand on the altar, as the chorus may now be supposed to do.—τὸν ἐκ φρενὸς λόγον is a short expression (explained on v. 498) for λέξω ἐκ φρενὸς τὸν ἐν φρενὶ ὄντα λόγον.

100. ὥσπερ ἡδέσω. "Pro ea quam proferitis erga patris sepulcrum reverentia." Schütz.

101. φθέγγου. 'Utter, as you pour, solemn (devout) words for those who are

well-disposed.' What follows defines σεμνὰ, and shows that the prayer was for good. But the chorus speak at first very guardedly, and as it were by feeling the pulse of Electra. Thus both σεμνὰ and εὐφροσιν are purposely ambiguous. Electra cautiously inquires whom of her acquaintances and relations (φίλοι) she is to address as 'the well-disposed,' and the chorus with equal caution reply, so as not directly to implicate themselves. For they may be friendly to Clytemnestra or (secretly) to Orestes. Cf. Ag. 591, ἐσθλὴν ἐκείνῳ, πολεμῶν τοῖς δύσφροσιν.—Weil reads κεδνὰ, with Hartung, the Schol. Med. having εἰδοὶ ἀγαθὰ.

103. αὐτήν. Schol. σεαυτὴν δηλονότι.

105. μανθάνουσα is used like μανθάνοντι in Ag. 598. The meaning seems briefly expressed,—αὐτὴ σὺ ταῦτα μάνθανε, καὶ φράσαι ἤδη μαθοῦσα. 'Make up your own mind about that, and consider (what you had best say).'

106. στάσει. Here and inf. 449, simply, 'company,' without reference to political factions against Aegisthus and Clytemnestra, as Klausen thinks. Properly (Ag. 1086. Eum. 301) used of the chorus drawn up in their proper station at the thymele; whence also λόχος Theb. 106.

108. A mixed or confused way of saying εἰ με τοῦτο ἐφρένωσας, and εἰ



- ΧΟ. τοῖς αἰτίοις νυν τοῦ φόνου μεμνημένη—  
 ΗΛ. τί φῶ ; δίδασκ' ἄπειρον ἐξηγουμένη. 110  
 ΧΟ. ἐλθεῖν τιν' αὐτοῖς δαίμον', ἢ βροτῶν τινά—  
 ΗΛ. πότερα δικαστὴν, ἢ δικηφόρον λέγεις ; (120)  
 ΧΟ. ἀπλῶς τι φράζουσ', ὅστις ἀνταποκτενεῖ.  
 ΗΛ. καὶ ταῦτα μούστιν εὖσεβῇ θεῶν πάρα ;  
 ΧΟ. πῶς δ' οὐ τὸν ἐχθρὸν ἀνταμείβεσθαι κακοῖς ; 115  
 ΗΛ. κῆρυξ μέγιστε τῶν ἄνω τε καὶ κάτω,  
 \* \* Ἑρμῇ χθόνιε, κηρύξας ἔμοι  
 τοὺς γῆς ἔνερθε δαίμονας κλύειν ἑμὰς (125)  
 εὐχὰς πατρώων δωμάτων ἐπισκόπους,  
 καὶ Γαίαν αὐτὴν, ἣ τὰ πάντα τίκτεται 120

τοῦτο μάλιστα με ἀνέμνησας. Mr. Davies construes καὶ τοῦτο ἐφρένωσάς με οὐχ ἤκιστα εὔ.

110. ἐξηγουμένη, 'explaining.' Electra wishes to shift the responsibility of a vindictive prayer from herself, on the pretence of not knowing in what terms to express it. See on 76, and Eum. 579.

112. δικαστὴν, ἢ δικηφόρον ; 'A judge to hear the cause, or an avenger to inflict summary justice ?' Schol. κριτὴν ἢ τιμωρόν.

113. ἀπλῶς, 'simply,' without further specifying. Prom. 628, οὐκ ἐμπλέκων αἰνίγματ' ἀλλ' ἀπλῶ λόγῳ. Ib. 996, ἀπλῶ λόγῳ τοὺς πάντας ἐχθαίρω θεούς.

114. εὖσεβῇ θεῶν πάρα ; Schol. καὶ τὰ ταῦτα εἰπεῖν (l. αἰτεῖν) παρὰ θεῶν ὅσι δμοι κρίνεται ; Apparently a short or imperfectly enunciated expression for καὶ ταῦτα εὖσεβῇ ἐστὶ μοι εὐχεσθαι λαβεῖν παρὰ θεῶν ;

115. πῶς δ' οὐ ; i.e. the law of retribution is natural, just, and immutable. Theb. 1052, παθὼν κακῶς κακοῖσιν ἀντημείβετο. Antig. 643, ὥς καὶ τὸν ἐχθρὸν ἀνταμύνονται κακοῖς. The proposition is put generally, to remove Electra's hesitation and reluctance. With this verse Electra steps aside to pour the libations on the tomb.

116. κῆρυξ. This verse occurs in the old copies after 157. Later editors follow Hermann, who first transposed it to its present place. In the next verse either ἀκουσον or ἄρῃξον is thought to have been lost.—τῶν ἄνω καὶ (τῶν) κάτω, the more correct expression, is disregarded as too

prosaic; cf. τῶν ἀλόντων καὶ κρατησάντων Ag. 315. Properly, οἱ ἄνω τε καὶ κάτω should mean 'those who have to do with both the upper and the lower world,' like Hermes himself.—κηρύξας κ.τ.λ., 'having summoned for me the powers below the earth to hear prayers which respect my father's house.' For the construction of κηρύσσειν compare Ar. Ach. 748, ἐγὼ δὲ καρυξῶ Δικαιοπολιν, Eur. Hec. 148, κήρυσσε θεοὺς τοὺς Οὐρανίδας, and for ἐπισκόπους, agreeing with εὐχὰς and not with δαίμονας, Eum. 863, ὅποια νίκης μὴ κακῆς ἐπίσκοπα. What the Schol. meant by the gloss νῦν γὰρ ἐπισκόπους, it is hard to say. Probably he wrote ἐπισκοποῦσι, 'for now,' viz. after the libation, 'the δαίμονες (Agam.) look after the family.' If ἐπισκόπους refers to the gods, not to εὐχὰς, we should rather insert τε after δωμάτων, i.e. 'both the χθόνιοι, the Olympian σωτήρες, and Earth herself.' The whole prayer, as far as 132, is for the restoration of Orestes to his home. From not sufficiently noticing this, Hermann, Weil, and Franz read αἱμάτων. The Med. has δ' ὀμμάτων. The obvious correction δωμάτων was made by Stanley.

120. τὰ πάντα τίκτεται, 'has all things produced from herself, and after rearing them to maturity, again receives thus (τῶνδε) the increase of them,' e.g. wine, the produce of the grape, oil from the olive, &c. Cf. Pers. 612 seqq. She is not only μήτηρ and τροφὸς, but she is the careful guardian of all that she has taken back into her lap, and therefore of the dead. For the sentiment compare Lucret.



θρέψασά τ' αὔθις τῶνδε κῦμα λαμβάνει.  
κἀγὼ χέουσα τάσδε χέρνιβας βροτοῖς  
 λέγω καλοῦσα πατέρ', Ἐποίκτειρόν τ' ἐμέ (130)  
 φίλον τ' Ὀρέστην πῶς ἀνάξομεν δόμοις ;  
 πεπραμένοι γὰρ νῦν γέ πως ἀλώμεθα 125  
 πρὸς τῆς τεκούσης, ἄνδρα δ' ἀντηλλάξατο  
 Αἴγισθον, ὅσπερ σοῦ φόνου μεταίτιος.  
 κἀγὼ μὲν ἀντίδουλος' ἐκ δὲ χρημάτων (135)  
 φεύγων Ὀρέστης ἐστίν' οἱ δ' ὑπερκόπως  
 ἐν τοῖσι σοῖς πόνοισι χλίουσιν μέγα. 130

v. 319, 'procreat ex se (terra) omnia, quod quidam memorant, recipitque perempta,' and *ib.* ii. 998—1001. Eur. Suppl. 536, *κἀπειτα τὴν θρέψασαν αὐτὸ δεῖ λαβεῖν*, sc. τὸ σῶμα. Photius, *κῦμα τὸ κυούμενον*. See Eur. 629, *τροφὸς δὲ κύματος νεοσπόρου*.

122. *καὶ ἐγώ*. 'As you (Hermes) have your part to do, so I here do mine.' Hermann gives *ἀγῶ*, and *φθιτοῖς* for *βροτοῖς*, in the latter of which he is followed by Weil and Franz. See Eur. Herc. F. 491. The Med. has *γρ. νεκροῖς*, which seems to have originated in a gloss to show that the dead Agamemnon was meant. But *βροτοῖς* is used in contrast with *τοὺς γῆς ἐνεργε δαίμονας*. Hermes summons the powers below by his office of herald, Electra calls on those who have human relations to her family, namely Agamemnon, by her libations. Though *βροτοῖς* is of itself indefinite, the immediate addition of *καλοῦσα πατέρα* removes the ambiguity. Dr. Peile follows Klausen in construing *χέρνιβας βροτοῖς*, 'what mortals are accustomed to consider expiatory (or lustral) streams.'

123. *ἐποίκτειρον κ.τ.λ.* 'Pity me, and how shall we restore dear Orestes to his house?' i. e. and show us how we may restore him. There is some uncertainty whether *ἀνάξομεν* is from *ἀνάγω*, or, as the Schol. takes it, from *ἀνάσσω*. The latter verb has the dative in Homer, *πολλῆσιν νήσοισι καὶ Ἀργεῖ παντὶ ἀνάσσειν*, while *κατάξομεν* would have been more appropriate in the sense of 'bringing back,' than *ἀνάγειν* (Ag. 991). So however Il. xv. 29 (quoted by Klausen), *καὶ ἀνήγαγον αἰδῖς Ἀργος ἐς ἱππόβοτον καὶ πολλὰ περ ἀθλήσαντα*. But Klausen, with the Schol., explains *πῶς* as if for

*ὅπως*, which is obviously untenable. There may have been a reading *ὡς ἀνάξομεν* (or *ἀνάξωμεν*) *δόμοις*, 'that we may be the rulers over our own house.' Hermann thinks something has been lost, and reads *ἐποικτειρόντ' ἐμέ*. And Prof. Conington adopts this, 'addressing my father as one that has pity on me and my loved Orestes.' He mentions also a conjecture of Schneidewin's, *φῶς τ' ἀναφον ἐν δόμοις*. In support of this we might compare v. 848, *πῶρ καὶ φῶς ἐπ' ἐλευθερίᾳ δαίων*. Weil, who reads *πως ἀναξον ἐς δόμους*, forgets that the tragic aorist of *ἀγω* is *ἤγαγον*, not *ἔξα*. (We find however *προσῆξαν* in Thuc. ii. 97.)

125. *πεπραμένοι*. So Casaubon for *πεπράγμενοι*. The words *ἀντηλλάξατο*, *διχῶς ἐπράθην*, and *ὁ τίμος* used of the same transaction inf. 902, are in favour of *πεπραμένοι*, 'sold,' i. e. discarded and turned off (inf. 900) in order that the mother might gain possession of the man she coveted, at the price of her own flesh and blood. Cf. Eur. Ion 1370, *ἡ τεκοῦσά με κρυφαῖα νυμφευθεῖσ' ἀπημπούλα λάθρα*.—*ἀλώμεθα*, we are outcasts from our home. Hesych. *πλανώμεθα*.

127. *ὅσπερ*. 'The very man who,'—more emphatic than *ὅς*, as Klausen remarks.

128. *ἀντίδουλος*, 'little better than a slave.' The full sense may be expressed thus: *καὶ νῦν ἐγὼ μὲν ἐν δούλης τάξει εἰμι* (Schol.), *φεύγει δὲ Ὀρέστης, οἱ δὲ ἐν τοῖς Ἀγαμέμνονος χρήμασι τρυφῶσιν*.—*ὑπερκόπως*, Schol. *ὑπερφάνως*. See on Theb. 386.

130. *ἐν τοῖσι σοῖς πόνοισι*, "iis quae labore tuo parta sunt," Klausen; who compares *πλούτου πόνος οὐμός*, Pers. 747.

ἐλθεῖν δ' Ὀρέστην δεῦρο σὺν τύχῃ τινὶ  
 κατεύχομαί σοι, καὶ σὺ κλυθί μου, πάτερ·  
 αὐτῇ τ' ἐμοὶ δὸς σωφρονεστέραν πολὺ (140)  
 μητρὸς γενέσθαι χεῖρά τ' εὖσεβεστέραν.  
 ἡμῖν μὲν εὐχὰς τάσδε, τοῖς δ' ἐναντίοις 135  
 λέγω φανῆναι σοῦ, πάτερ, τιμάορον  
 καὶ τοὺς κτανόντας ἀντικαταθανεῖν δίκην.  
 ταῦτ' ἐν μέσῳ τίθῃμι τῆς καλῆς ἀρᾶς, (145)  
 κείνοις λέγουσα τήνδε τὴν κακὴν ἀράν·  
 ἡμῖν δὲ πομπὸς ἴσθι τῶνδ' ἐσθλῶν ἄνω,  
 140  
 ξὺν θεοῖσι καὶ Γῇ καὶ Δίκῃ νικηφόρῳ.  
 τοιαῖσδ' ἐπ' εὐχαῖς τάσδ' ἐπισπένδω χοάς.

Add Eur. Ion 1088, ἢ ἐλπίζει βασιλεύσειν, ἄλλων πόνον εἰσπεσόν. Xen. Anab. vii. 6, 9, δ δὲ τοὺς ἡμετέρους πόνους ἔχει. Herc. F. 259, οὐδ' ἀπόνθησα πόλλ' ἐγὼ καμὸν χερὶ ἔξεις.

133. σωφρονεστέραν is ambiguously used, between the meanings 'chaste,' and 'sensible,' 'discreet.'

136. The construction is, εὐχομαι (λέγω εὐχὰς) φανῆναι τιμάορον σοῦ δίκην ὥστε καὶ τοὺς κτανόντας ἀντικαταθανεῖν. So δίκην κακῶν τιμῶν Soph. frag. 94. τιμῶν δίκην Eur. Electr. 676. Plat. Legg. ix. p. 872, B, ἐκ παλαιῶν ἱερέων εἴρηται σαφῶς, ὡς ἡ τῶν ξυγγενῶν αἱμάτων τιμῶν δίκη ἐπίσκοπος νόμῳ χρῆται τῷ νῦν δὴ λεχθέντι, καὶ ἔταξεν ἄρα δρᾶσαντι τι τοιοῦτον παθεῖν ταῦτα ἀναγκαίως ἅπερ ἔδρασεν. The words καὶ τοὺς—ἀντικαταθανεῖν form one notion with δίκην, 'the justice which consists in the death of your murderers in return.' The Med. has γρ. ἀντικατακτανεῖν, whence Hermann reads with Scaliger ἀντικατακτανεῖν δίκην. Weil supposes a line to have been lost, e.g. δίκην [τίνοντας ὧν ἔδρασαν ἀξίαν κακῶν]. It appears out of the question either to explain δίκην 'in like manner,' with Dr. Peile, or to join ἀντ. δίκην with Klausen, *moriendo solvere id quod iustum est*. It would be better to read λέγω φανῆναι σ', ὦ πάτερ, with Canter, and δίκην for δίκην. Schol. τοῖς δὲ ἐχθροῖς σου λέγω σε φανῆναι τιμῶν. Still the antithesis clearly is ἡμῖν μὲν εὐχομαι τάδε (ταῦτα), τοῖς δ' ἐναντίοις ἐπεύχομαι, κ.τ.λ. Compare Ag. 1294.

138. τῆς καλῆς ἀρᾶς. So Herm., Blomf., after Schütz, for τῆς κακῆς. The

good prayer is the body of the petition generally; but the κακὴ ἀρά, or imprecation on her enemies, is contained in the intervening lines, 135—7. 'This last,' says Electra, 'I interpose, and wish to keep distinct from the other.' For the doctrine *κακῶ ἐσθλὸν οὐ ξυμμιγνύται* see Ag. 620. Weil reads ἐν μέρει τίθῃμι τῆς κακῆς ἀρᾶς. Dindorf encloses the distich in brackets. Conington retains κακῆς, 'This I interpose to bar their prayer for evil' (rather, perhaps, 'their bad, or iniquitous petition'), 'uttering against them this my prayer for evil,' and understands it of the prayer which Clytemnestra wished to have presented along with the libations. One can hardly believe such to be the poet's meaning. It is true that ἀρά does not usually signify a good prayer; but the addition of a strongly contrasted epithet in this case disposes of that objection. Butler quotes κένδ' ἀρώμενοι τυχεῖν, Orest. 1138.

140. τῶνδ' ἐσθλῶν. Aldus and MS. Guelf. have τῶνδ', the Med. τῶν with δ' written above. Cf. εὐχὰς τάσδε, 135. Recent editors give τῶν, Klausen excepted.

142. ἐπ' εὐχαῖς. The ἐπὶ may be rendered 'after,' or 'with,' or 'upon,' i.e. to ratify them, as τῇδε λαμπάδι ἐπορθιάξιν Ag. 28. Pers. 622, χοαῖσι νερτέρων ὕμνους ἐπευφημεῖτε. Ar. Vesp. 863, καὶ μὴν ἡμεῖς ἐπὶ ταῖς σπονδαῖς καὶ ταῖς εὐχαῖς φῆμην ἀγαθὴν λέξομεν ὑμῖν. There appear to have been three separate pourings, each accompanied with a petition, viz. at v. 122. 135, and lastly, after 140—1.



[ὕμᾱς δὲ κωκυτοῖς ἐπανθίζειν νόμος (150)  
παιᾶνα τοῦ θανόντος ἐξαυδωμένας.]

ΧΟ. ἴετε δάκρυ καναχὲς στρ. 145  
ὀλόμενον ὀλομένῳ  
δεσπότη πρὸς † ἔρυμα  
τόδε κακῶν κεδνῶν τ',  
ἀποτρόπων ἄγος ἀπεύχεται (155)  
κεχυμένων χοᾶν· κλύε δέ μοι σέβας, 150  
κλύ', ὦ δέσποτ', ἐξ ἀμαυρᾶς φρενός.

These are the χοαὶ τρίσπονδοι of Soph. Antig. 431. Oed. Col. 479, τρισσὰς γε πηγὰς, τὸν τελευταῖον δ' ὅλον. Electra had taken the urn from the hands of the Coryphaeus, and poured the contents with her own hand on the summit of the tomb, represented on the stage.

143. ἐπανθίζειν. Schol. στέφειν ὡς ἄνθει. The verb is clearly transitive in Theb. 943, ἰὼ πολλοῖς ἐπανθίσαντες πόνοισι γενεάν, and (in the middle) Ag. 1434. The union of the paean with the libation was a solemn form of acknowledgment to the gods (Ag. 237), and it is here offered as a νεπτερόν μείλιγμα. There can be little doubt however that this distich is an interpolation. The preceding verse forms an excellent close to the ῥῆσις, and the lame metre of 143 is in itself liable to suspicion.

145 seqq. In the antistrophic arrangement of these corrupt and difficult dochmiacs I have followed Hermann, though not in all his alterations. They are commonly edited as monostrophic.—δάκρυ καναχὲς, 'a pattering tear,' like ποταμοὶ καναχηδὰ ρέοντες, Hes. Theog. 367.—ὀλόμενον is added rather for the sake of a favourite poetical repetition, like κακὰ κακῶς, &c., than for any definite meaning as an epithet to δάκρυ. Hermann renders it *lacrimam stridulam miseram misero domino*; Dr. Peile neatly translates, 'a tear pattering as it falls in honour of our fallen master.' Compare Suppl. 821, σοῦσθε σοῦσθ' ὀλόμεναι ὀλόμενα.

147. ἔρυμα. This word is probably corrupt. Hermann reads πρὸς ἔρμα γὰς, comparing ἔρμα τυμβόχωστον Antig. 841. Klausen, "dicitur caedes Agamemnonis esse praesidium malorum, quia omnia mala ab ea repetuntur, et augentur et firmanantur eo, quod neglectum jacet ejus sepulcrum et iners est sepulti vis."

Schol. ἀπότροπον τῶν ἡμετέρων κακῶν καὶ τῶν ἀγαθῶν τῶν ἐχθρῶν, 'our evils and our enemies' blessings.' Translate, 'at this tomb which is a barrier against evil and good, now that the libations have been poured out (which were intended, cf. 38) to avert the odious guilt' (of the murder). The tomb is so called, because the dead are as it were shut out from all further participation in either the sufferings or the blessings of this life.—ἄγος for ἄλγος is from the Schol., who explains, though wrongly, τὸ δάκρυ γὰρ ἀπενκτὸν ἄγος εἶπεν. Hermann gives ἄγος (Hesych. ἄγνισμα θυσίας). Placing a stop at τόδε κεδνόν (*ad sacrum huncce tumulum*), he reads κακῶν δ' ἀπότροπον ἄγος, κ.τ.λ., *malorum autem averruncam consecrationem effusarum inferiarum abominor*, thus losing sight of the evident antithesis between κακὰ and κεδνά. Both sense and metre suggest ἀποτρόπων (vulg. ἀπότροπον) as the true reading, or perhaps ἀποτρέπειν, viz. ὥστε. The chorus appears to employ, with a mental reservation as to the sense, the form of words ordered to be uttered with the libations by Clytemnestra.

150. σέβας. The vocative, like σωφροῶν μισήματα Theb. 173. The old reading was κλύε δέ μοι κλύε, σέβας ὦ δέσποτ', corrected by Hermann.—ἐξ ἀμαυρᾶς φρενός, Schol. ὅτι σκιὰ οἱ νεκροί. But in Ag. 529, ὡς πόλλ' ἀμαυρᾶς ἐκ φρενός μ' ἀναστένειν, the same words are applied to the speaker, who seems here also to be meant rather than the hearer: 'Listen, object of my veneration, listen, O my lord, (to prayers uttered) from a sad heart.' And so Miss A. Swanwick, "whisper'd sounds from sorrow's murky gloom."



ὁτοτοτοτοτοτοῦ,

ἀντ.

ὁτοτοτοτοτοῖ ἰῶ,

τίς δορυσθενῆς ἀνὴρ

ἀναλυτῆρ δόμων

Σκυθικά τ' ἐν χερὶ παλίντονα

155 (160)

ἐν ἔργῳ μόλοι 'πιπάλλων' Ἀρης

original text

for double combat

σχέδιά τ' ἀντόκωπα νωμῶν βέλη;

ΗΛ. ἔχει μὲν ἤδη γαπότους χοᾶς πατήρ·

νέου δὲ μύθου τοῦδε κοινωνήσατε.

(165)

ΧΟ. λέγοις ἄν· ὀρχεῖται δὲ καρδία φόβῳ.

ΗΛ. ὀρῶ τομαῖον τόνδε βόστρυχον τάφῳ.

160

ΧΟ. τίνος ποτ' ἀνδρὸς ἢ βαθυζώνου κόρης;

ΗΛ. εὐξύμβολον τόδ' ἐστὶ παντὶ δοξάσαι.

(170)

ΧΟ. πῶς οὖν παλαιὰ παρὰ νεωτέρας μάθω;

ΗΛ. οὐκ ἔστιν ὅστις πλὴν ἐμοῦ κείραιτό νιν.

153. τίς, 'what valiant man is there to be a deliverer of the house? What god of war will come, strong in the spear, or brandishing against the enemy a Scythian doubly-curved bow in action, or wielding the hilted weapon in the close fight?'

155. ἐν χερὶ. The MSS. give ἐν χεροῖν. But χερὶ, χερὶ, χεροῖν, χερσὶ, are continually confused, e.g. Prom. 938.

156. The common reading, ἐν ἔργῳ βέλη κ.τ.λ., is clearly corrupt, though some editors, retaining βέλη here, alter βέλη in the next verse into ξίφη, from the Schol. τὰ ἀφ' ἐαντῶν ἔχοντα τὴν λαβὴν ξίφη. Probably he found αὐτόκωπα βέλη, and wished to explain that 'hilted swords' were meant by it. I have restored μόλοι on conjecture: for the omission of ἂν see Agam. 535, inf. 535. The change is very slight, for μ and β are quite the same in many MSS., and μόλοι would, by a very common corruption, become μόλη. On νωμῶν the Schol. has γρ. ἔτοιμα. He seems, too, to have found the readings πάλλων and συν ἔργῳ. Hesychius however has 'πιπάλλων' κραδαίνων, πάλλων. Id. σχέδια·—ὑπλά τὰ ἐκ χειρὸς τιτρώσκοντα. In both he appears to refer to the present passage.—παλίντονα, bows with a double or reflex curvature, not unlike the letter Σ, as seen on some early vase-paintings.

Ibid. Electra having poured out the libation at the tomb on the stage, comes forward, holding up to the chorus a lock she has found laid upon the mound. On the stage arrangement see note on Pers. 649.

158. νέου μύθου τοῦδε. This is said in reference to v. 78. There is a new subject on which she now desires them to be σύμβουλοι.

159. ὀρχεῖται φόβῳ. Inf. 1013, πρὸς δὲ καρδίᾳ φόβος ἄδειν ἔτοιμος ἢ δ' ὑπορχεῖσθαι φόβῳ. The fear arose from the wild and excited looks of Electra.

160. τόνδε. 'Here is a lock, cut from some one's head.'

161. βαθύζωνος (Pers. 157) and βαθύκολπος (Theb. 858) are epithets not very easily explained. 'Full-bosomed' is not satisfactory. Probably the loose and ample folds of the stola, overhanging and as it were burying the girdle, are meant.

163. πῶς οὖν. 'As you, who are younger, think the matter is plain, perhaps you will inform me who am older.' There is a slight irony here.

164. πλὴν ἐμοῦ. 'Except indeed myself.' "Separatim plān ἐμοῦ et quasi obiter pronuntiandum est." Hermann. Arist. Poet. § 16, τετάρτη (ἀναγνώρισις) ἢ ἐκ συλλογισμοῦ. οἷον ἐν Χορηφοῖσι, ὅτι ἡμοῖός τις ἐλήλυθεν, ἡμοῖος δὲ οὐθεὶς ἄλλ' ἢ Ὀρέστης· οὗτος ἄρα ἐλήλυθεν.

never with the next.

- ΧΟ. ἐχθροὶ γὰρ οἷς προσῆκε πευθῆσαι τριχί. 165  
 ΗΛ. καὶ μὴν ὅδ' ἐστὶ κάρτ' ἰδεῖν ὁμόπτερος—  
 ΧΟ. ποίαις ἐθείραις ; τοῦτο γὰρ θέλω μαθεῖν. (175)  
 ΗΛ. αὐτοῖσιν ἡμῖν κάρτα προσφερῆς ἰδεῖν.  
 ΧΟ. μῶν οὖν Ὀρέστον κρύβδα δῶρον ἦν τόδε ;  
 ΗΛ. μάλιστ' ἐκείνου βοστρύχοις προσεΐδεται. 170  
 ΧΟ. καὶ πῶς ἐκεῖνος δευρ' ἐτόλμησεν μολεῖν ; *to appear beside him to look at him*  
 ΗΛ. ἔπεμψε χαίτην κουρίμην χάριν πατρός. (180)  
 ΧΟ. οὐχ ἦσσον εὐδάκρυτά μοι λέγεις τάδε,

The argument is this:—‘There is no one of my father’s relations here who would have offered this lock. I might indeed have done it myself, but I did not. Therefore it must have come from a relation *not* hitherto here, and that can be none but Orestes.’ So far the argument from inference. Then follow the *confirmatory* circumstances, the colour of the hair, &c. Dindorf, Peile, and Blomfield adopt Dobree’s plausible emendation *τὴν ἐνός*, but Hermann, Franz, Conington, Weil, and Klausen rightly retain *ἐμοῦ*. I cannot agree with those who take *κείραιτό νιν* for ‘would mourn for him,’ on the analogy of *τύπτεσθαι* or *κόπτεσθαι τινα*. For inf. 181, *ἐκείρατό νιν* can only mean ‘cut off the lock,’ and it is very unlikely that a sense so different should have been intended here. This is certainly the meaning of *ἐκείρατο*, viz. *τὴν κόμην*, in Eur. El. 546. With the whole of this passage compare Soph. Electr. 909 seqq. On *κείραιτο* without *ἄν* see Ag. 603.

166. *καὶ μὴν*, ‘but further,’ i.e. here is a new proof. Cf. inf. 197.—*ὁμόπτερος*, see Pers. 561. Eur. Electr. 530, πολλοὺς δ' ἴδοις ἂν βοστρύχοις ὁμοπτέρους καὶ μὴ γεγῶσιν αἵματος ταύτου, γέρον. It is certain that not only Sophocles and Euripides, but also Aristophanes (Nub. 530), had the *αναγνώρισις* of the Choephoroe in view.

168. *αὐτοῖσιν ἡμῖν*. The student will notice, not only the masculine plural, used by a woman speaking of herself, but the idiom by which, for brevity’s sake, a quality or possession of one person is compared, not to *that of another*, but to himself.

169. *ἦν*. So Scholefield for *ῆ* (Med. ῆ), which Hermann, Klausen, Conington, Weil, and Dindorf retain. The

Greeks sometimes, though rarely, used the third person of the conjunctive interrogatively without the indefinite *τις*, which made it virtually equivalent to the first (*ποῖ τις φύγῃ*; = *ποῖ φύγω*;). Thus Demosth. Mid. p. 525, ὁ τοιοῦτος πότερα μὴ δῶ δίκη; Ibid. p. 384, ἐπειδὴν ἀκοίη λέγοντας,—τί καὶ ποιήσῃ; ζητῇ πᾶλλ' ἀναλίσκειν, ἐξὸν ἐλάττω; But this is only where some *action* is implied, which can form the subject of deliberation. No instance can be cited from the earlier Attic to defend *μὴ ῆ* τόδε δῶρον Ὀρέστον; In Plato, Phaedo, p. 64, c, ἄρα μὴ ἄλλο τι ῆ θάνατος ἢ τοῦτο, two MSS. omit *ῆ*, as do the best editors. The imperfect, which involves the trifling change of *ῆ* into *ῆν*, is quite appropriate, the sense being, *μὴ Ὀρέστης κρύβδα ἐδώρησατο τόδε*; There is a similar verse in Soph. Trach. 316, *μὴ τῶν τυράννων*; Εὐρύτου σπορά τις ἦν;

171. *καὶ πῶς κ.τ.λ.* ‘Surely *he* (that long-absent one) did not venture to come here?’ See Ag. 271. inf. 523.

172. *ἔπεμψε*. ‘(I do not say *he came*; perhaps) *he sent*,’ &c.—*χάριν πατρός*, cf. Ag. 1358, νεκρῶν σωτήρος εὐκταίαν χάριν. Inf. 192, *τιμὴν πατρός*. Hermann and Dindorf needlessly give *πατρί* from Turnebus.

173. *οὐχ ἦσσον εὐδάκρυτα*. ‘What you say is not less lamentable in its way (even than his death would be), if he is alive and never destined to return.’ The *εὐ* does not appear to change the sense of *δακρυτός* (inf. 228. Theb. 962), though the compound *ought* to mean ‘well wept for,’ as *ἀνδρὸς εὐ κεκλαυμένου* inf. 674. But we have *ψῆγμα δυσδάκρυτον*, ‘bitterly lamented dust,’ Ag. 430. There seems therefore no need to read *οὐχ ἦσσον αὐ δακρυτά* with Emper and Hermann.



εἰ τῆσδε χώρας μήποτε ψαύσει ποδί.

ΗΛ. κάμοι προσέστη καρδίας κλυδώνιον 175

χολῆς, ἐπαίσθην δ' ὥς διανταίῳ βέλει.

ἐξ ὀμμάτων δὲ δῖοι πίπτουσί μοι (185)

σταγόνες ἄφρακτοι δυσχίμου πλημμυρίδος <sup>facile</sup>

πλόκαμον ἰδούσῃ τόνδε· πῶς γὰρ ἐλπίσω

ἀστων τιν' ἄλλον τῆσδε δεσπόζειν φόβης ; 180

ἀλλ' οὐδὲ μὴν νιν ἢ κτανοῦσ' ἐκείρατο,

ἐμὴ δὲ μήτηρ, οὐδαμῶς ἐπώνυμον (190)

φρόνημα παισὶ δύσθεον πεπαμένη.

ἐγὼ δ' ὅπως μὲν ἄντικρυς τάδ' αἰνέσω,

εἶναι τόδ' ἀγλαῖσμά μοι τοῦ φιλτάτου 185

βροτῶν Ὀρέστου—σαίνομαι δ' ὑπ' ἐλπίδος.

φεῦ.

εἴθ' εἶχε φωνὴν εὐφρον', ἀγγέλου δίκην, (195)

174. ψαύσει. So the Med. rightly gives. There is another reading ψάσῃ, which Peile, Franz, and Klausen prefer. The difference between them may be expressed by *si nunquam rediturus est*, and *si nunquam redierit*. The latter appears less appropriate, for the chorus speaks as if ἔπεμψε had removed all hope of his return from their minds.

175. καρδίας. Though Klausen is mistaken in construing προσέστη καρδίας, and still more so in defending it by τύμβου προσεῖρπον Soph. El. 900,—where τύμβου depends on the very next word ἄσπον,—it is probable that the genitive should be retained against the corrections καρδίᾳ or καρδίαν, especially as the Schol. also recognizes καρδίας. We may translate, 'bitter feelings surging in my heart.' See similar instances of the double genitive in Eur. Herc. F. 449—50, and 562. Agam. 1422.

177. δῖοι. Hermann accepts the explanation of the Schol. ποθεινὰι, 'longing tears.' Taken in connexion with ἄφρακτοι, and compared with Ag. 861, κλαυμάτων ἐπίσσυτοι πηγὰι κατεσβήκασιν, οὐδ' ἐνὶ σταγῶν, we may understand 'tears not dammed up, but allowed freely to flow away and leave the eyes dry.' Thus we may translate, 'drops that dry up the fount of tears by freely flowing from a tide (or outburst) of grief.'—δυσχίμου, perhaps compounded of the root χιμ (storm), or from δὺς with the adjectival

termination, like μελάγχμος. Cf. Theb. 498, δράκοντα δύσχιμον, 'a fell serpent,' and δυσχίμερους ἄτας inf. 263. Klausen thinks the epithet merely distinguishes tears of mixed joy and sorrow from those of joy only, Ag. 261.

180. ἀστων τιν' ἄλλον. They are restrained by φόβος, sup. 50.

181. οὐδὲ μὴν. Cf. Theb. 665. Eum. 449. With ἐμὴ δὲ μήτηρ compare Pers. 154, μήτηρ βασιλέως βασιλεία δ' ἐμῇ. The sense is (though νιν is to be taken with ἐκείρατο), ἢ ἐκείνον μὲν κτανοῦσα, ἐμὴ δὲ μήτηρ οὐσα. See on Suppl. 15. Dr. Peile's view is however tenable, 'My mother, I should say, as though she would correct the strong expression (ἢ κτανοῦσα) into which her feelings had betrayed her.'—ἐπώνυμον, sc. μητρὸς, 'feelings anything but maternal.' Cf. Theb. 531, ὅτι παρθένων ἐπώνυμον φρόνημα. Soph. El. 1194, μήτηρ καλεῖται, μητρὶ δ' οὐδὲν ἐξισοῖ.

183. Hesych. πεπαμένως κεκτημένως.

185. ἀγλαῖσμα, an ornament, offering, ἀγαλμα. So Eur. El. 325, πυρὰ δὲ χέρσος ἀγλαϊσμάτων. Cf. Ag. 1283.

186. σαίνομαι δ'. The construction is broken off, as in Ag. 482. 631. Eum. 391. Schol. λέγειται οὐκ ἔχω. The Med. has —νομαι δ' ὑπ' ἐλπίδος, the δ' by a later hand, or subsequently added.—ἀντικρυς αἰνέσω, 'plainly assent.'

187. εἴθ' εἶχε. Schol. ὁ πλόκαμος δηλονότι. For εὐφρον' Hermann gives



ὅπως δίφροντις οὔσα μὴ 'κινυσσόμενην.

ἀλλ' εὖ 'σαφήνει τόνδ' ἀποπτύσαι πλόκον  
εἶπερ γ' ἀπ' ἐχθροῦ κρατὸς ἦν τετμημένος, 190  
ἢ ξυγγενῆς ὧν εἶχε συμπενθεῖν ἐμοί,  
ἄγαλμα τύμβου τοῦδε καὶ τιμὴν πατρός. (200)

[ΧΟ.] ἀλλ' εἰδότας μὲν τοὺς θεοὺς καλούμεθα  
οἴοισιν ἐν χειμῶσι, ναυτίλων δίκην,  
στροβούμεθ'· εἰ δὲ χρὴ τυχεῖν σωτηρίας, 195  
σμικροῦ γένοιτ' ἂν σπέρματος μέγας πυθμὴν.

[ΗΛ.] καὶ μὴν στίβοι γε, δεῦτερον τεκμήριον,  
ποδῶν ὁμοιοὶ τοῖς τ' ἐμοῖσιν ἐμφερεῖς. (206)

ἐμφρον', after Auratus, i. e. the voice of a living and intelligent being. But 'a friendly voice' is a voice of warning and directing in perplexity. For ὅπως with the indicative compare Prom. 768; on the form κινύσσω, ib. 163.

188. Hesych. 'κινυσσόμενην' εἰδωλον ἐγενόμην. The Med. here gives μήκη-νυσσόμενην.

189. 'σαφήνει. This correction of σαφηνῇ, long ago proposed by the present editor, and adopted by Prof. Conington, removes all difficulty by supplying the verb required. 'But it would have clearly intimated to me to reject indignantly this lock, if indeed it had been cut from the head of an enemy; or, being related, it would have been able to share in my grief, (which would have been) an ornament of this tomb, and an honour to my father.' The subject to 'σαφήνει is φωνή, while that to εἶχε is what has immediately preceded, the πλόκος itself. The simple verb σαφηνέω does not occur; but we have διασαφηνέω in Hippocr. Epist. ad Philopoem. vol. iii. p. 781, ed. Kühn., and the analogous διασαφεῖν and ἀποσαφεῖν in Lucian and other writers, e. g. Eur. Phoen. 398, Plat. Protag. p. 348, v. The reading adopted by most editors, εὖ σάφ' ἦν, seems hardly Greek.

192. ἄγαλμα. The accusative in apposition to the sentence. See on Ag. 218.

193—6. There seems some probability in Hermann's opinion, that these verses should be assigned to the chorus. Compare inf. 501—4. Not to mention that the subject here changes to the plural, whereas Electra has spoken of herself in the singular, καὶ μὴν in 197 certainly

ought to introduce a new speech.—On the other hand, if, with the MSS. and edd., we give the whole ῥῆσις from 175 to 203 to Electra, the number of verses (29) corresponds exactly to 116—144, just as the 29 of the ἄγγελος in Theb. 564 answers to the 29 next following of Eteocles. Further, the dialogue at 98 seqq., commencing with two verses, has just 18 verses, agreeing exactly with the 18, also commencing with two verses, at 158. Weil, with much ingenuity, transposes these lines (193—6) to follow 203, where they come in very appropriately.

Ibid. εἰδóτας μὲν. 'The gods know indeed in what storms we are tossed (what difficulties we have to encounter), but if we are to obtain safety (from them) a great event may arise out of a little incident,' viz. the offering of the lock may end in the restoration of Orestes. Schol. εἰ 'Ορέστου ἐστὶν ὁ πλόκαμος, γένοιτ' ἂν ἐκ μικρᾶς προφάσεως μέγα ἄγαθόν. The expression 'a great stock (or trunk) out of a little seed' was, perhaps, proverbial; but the application of it is clearly as the Schol. points out. See Ag. 939.

198. ποδῶν ὁμοιοί. The MSS. give ποδῶν δ', which Prof. Conington accounts for by supposing a period to have been wrongly placed at the end of the preceding verse. See sup. 79. And she may mean, 'here are traces (of two persons); and (some of them are) like in shape to my feet, and resembling my own foot-prints.' Perhaps ποδῶν ἀδελφοί, the uncial writing of which is nearly identical. The order is, στίβοι ποδῶν ὁμοιοί εἰσιν ἐμφερεῖς τε τοῖς ἐμοῖς. 'But see, here are traces,—a second token—of

καὶ γὰρ δὴ ἔστων τῷδε περιγραφῇ ποδοῖν,  
 αὐτοῦ τ' ἐκείνου καὶ ξυνεμπόρου τινός— 200  
 πτέρναι τενόντων θ' ὑπογραφαὶ μετρούμεναι  
 εἰς ταὐτὸ συμβαίνουσι τοῖς ἐμοῖς στίβοις. (210)  
 πάρεστι δ' ὥδις καὶ φρενῶν καταφθορά.

## ΟΡΕΣΤΗΣ.

εὐχου τὰ λοιπὰ, τοῖς θεοῖς τελεσφόρους  
 εὐχὰς ἐπαγγέλλουσα, τυγχάνειν καλῶς. 205

ΗΛ. ἐπεὶ τί νῦν ἕκατι δαιμόνων κυρῶ ;

ΟΡ. εἰς ὅψιν ἤκεις ὦνπερ ἐξηύχου πάλαι. (215)

feet, like to and resembling my own.' Schol. ἐπειδὴ ἄδηλον τίσιν ὁμοίαι, ἐπήγαγε τοῖς τ' ἐμοῖσιν ἐμφορεῖς. Klausen's explanation is nearly Conington's, 'and they fit my feet and are like my foot-steps.'

199. περιγραφῇ, 'two (distinct) outlines,' i.e. of not one and the same person. Hermann marks a lacuna after v. 200, on the ground that something ought to have been said about the foot-prints of Pylades being unlike those of Orestes like Electra's. The poet felt bound, since in the prologue both the heroes had been seen at the tomb, to speak of the footsteps of both; but Electra has nothing to do with those which were obviously unlike her own, and therefore says nothing more about them. Much pains have been taken by critics to relieve Aeschylus from the ridicule which Euripides (El. 536, &c.) throws upon this part of the ἀναγνώρισις, by objecting that a male foot is larger than a female one. All that can be urged in excuse for unsound reasoning is, that people suddenly excited by hopes are apt to draw conclusions from the most trifling incidents. The poet probably knew this; and if he made his Electra arguing illogically, he did not make her arguing unnaturally. Klausen's remark, that not so much either the form or size of the foot, but the way of impressing it on the ground is meant, is hardly worthy of serious refutation, since differences of this sort are mere matters of habit, not congenital; and if they were, was Orestes, as a mere boy, likely to have observed them?

201. τενόντων ὑπογραφαί. Schol. τὴν εἰς μῆκος τῶν ποδῶν ἕκτασιν τένοντάς

φησιν. It seems that the word must here mean 'the soles of the feet.' So ὑπογράφειν is 'to draw an outline,' in Eur. Herc. F. 1118.

203. ὥδις. Distress of mind resulting from the conflicting emotions of hope and fear. "Ita quum sororem quasi percussam et fractam videat Orestes, accedit jam eam consolaturus ejusque perturbationem placaturus." Klausen.

204. τελεσφόρους εὐχὰς ἐπαγγέλλουσα. 'Acknowledging to the gods the accomplishment of your prayers.' In Electra's reply νῦν is contrasted with τὰ λοιπὰ, as if she had said, 'You tell me to be thankful for what I have already obtained, and to pray that the future may turn out (Prom. 354) not less favourably (compare Ag. 246. 483). What have I obtained on the present occasion by the favour of the gods?' Klausen understands, 'offering to the gods no vain prayers, but such as shall bring with them an accomplishment,' and he adds, "τελεσφόρος est omnis res, quae satis valet, ut bonum eventum adducat." But this is, in effect, to make prayers accomplish or fulfil themselves; whereas Clytemnestra says (Ag. 946), Ζεῦ, Ζεῦ τέλειε, τὰς ἐμὰς εὐχὰς τέλει. Prof. Conington thinks the sense of these two difficult verses is this:—'Pray that thou mayest obtain blessings for the future, by the ratification of the prayers which thou preferrest.' Partly therefore he agrees with Klausen. For τὰ λοιπὰ as the object of τυγχάνειν, he compares inf. 698, τυγχάνειν τὰ πρόσφορα.

207. ὦνπερ ἐξηύχου, sc. ὦνπερ εἰς ὅψιν ἐλθεῖν ἐξηύχου.



- ΗΛ. καὶ τίνα σύνοισθ' αἰ καλουμένη βροτῶν ;  
 ΟΡ. ξύνοιδ' Ὀρέστην πολλὰ σ' ἐκπαγλουμένην. *to. Pers. τοῦ γενοῦ ἀποκρίσεως*  
 ΗΛ. καὶ πρὸς τί δῆτα τυγχάνω κατευγμάτων ; 210  
 ΟΡ. ὅδ' εἰμί· μὴ μάστευ' ἐμοῦ μᾶλλον φίλον.  
 ΗΛ. ἀλλ' ἢ δόλον τιν', ὧ ξέν', ἀμφί μοι πλέκεις ; (220)  
 ΟΡ. αὐτὸς καθ' αὐτοῦ τὰρα μηχανορραφῶ.  
 ΗΛ. ἀλλ' ἐν κακοῖσι τοῖς ἐμοῖς γελᾶν θέλεις.  
 ΟΡ. κὰν τοῖς ἐμοῖς ἄρ', εἴπερ ἐν γε τοῖσι σοῖς. 215  
 ΗΛ. ὥς ὄντ' Ὀρέστην † ταῦτά σε προσεννέπω ;  
 ΟΡ. αὐτὸν μὲν οὖν ὀρώσα δυσμαθεῖς ἐμέ' (225)  
 κουρὰν δ' ἰδοῦσα τήνδε κηδείου τριχὸς  
 ἰχνοσκοποῦσά τ' ἐν στίβοισι τοῖς ἐμοῖς

208. *σύνοισθα*. The compound implies that he could not know the purport of her prayers unless by being made a partner in them. Hence the argument really runs thus: 'It is impossible that you (being a stranger) can know my private aspirations.'—I do know that you have a great veneration for Orestes, and therefore I infer that you have desired and prayed to see him, though I may not actually *know* it.' Compare, for the construction of *ξυνειδέναι*, Xen. Conviv. iv. 62, καὶ τί ξύνοισθ' αἰ, ὦ Σάκρατες, ποιοῦτον εἰργασμένη; Plat. Phaed. p. 92, D, ἐγὼ τοῖς διὰ τῶν εἰκότων τὰς ἀποδείξεις ποιούμενοι λόγους ξύνοιδα οὖσιν ἀλαζδόν, 'I know that they are cheats as well as they know it themselves.' Like καὶ πῶς, καὶ τίς is often used to express doubt, objection, or incredulity, as inf. 210. Agam. 271. But, as Aeschylus rarely, if ever, uses a dactyl at the beginning of a senarius except in proper names, it may be questioned if we should not here read *τίνα ξύνοισθα*, or *τίνα δὲ σύνοισθα*.—*ἐκπαγλουμένην*, Schol. *ἐκπᾶλως θαυμάζουσαν*. Compare the use of this participle in Eur. Hec. 1157. Orest. 890. Troad. 929.

211. *μάστευ'*. Herm., Dind., Blomf., Franz read *μάτευ'* from Aldus and MS. Gueif.

215. For *εἴπερ*—*γε* see sup. 190. inf. 490. Suppl. 338. Elmsley and Porson on Med. 814. Phoen. 725. Hipp. 501. Ar. Ach. 307, εἴπερ ἐσπεῖω γ' ἄπαξ. Oed. Col. 27, ναί, τέκνον, εἴπερ ἐστί γ' ἐξοικήσιμος. And this is a common Attic combination. Plat. Protag. p. 357,

D, νῦν ἂν ἡμῶν καταγέλᾳτε, καὶ ὁμῶν αὐτῶν καταγέλᾳσθε.

216. *ταῦτά σε προσεννέπω*; The MSS. give *τάδ' ἐγὼ σε προῦννέπω*, whence *τάδε σ' ἐγὼ προσεννέπω* has been generally admitted from Arnaldus. Hermann's emendation is (metrically) a more probable one, γὰρ σ' ἐγὼ προσεννέπω; (ἄρα σ' ἐγὼ Dind.) Still, ἐγὼ seems superfluous, and is likely to have been thrust in after the corruption of *ταῦτα* into *τάδε*. Perhaps, ὥς ὦν Ὀρέστης ταῦτά μοι (or με) προσεννέπεις; 'Do you say this in the character of Orestes?' i.e. as personifying or representing him? To which he replies, 'I am Orestes.' For the *σε* made long before *πρ.* see Suppl. 618. Prom. 677. Pers. 778. Theb. 1060. Ag. 1418. Inf. 596. Not very different is Eur. Hel. 842, τύμβου πλὴν ὧτε σὲ κτανὼν ἐμὲ κτανῶ. In ὥς ὄντα there is a little ambiguity, since it might mean 'as really being,' or 'under the character of.' In the latter sense Orestes seems to understand it, for he says, 'Nay rather seeing me myself (emphatic) you are slow in recognizing me' (i.e. him in me),—where ἐμὲ may depend on the sense of *δυσμαθεῖς* (= χαλεπῶς μανθάνεις) or on ὀρώσα. Schol. *ἀπιστεῖς*.—The Med. has *μὲν νῦν*, whence Hermann and Franz give *με νῦν* with Schütz.

219—22. These verses are differently disposed in the Med. and in ed. Rob., which latter places 222 before 220. The order in the text is that of Herm., Dind., and Franz. Klausen, who also follows the Med., has raised a just objection to *ξυμμέτρου* applied to the hair, the resem-



ἀνεπερώθης κἀδόκεις ὄραν ἐμέ.

220

σκέψαι τομῇ προσθεῖσα βόστρυχον τριχὸς (230)

σαυτῆς ἀδελφοῦ ξυμμέτρον τῷ σῷ †κάρᾳ,

ἰδοῦ δ' ὕφασμα τοῦτο, σῆς ἔργον χερὸς,

σπάθης τε πληγὰς, εἰς δὲ θήρειον γραφὴν

\* \* \* \* \*

ἔνδον γενοῦ· χαρᾷ δὲ μὴ 'κπλαγῆς φρένας· 225

τοὺς φιλάτους γὰρ οἶδα νῶν ὄντας πικρούς.

blance of which consisted not in size, but in colour. But his own version, which makes τῷ σῷ κάρᾳ = σοι, is not less open to objection, though he is followed by Prof. Conington. Euripides, El. 532 seqq., where this passage is satirized, applies it more aptly to the size of the foot,—σὺ δ' εἰς ἵχνος βάσ' ἀρβύλης σκέψαι βάσιν, εἰ ξυμμέτρος σῷ ποδὶ γενήσεται, τέκνον. Compare μετρούμεναι sup. 201. Hence I formerly conjectured, that Aeschylus wrote ποδὶ, and that κάρᾳ is a correction due to the accidental transposition of the verses. The original reading seems therefore to have stood thus:—

κορυὰν δ' ἰδοῦσα τήνδε κηδεῖον τριχὸς,  
ἵχνοσκοπούσά τ' ἐν στίβοισι τοῖς ἐμοῖς  
σαντῆς ἀδελφοῦ ξυμμέτροις τῷ σῷ ποδὶ,  
ἀνεπερώθης κἀδόκεις ὄραν ἐμέ.

Which is the order of the verses in ed. Rob.

221. τομῇ, 'the stump,' i. e. the place whence the lock was cut. The meaning is, 'apply the lock you have just found to what remains of it on the head, to see if it fits and coincides, and therefore if it was really I who cut it off.' Eur. El. 520, σκέψαι δὲ χαίτην προστιθεῖσα σῇ κομῇ, εἰ χρώμα ταύτων κουρίμης ἔσται τριχός. For this sense of τομῇ see Il. i. 235. Theocr. x. 46. Plat. Symp. p. 190, E. Thucyd. ii. 76.

224. σπάθης πληγὰς, 'the ridges made by the batten' (a wooden instrument to drive close the woof). Hence λίαν σπαθᾶν, Ar. Nub. 55, is to use it too freely, and so to consume more wool than is necessary.—θήρειον, so Herm., Dind., Franz for the vulg. θηρίων, the Med. having θηρίον. Cf. Herod. iii. 47, θάρηκα—ἔδοντα μὲν λίνεον καὶ ζῶων ἐνυφασμένων συχνῶν, κεκοσμημένων δὲ χρυσῷ καὶ εἰρήσοι ἀπὸ ξύλου. Compare also Theocr. xv. 82. So 'beluata tapetia,' Plaut.

Pseud. 147.—After this verse Hermann marks a lacuna of one line. It had been before suggested by the present editor that something was lost, from the abruptness of the next verse. But Hermann adds an equally cogent argument, viz. that the speech of Orestes probably contained eleven verses like that of Electra which follows, since each of them speaks nine verses next in order. (See on Ag. 1603.) Hence we may suppose the passage to have stood in some such way as this,—

εἰς δὲ θήρειον γραφὴν  
βλέπονσα, κόσμον χρυσεοστόλου χλιδῆς,  
ἔνδον γενοῦ κ.τ.λ.

Weil also supposes a line to have been lost after 224; but he places 222 to follow the lacuna, and 225—6 to follow 235.—The ridicule of Euripides (Electr. ut sup.) is well known, that Orestes the man could not have worn the same shirt as Orestes the boy. It may be replied, that pieces of embroidery regarded as a family κειμήλιον might have been removable, and tacked on to many successive new garments, especially with a view to establishing an identity at some future time. Such a proof of parentage occurs in Eur. Ion 1417 seqq. Schol., οὐ πάντως ἐν τῷ νῦν χιτῶνι, ἀλλ' εἰκὸς αὐτὸν ἔξωθεν ἔχειν παιδικὸν σπάργανον. To which however the remark of Klausen must be opposed, "patet ex illo loco (El. 541 seqq.), tempore Euripidis nondum incertum fuisse, utrum pallium an fascias ostenderet Orestes, et quum is haud dubie actam viderit fabulam, sane non aliter atque ille possumus interpretari locum." He adds, "Cur vero non misset Oresti pallium Electra?"

225. ἔνδον γενοῦ, 'be collected;' 'be yourself.' So φρενῶν οὐκ ἔνδον ὦν, Eur. Heracl. 709. "Monet Orestes Electram de odio eorum, qui aedibus imperant, ne laeta se prodant." Klausen.

- ΗΛ. ὦ φίλτατον μέλημα δώμασιν πατρὸς, (235)  
 δακρυτὸς ἐλπίς σπέρματος σωτηρίου,  
 ἀλκῇ πεποιθὼς δῶμ' ἀνακτῆσει πατρός.  
 ὦ τερπνὸν ὄνομα, τέσσαρας μοίρας ἔχον 230  
 ἐμοί· προσαυδᾶν δ' ἔστ' ἀναγκαίως ἔχον  
 πατέρα τε, καὶ τὸ μητρὸς ἐς σέ μοι ῥέπει (240)  
 στέργῃθρον,—ἡ δὲ πανδίκως ἐχθαίρεται—  
 καὶ τῆς τυθείσης νηλεῶς ὁμοσπόρου·  
 πιστὸς δ' ἀδελφὸς ἦσθ' ἐμοὶ σέβας φέρων. 235  
 μόνον Κράτος τε καὶ Δίκη ξὺν τῷ τρίτῳ  
 πάντων μεγίστῳ Ζηνὶ συγγένοιτό σοι. (245)
- ΟΡ. Ζεῦ, Ζεῦ, θεωρὸς τῶνδε πραγμάτων γενοῦ·  
 ἰδοῦ δὲ γένναν εὖνιν αἰετοῦ πατρὸς  
 θανόντος ἐν πλεκταῖσι καὶ σπειράμασι 240  
 δεινῆς ἐχίδνης. τοὺς δ' ἀπωρφανισμένους

228. *σπέρμα πατῆρον* is the seed by which a family is perpetuated. Cf. inf. 496.

229. *ἀλκῇ πεποιθὼς*. 'Tis by trusting to your strength (i.e. by the sword alone) that you will recover your father's house; or, 'trust only to your valour, and you shall regain,' &c. Cf. *ἀλκῇ πίσυνος*, Suppl.

346. Eur. El. 610, *ἐν χειρὶ τῇ σὲ πάντ' ἔχεις καὶ τῇ τύχῃ πατρῶν οἶκον καὶ πόλιν λαβεῖν σέθεν*.

230. *ὄνομα*. So Dind., Herm. for *ῥῆμα*. The words are elsewhere confused, as in Theb. 578, and the context here favours the alteration: 'O fond name (of brother,) comprising as it does to me three other relations, of father, mother, and sister.' Literally, 'containing four shares,' or parts, viz. what ought to have been shared by three others beside. The father and the sister are dead, and the mother cannot be loved; the brother therefore inherits the affection due to each severally. Weil and Conington retain *ῥῆμα*, with Franz, Klausen, and Peile, in the sense of 'object,' comparing Ajac. 977. 1004. El. 903. Dr. Peile would read *ἔχων* for *ἔχον*, and thus in some degree remove the objection arising from the *ῥῆμα* *λέων* in the next verse.

231. *προσαυδᾶν δ'*. Schol. *ὁ δὲ ἀντὶ τοῦ γὰρ*. See on Prom. 410.

232. *τὸ μητρὸς στέργῃθρον*, 'my na-

tural fondness for my mother.'

234. The somewhat rare form *τυθείς* occurs in Herod. i. 216. vi. 57.—Hesych. *νηλεῶς*· *δεινῶς*, *ἀναιδῶς*, καὶ τὰ *ῥῆμα*.

235. *ἦσθ'*. 'You were ever a brother in whom I placed confidence, and whom I venerated, even before you took the place of so many others.'

236. *μόνον*. The Med. has *μόνος*, which Klausen and Franz retain, the latter giving *Κράτος δὲ for Κράτος τε*. But one can hardly doubt that *μόνον* is right; cf. *μόνον φύλαξαι* Suppl. 989. *οἶον μὴ τις ἄγα κνεφάσῃ* Ag. 130. 'Only may Might, Justice, and Zeus the Preserver, conspire to assist, and all will be well.' Here *κράτος* is invoked as giving strength to the combatant (*ἀλκῇ πεποιθὼς* v. 229), *δίκη* as justifying the attempt, Zeus the Preserver as bringing him safely out of the contest.—For *μοι* Hermann rightly edits *σοι*, after Stanley. On *τρίτος Σωτήρ* see Suppl. 26. Ag. 237. 1358.

238. *πρηγμάτων* MSS. *πημάτων* Herm. and Schneidewin,—a probable correction.

239. *ἰδοῦ γένναν εὖνιν*. For *ἰδοῦ ἡμᾶς ὡς γένναν εὖνιν*, as the Schol. remarks; the persons being identified with the simile instead of being only compared. See Suppl. 221. Ag. 57. 939. But the poet adds *οὕτω δὲ* in 244, as if he had described a real eagle, without a figure of speech. Cf. Ag. 60.

241. *ἐχίδνης*. So Clytemnestra is

- νῆστις πιέζει λιμός· οὐ γὰρ ἐντελὴς (250)  
 θήραν πατρώαν προσφέρειν σκηνήμασιν.  
 οὕτω δὲ καμὲ τήνδε τ', Ἥλέκτραν λέγω,  
 ἰδεῖν πάρεστί σοι πατροστερῇ γόνον, 245  
 ἄμφω φυγὴν ἔχοντε τὴν αὐτὴν δόμων.
- ΗΛ. καὶ τοῦ θυτῆρος καί σε τιμῶντος μέγα (255)  
 πατρὸς νεοσσοὺς τούσδ' ἀποφθείρας πόθεν  
 ἔξεις ὁμοίας χειρὸς εὐθουον γέρας; *cf. ἀνάντης 'εὐθ'*  
 οὗτ' αἰετοῦ γένεθλ' ἀποφθείρας πάλιν 250  
 πέμπειν ἔχοις ἂν σήματ' εὐπειθῇ βροτοῖς·  
 οὗτ' ἀρχικός σοι πᾶς ὃδ' αὐανθεὶς πυθμὴν (260)  
 βωμοῖς ἀρήξει βουθύτοις ἐν ἡμασιν.  
 κόμιζ' ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν  
 δόμον δοκοῦντα κάρτα νῦν πεπτωκέναι. 255
- ΧΘ. ὦ παῖδες, ὦ σωτῆρες ἐστίας πατρὸς,  
 σιγᾶθ', ὅπως μὴ πεύσεται τις, ὦ τέκνα, (265)  
 γλώσσης χάριν δὲ πάντ' ἀπαγγεῖλη τάδε  
 πρὸς τοὺς κρατοῦντας· οὓς ἴδοιμ' ἐγὼ ποτε

called inf. 981. Cf. Ag. 1204. Aristot. Hist. An. ix. 1, ἔστι δὲ αἰτὸς καὶ δράκων πολέμια· τροφὴν γὰρ ποιεῖται τοὺς ὄφεις ὁ αἰτὸς. Hence σπείραμα may be explained both of the coils of the snake and of the enveloping mantle, inf. 987.

242. οὐ γὰρ ἐντελής. 'For it (γέννα, v. 239) is not old enough to bring to the nest the prey which its parent used to provide.' Or perhaps, 'the prey which its parent had attempted to bring,' viz. the snake itself. So Soph. Phil. 1108, οὐ φορβὰν ἔτι προσφέρων. Compare Homer, Il. xii. 222, ἄφαρ δ' ἀφέηκε, πάρος φίλα τέκνα ἰκέσθαι, οὐδ' ἐτέλεσσε φέρων δόμεναι τεκέεσσιν ἐοῖσιν. The Med. gives θῆρα πατρώα. The Schol. has preserved the accusative, and so ed. Rob.

245. οὕτω δέ. Compare Ag. 60. 390.

247. Hermann is probably right in assigning these verses to Electra. Thus both she and Orestes would speak nine verses. A new line of argument is here introduced, appropriate to a new speaker. Orestes has appealed to the compassion of Zeus; Electra adds, that it is his interest to listen and save.—The idea in 249 is repeated in 253, but with a change of

metaphor. 'As, if you allow the young eaglets to perish, you will not have a winged messenger to convey omens to mankind, so, if you allow us to perish, the offspring of a religious sire, you will not find another to honour you alike.' It was superfluous to add, 'Nor will this royal stock if wholly withered up (πᾶς αὐανθεὶς, see on Ag. 939) support (Theb. 14) your altars on sacrificial days.' But the simile of a tree is resumed from 196, and the poet continues in the same figure, 'Take care of it, and you may yet rear up from its lowly condition a family which seems now to have been quite laid low.'

249. The Schol. seems to have read εὐθυμον γέρας. See Ag. 1570.

252. Hesych. αὐανθεὶς· ξηρανθεὶς.

257—8. πεύσεται—ἀπαγγεῖλη. On the change of moods see sup. 80.—γλώσσης χάριν, 'for the sake of gossip,' i.e. from mere love of telling tales, and without any deliberate malice against you. So δειλία γλώσση χαρίζει Eur. Orest. 1514, χαριτογλωσσέειν Prom. 302. Theocr. xxv. 188, γλώσσης μαψιδόιο χαρίζομενον παρεοῖσιν.



= πισσθήεις

θανόντας ἐν κηκίδι πισσθήρει φλογός. 260

- OP. οὔτοι προδώσει Λοξίου μεγασθενῆς  
 χρησμός κελεύων τόνδε κίνδυνον περᾶν, (270)  
 κάξορθιάζων πολλά, καὶ δυσχειμέρους  
 ἄτας ὑφ' ἧπαρ θερμὸν ἐξαυδόμενος,  
 εἰ μὴ μέτειμι τοῦ †πατρὸς τοὺς αἰτίους· 265  
 τρόπον τὸν αὐτὸν ἀνταποκτεῖναι λέγων,  
 ἀποχρημάτοισι ζημίαις ταυρούμενον· (275)  
 αὐτὸν δ' ἔφασκε τῇ φίλῃ ψυχῇ τάδε  
 τίσειν μ' ἔχοντα πολλά δυστερπῇ κακά.  
 τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μειλίγματα 270

260. ἐν κηκίδι πισσθήρει, i. e. dead and burning in the spurting pitch of the pyre of pine-wood. See inf. 378.

261 seqq. Orestes, in a remarkable and very difficult soliloquy, nerves himself for the deed by a review of the motives which urge him to execute it. These are (1) the positive injunctions and denunciations of Apollo; (2) his own sense of wrong as an injured son; (3) public considerations. Under the first of these heads he enlarges upon the fearful penalties attached to the non-performance of the filial duty of revenge. Disease, nightly fears, political and religious disabilities, and, in fine, a wretched and ignominious death, are held out to him as the certain consequences of disobedience. —οὔτοι προδώσει, 'will not abandon me,' will not leave me without justification. For in proportion to the urgency of the command is his confidence in the promises of the god, which are ultimately realized in the Eumenides.

264. ὑφ' ἧπαρ θερμὸν. The epithet is rhetorically added for the sake of the antithesis with δυσχειμέρους, 'chilling.' See Ag. 792. Antig. 88, θερμὴν ἐπὶ ψυχροῖσι καρδίαν ἔχεις. Philoct. 1194, ἀλύοντα χειμερία λύπη. The notion in the mind of the speaker is that of a cold chill at the vitals (κρύος, Eum. 155).

265. τοὺς αἰτίους. "Breviter dictum pro τοῦ πατρὸς τοῦ φόνου τοὺς αἰτίους." Dind. It is harsh to supply δίκας to govern τοῦ πατρὸς, as Dr. Peile proposes to do. More probably πατρὸς is a gloss which expelled the genuine word φόνου. Cf. inf. 820. Weil, who places 267 to follow 264, here puts a comma at αὐτὸν, and a full stop at λέγων. He translates,

"Nisi patris poenas a noxiis repeterem pares similesque, caede cneodem rependens." Dindorf encloses 266—288 as spurious.

266. τρόπον τὸν αὐτόν. Cf. v. 547, ὡς ἂν δόλω κτείναντες ἄνδρα τίμιον δόλω τε καὶ ληφθῶσιν. Translate, 'bidding me kill them in return in the very same way, made savage by the loss of my property' (losses leaving me destitute of property). Indignation at his own wrongs was to act as a spur to the vengeance undertaken as a duty. The above meaning of ἀποχρημάτος is confirmed by v. 293 inf. So also v. 128, ἐκ δὲ χρημάτων φεύγων Ὀρέστης ἐστίν. Compare ἀπό-πολις Ag. 1383, with ἀπότιμος, ἀπόσιτος, ἀπόμουσος, ἀφιππος, and their compounds with α-, ἄτιμος, &c. Hermann also translates, after Schütz, *donorum jactura exasperatum*. The Schol. seems to have read ταυρούμενος, but his gloss is very obscure.

268. αὐτὸν — τῇ φίλῃ ψυχῇ. That, as I had already lost the χρήματα, so I should forfeit my very life if I omitted to exact vengeance. —τάδε τίσειν, sc. τὸ μὴ μετεῖναι, v. 265.—δυστερπῇ, cf. Suppl. 667.

270—1. These difficult verses have been variously altered and explained. Hermann, adopting μηνίματα from Lobeck on Ajax. 757, thus edits,

τὰ μὲν γὰρ ἐκ γῆς δυσφρόνων μηνίματα  
 βροτοῖς πιφαύσκων εἶπε, τὰςδ' αἰνῶν  
 νόσους,

where αἰνῶν, 'mentioning,' is compared with Ag. 98 and 1458. This is plausible; but then the antithesis between βροτοῖς, the Argives generally, and νᾶν, Orestes

sc.  
 a pecuniary  
 but not of  
 money

βροτοῖς πιφαύσκων εἶπε τάσδε νῶν νόσους,  
 σαρκῶν ἐπαμβατήρας ἀγρίαῖς γνάθοις <sup>ἀλ</sup> (280)  
 λιχῆνας ἐξέσθοντας ἀρχαίαν φύσιν <sup>ἡμῶν</sup>  
 (22) \* λευκάς δὲ κόρσας τῇδ' ἐπαντέλλειν νόσῳ.  
 ἄλλας τε φωνεῖν προσβολὰς Ἐρινύων 275  
 ἐκ τῶν πατρῶων αἱμάτων τελουμένας

and Electra, may have been intended. Klausen takes *μελίγματα* in nearly the same sense as *μηνίματα*, and *δυσφρόνων* of the angry spirits of the dead, who cause the Furies to send blight, sterility, and pestilence, Eum. 754. He translates, "venena quibus infensi contra mortales utuntur." The Schol. is perhaps in favour of this interpretation, τοὺς μὲν γὰρ πολίτας λιμῶζειν ἐκ γῆς ἔφασκε πρὸς ἀφροσύνην Ἀγαμέμνονος, ὥς μὴ ἐκδικήσαντας, ἡμᾶς δὲ σωματικῶς φθαρῆναι. Now the Furies could be appeased by offerings taken from Mother Earth (Oed. Col. 466 seqq.); and *δυσφρόνες*, like the contrary title *Εὐμενίδες*, may reasonably be referred to the nameless 'goddesses' in their capacity of avengers. Unless therefore we are to read τῶν μὲν γὰρ ἐκ γῆς *δυσφρόνων* (i.e. blight, &c.), the sense of the passage will be as follows:—'For while declaring to mortals earth-born propitiations of hostile powers, he foretold to us two the following diseases,' &c. Or perhaps τὰ *δυσφρόνα* are here 'distempers' or physical maladies of any kind, which Apollo, as the prophet and physician-god, is telling human beings (*βροτοῖς*) how to cure by herbs culled from the earth. So *καταλύνει δυσφρόνων*, 'relieves from discomforts,' Pind. Ol. ii. 52. In either case the general sense is the same. All were to suffer if Agamemnon's death were not avenged; but the people were not left without the means of propitiation, whereas his own children would have no rest or ease. Prof. Conington remarks that the oracle of Apollo takes the form, not of a special denunciation, but of the declaration of a general law (see especially v. 283). And hence that *βροτοῖς* is in fact the most appropriate term, where we might otherwise have expected *ἄστοις*. On the same principle he condemns *νῶν*, as introducing a speciality, and proposes *βλαστάνειν* for *τάσδε νῶν*, 'he told us that the products of the Earth were wont to bring forth diseases, namely, leprosy,' &c. If *νῶν* be liable to suspicion, it is rather on this ground, that Electra is

made to share in penalties which seem properly to pertain only to Orestes. But the Schol. clearly recognizes it in *ἡμᾶς*. Weil reads τὰς δειλῶν νόσους, "vindictae pericula expaventium praedicavit morbos."

273. *λιχῆνας*. A species of leprosy, causing the hair to turn white. Dobree (Adv. ii. p. 27) agrees with the Schol. in understanding by v. 274 that the disease should continue till old age. The well-known obstinacy of the malady is forcibly described in the words 'eating away the old constitution' of the patient, and gradually occupying every part that was sound. Cf. Plat. Gorg. p. 518, D, *προσπολοῦσιν αὐτῶν καὶ τὰς ἀρχαίας σάρκας*. The commentators quote Leviticus, xiii. 10. Celsus, v. 28. Pliny, N.H. xxv. 1. Strabo speaks of a spring in Elis which was a specific for various forms of leprosy, ἀλφουδὸς δὲ καὶ λεύκας καὶ λιχῆνας ἱᾶται τὸ ἐντεῦθεν λουτρόν.

276. Hermann thinks something may have been lost after this verse; and Dobree (Adv. ii. p. 27) had supplied by conjecture (τοιαῦτα πέμψειν εἶπε τὸν κατὰ χθονὸς) *ὄραντα λαμπρὸν κ.τ.λ.* Weil also marks a *lacuna* of three lines. Blomfield, Hermann, Franz, and Dindorf endeavour to remove the difficulty of the passage by transposing *ὄραντα λαμπρὸν κ.τ.λ.*, to follow v. 280. Others adopt from Auratus *ἐφάνει* (MSS. *φανεῖ*). With these changes, the sense will be, 'And other assaults of the Furies he spoke of as destined to be brought to pass from the (unavenged) blood of my father; for the dark weapon of the powers below, coming from dead suppliants of kindred race, and madness, and groundless fear at nights, disturb and harass him who sees clearly while he moves his eyebrow in the dark,' i.e. him who can see the spectral forms of Furies even while asleep, according to the Pythagorean doctrine in Eum. 104, *ἐβδουσα γὰρ φρήν ὄμμασιν λαμπρύνεται*. Prof. Conington however has done better in reading *ἄλλας τε φωνεῖν κ.τ.λ.*, and retaining the old order of

κόρση ἢ 1. the side of the forehead 2. the side hair (which is the first to turn



ὀρώντα λαμπρὸν ἐν σκότῳ νωμῶντ' ὀφρύν. (285)

τὸ γὰρ σκοτεινὸν τῶν ἐνεργέτων βέλος  
ἐκ προστροπαίων ἐν γένει πεπτωκότων,  
καὶ λύσσα, καὶ μάταιος ἐκ νυκτῶν φόβος 280

κινεῖ, ταρασσει· καὶ διώκεσθαι πόλεως  
χαλκηλάτῳ πλάστιγγι λυμανθὲν δέμας. (290)

καὶ τοῖς τοιούτοις οὔτε κρατῆρος μέρος  
εἶναι μετασχεῖν, οὐ φιλοσπόνδου λιβὸς, 285  
βωμῶν τ' ἀπείργειν οὐχ ὀρωμένην πατρὸς  
μῆνιν· δέχεσθαι \*δ' οὔτε συλλύειν τινά.

the verses:—‘and that he (Agamemnon) summons (against me) other onsets of the Furies (beside the above maladies), brought to pass from the blood of a slain father, seeing clearly while he moves his eye in darkness,’ i.e. though in Hades, being still conscious of affairs on earth, he sends against me madness and other evils for neglecting to avenge him. Compare *Αἶαντα φωνῶ*, Soph. Aj. 73.

279. *προστροπαίων ἐν γένει*. So we must construe, for τῶν ἐν γένει, or τῶν ἐγγενῶν. For even if *πεσεῖν ἐν γένει* could be used for *ὑπὸ τῶν ἐν γένει*, still the point is, not that the suppliants have been murdered by relations (which may or may not be the case), but that they send visitations to their surviving friends to urge them to vengeance. Weil says, “construe τῶν ἐνεργέτων ἐν γένει πεπτωκότων ἐκ προστροπαίων.” But this seems impossible; nor is the sense clear. The word *προστρόπαιος* appears to have a legal and technical sense when applied to those who call for vengeance from their nearest relatives. Klausen refers to Plat. Legg. p. 866, ἐὰν δ' ὁ προσήκων ἐγγύτατα μὴ ἐπέλθῃ τῷ παθήματι, τὸ μίαισμα ὡς εἰς αὐτὸν περιεληλυθὸς, τοῦ παθόντος προστρεπομένου τὴν πάθην, ὁ βουλόμενος ἐπεξελθὼν τοῦτω δίκην πέντε ἔτη ἀποσχέσθαι τῆς αὐτοῦ πατρίδος ἀναγκαζέτω. Compare Photius in v. παλαμναῖος. Hesych. *προστροπαίων*· ἱκετευσίμων, καὶ ἱκετῶν.

281. καὶ διώκεσθαι. Prof. Conington understands ὥστε καὶ διώκεσθαι. But the narrative may be regarded as resumed from v. 276, the words τὸ γὰρ—ταράσσει being parenthetical and explanatory of the προσβολαὶ Ἐρινύων. Weil reads *λύσσαν τε καὶ*—*κινεῖν, ταρασσειν*. Hermann

gives *διώκεται* with Turn., Vict., and Blomf., and takes it for a middle verb, as Od. xviii. 8, ὅς δ' ἐλθὼν Ὀδυσῆα διώκετο οἷα δόμοιο. For the use of the genitive cf. also βάθρων ἵστασθε, Oed. R. 142. Antig. 418, χθονὸς τυφῶς ἀείρας σκηπτόν.

283. τοῖς τοιούτοις. As above remarked, a general law is here stated; though in 285—7 the application is to the particular case. Apollo warned Orestes of the usual consequences of an unfilial apathy, and left him to act on the warning. Schol. ἀπὸ κοινοῦ τὸ ἐφησεν (εἶπε, v. 271).—μέρος, the accusative as in Ag. 490, μεθέξειν φιλάτου τάφου μέρος. See the note on Iph. T. 1229, and compare Oed. Col. 1484. Ar. Plut. 226. The general treatment of parricides was to be excluded from the table and all social converse with man; see Orest. 46. Iph. Taur. 947 seqq. Dem. Androt. p. 593, εἰ συνέβη τότε ἀλῶναι (scil. δίκην ὡς ἀπέκτονα τὸν πατέρα)—τίς ἢ φίλος ἢ ξένος εἰς ταῦτό ποτ' ἐλθεῖν ἠθέλησεν ἐμοί; and the same is here denounced as the penalty of neglect. As if Apollo had said, ‘You need not fear the consequences of a just vengeance; for the same consequences, and worse, will befall you for neglect.’

284. φιλοσπόνδου λιβὸς, a periphrasis for σπονδῆς, may be exactly compared with γῆς φιλαίματοι ῥοαί, Eur. Phoen. 174. φιλοθύτων ὀργίων, Theb. 168.—λιβὸς (λίψ), for λοιβῆς, a rare word, of which the accusative λίβα is read (conjecturally) in Eum. 54.

286. δέχεσθαι δ'. The δὲ is wanting in the MSS., and was inserted by Schütz and Elmsley. The meaning of the passage is uncertain; the most plausible translation is that after the Schol., συγ-



πάντων δ' ἄτιμον κάφιλον θνήσκειν χρόνῳ (295)  
κακῶς ταριχευθέντα παμφθάρτῳ μόρφῳ.

τοιοῖσδε χρησιμοῖς ἄρα χρή πεποιθέναι ;  
κεῖ μὴ πέποιθα, τοῦργον ἔστ' ἐργαστέον 290

πολλοὶ γὰρ εἰς ἓν ξυμπίνουσιν ἵμεροι,  
θεοῦ τ' ἐφετμαὶ, καὶ πατρὸς πένθος μέγα, (300)

καὶ πρὸς πιέζει χρημάτων ἀχηνία,  
τὸ μὴ πολίτας εὐκλεεστάτους βροτῶν,  
Τροίας ἀναστατήρας εὐδόξῳ φρενὶ, 295

δυοῖν γυναικοῖν ᾧδ' ὑπηκόους πέλειν.

θήλεια γὰρ φρήν' εἰ δὲ μὴ, τάχ' εἴσεται. (305)

ΧΟ. ἄλλ' ᾧ μεγάλαι Μοῖραι, Διόθεν

κλίνειν (συγκαταλίνειν), συνοικεῖν, 'and that no one was to receive me nor to lodge with me,' i. e. in the *ξυνοικία* mentioned Suppl. 936. For the negative to be supplied before *δέχεσθαι*, cf. Ag. 490, Πάρις γὰρ οὔτε συντελής πόλις. Eur. Troad. 477, οὐδ' Τρῳᾶς οὐδ' Ἑλληνὸς οὐδὲ βάρβαρος γυνή κ.τ.λ. Hermann, after Bothe, understands it of setting sail in the same ship, comparing Theb. 598, and Hor. Od. iii. 2, 86, *vetabo qui Cereris sacrum Vulgarit arcanæ, sub iisdem Sit trabibus, fragilemque mecum Solvat phaselon*. Müller conjectures τοῦ τε συλλύειν, i. e. ἀπεργεῖν βωμῶν, ὥστε μὴ δέχεσθαι ἐμὲ εἰς αὐτοὺς, τοῦ τε συλλύειν τινα ἐμοί. Porson (ap. Burges, Append. ad Troad. p. 195) proposed τοῦ τε συνθύνειν τινα. Compare Herc. F. 1283, εἰς ποῖον ἱερὸν ἢ πανήγυριν φίλων εἰμ' ; οὐ γὰρ ἄτας εὐπροσηγόρους ἔχω. Eur. frag. 885, ὅστις δὲ τὸν φύσαντα μὴ τιμᾶν θέλῃ, μὴ μοι γένοιτο μήτε συνθῆτης θεοῖς κ.τ.λ.—The use of οὐ before the infinitives in this passage is to be noticed. See the notes on Eur. Hipp. 507. Ion 1314. Phoen. 86. For ἔφη οὐκ εἶναι &c. is equivalent to οὐκ ἔφη εἶναι &c.

288. *ταριχευθέντα*. Shriveled up like a mummy, or as salted and pickled flesh. Plato, Phaed. p. 80, c, *συμπεσὸν γὰρ τὸ σῶμα καὶ ταριχευθὲν, ὥσπερ οἱ ἐν Αἰγύπτῳ ταριχευθέντες, ὀλίγου ὕλον μένει ἀμήχανον ὅσον χρόνον*.

289. ἄρα χρή. Schol. κατὰ ἀπόφασιν ἀναγναστέον, 'to be read as a negative' ('shall she not' &c.). See inf. 427. It matters little whether we take ἄρα = *nonne*? or for *sane*.

292. *θεοῦ τ' ἐφετμαί*. He had just said that the deed must be done on other considerations apart from the *χρησιμοί*. Hence we must here translate, 'Beside the orders of the god, my great grief for my father,' &c. The *inclusive* enumeration of the Greeks is well known.—*πρὸς πιέζει*, the reading of Abresch for *προσπιέζει*. The compound means 'to press closely,' which is here out of place.—Hesych. *ἀχηνία* ἀπορία, ἀπὸ τοῦ μὴ ἔχειν. See Ag. 409.

294. τὸ μὴ, ὥστε μὴ, Ag. 15. 552. 'All these motives,' says Orestes, putting a *public* service prominently forward as a *πρόσχημα* and *πρόφασις* of an invidious and not disinterested deed, 'conspire to one conclusion, that the noble Argive people should be freed from the yoke of two tyrants, of whom one is a woman, the other a man in sex but not in mind' (*ἄνακτις*, Ag. 1195. Soph. El. 301).

297. *τάχ' εἴσεται*. 'If he is not a coward (let him fight, and) he shall soon know the result.' On this formula see Ag. 1627, *γνώσει τάχα*. Theb. 656, *τάχ' εἰσόμεσθα τοῦπίσῃ' ὅποι τελεῖ*. Eur. Suppl. 580, *γνώσει σὺ πάσχων*. Heracl. 65, *γνώσει σὺ*. Ib. 269, *πειρώμενος δὴ τοῦτό γ' αὐτίκ' εἴσομαι*. Iph. A. 970, *τάχ' εἴσεται σίδηρος*. Phoen. 253, *μάχης—ἂν Ἀρης τάχ' εἴσεται*. Theocrit. xxii. 63. xxvi. 19, *τάχα γνώσει, πρὶν ἀκούειν*. So also Il. vii. 220. viii. 405. In all the passages the context involves the same sense. It is a mistake to suppose that *εἴσεται* is here used passively.

298. The long Commatic ode which follows is in great part an invocation of Agamemnon as a *δαίμων*, the theme being

τῇδε τελευτᾶν,

ἢ τὸ δίκαιον μεταβαίνει.

300

Ἀντὶ μὲν ἐχθρᾶς γλώσσης ἐχθρὰ  
γλώσσα τελείσθω (τοῦφειλόμενον

(310)

πράσσουσα Δίκη μέγ' αὐτεῖ),

Ἀντὶ δὲ πληγῆς φονίας φονίαν

πληγὴν τινέτω. Δράσαντι παθεῖν,

305

τριγέρων μῦθος τάδε φωνεῖ.

(314)

OP.

ὦ πάτερ αἰνόπατερ, τί σοι

στρ. α.

the necessity of justice, the majesty of the deceased, the ignominiousness of his end, his present powerless because neglected condition, and the unhappy state of the house deprived of his protection. The chorus use every argument to excite the passionate grief of the children, at the same time intimating that by energetic action there are hopes of restoration. Electra and Orestes alternately represent their own unpitied estate, appeal to their father for the recovery of their rights, and denounce the accursed conduct of their mother. The sister acts as informant of the brother, who was absent from the scene; and the hesitating mind of Orestes is thus finally confirmed in its resolution. —The introductory anapaests, usual in this kind of verse, but not forming part of it (Pers. 625. Theb. 818), constitute the *προοίμιον*, and appropriately commence with a statement of the ancient laws of Justice. The other systems of anapaests (at v. 332. 364. 392) serve to divide the *Κομμοί* into four distinct portions.

299. *τελευτᾶν*, sc. *δοτε*, as Theb. 75. The Schol. explains, *τούτῃ τῇ τρόπῃ εἶη ἀποβαίνειν*. Prof. Conington thinks *τελευτᾶν* is rather for *τελεῖτε*, 'accomplish the matter on the side which Justice takes.' —*Διόθεν*, because Zeus is the consummator or perfecter of everything which happens to mortals (Suppl. 802. Ag. 946. 1463), and the Fates are not here regarded in the same light as the *ἀνάγκη* or *ἡ πεπωμένη* to which Zeus himself is subject, Prom. 526. —*μεγάλαι*, cf. Soph. Phil. 1466, *ἐνθ' ἡ μεγάλη Μοῖρα κομίζει*. —*μεταβαίνει*, Schol. *ἐπινέβει*. Justice holds the scale between two contending parties; she stands midway between them, favouring neither; but she *passes over* to that cause, and becomes its *ξύμαχος* (Suppl. 337. 390),

which is proved to have the right on its side. Thus in Ag. 750, she leaves guilty wealth and *comes over to* (*προσέμολε*) piety. Cf. Ar. Ran. 641, *χωρεῖς γὰρ εἰς τὸ δίκαιον*. Plat. Phaedr. p. 265, c, *ὡς ἀπὸ τοῦ ψέγειν πρὸς τὸ ἐπαινεῖν ἔσχεν ὁ λόγος μεταβῆναι*.

305. *τινέτω*, sc. *τις*, or *ὁ φονεύσας* implied in the context. To 'pay a blow' is to suffer a blow in payment for one given. The same law of retaliation is similarly, but rather more obscurely expressed in Ag. 1537 seqq., *ὄνειδος ἤκει τόδ' αὐτ' ὄνειδος, φέριε φέροντ', ἐκτίνει δ' ὁ καίνων*. See *ibid.* 516. Pers. 809. There is no special reference to the *ἐχθρὰ γλώσσα* of Clytemnestra; a general law is enunciated, at the same time applicable, in the form of a verdict, to the guilty usurpers. —*τριγέρων μῦθος*, cf. *παλαιάφατος γέρων λόγος* Ag. 727. Aristotle (Eth. Nic. v. ch. 8 init.) gives this as *τὸ 'Ραδαμάνθυος δίκαιον, εἰ κε πάθῃ τὰ τ' ἔρεξε, δίκη κ' εὐθεῖα γένοιτο*.

307. *αἰνόπατερ*, Schol. *δινὰ παθῶν*, who appears to have read *αἰνοπαθῆς* ('ill-starred father,' Peile, who compares, after others, the Homeric *δύσπαρι*, *αἰνότοκος*, *μήτηρ δυσμήτηρ*, Od. xxiii. 97, to which we may add *δύσδαμπα*, Ag. 1290). —The difficulty in the following sentence consists chiefly in the uncertainty whether *οὐρίζειν* has an active or a neuter sense, and *φᾶος* is the accusative after it or the nominative in apposition to *εὐνά*. Conington, Hermann, Blomfield, and Peile incline to the former of both these alternatives, and translate, 'By saying or doing what can I waft (convey) to you from afar, to where your resting-place (the grave) holds you, a light proportionate to your darkness.' And the sentiment, thus obscurely worded, must be explained by that double meaning



φάμενος ἢ τί ρέξας  
 τύχοιμ' ἂν ἔκαθεν οὐρίσας,  
 ἔνθα σ' ἔχουσιν εὐναί,  
 σκότῳ φάος ἰσόμοιρον ;  
 χάριτες δ' ὁμοίως (320)  
 κέκληνται γόος εὐκλεῆς  
 προσθοδόμοις Ἀτρείδαις.  
 ΧΟ. τέκνον, φρόνημα τοῦ στρ. β'.  
 θανόντος οὐ δαμάζει 316  
 πυρὸς μαλερὰ γνάθος, (325)  
 φαίνει δ' ὕστερον ὀργάς.  
 ὁτοτύζεται δ' ὁ θνήσκων,  
 ἀναφαίνεται δ' ὁ βλάπτων 320  
 πατέρων τε καὶ τεκόντων

or play on φάος and σκότος, of which we have an example in Ag. 23 and 505, ἡκεῖ γὰρ ὁμῶν φῶς ἐν εὐφρόνῃ φέρων, viz. the light of filial love, family sorrow, and consolation, as opposed to the darkness of grief, neglect, or despair. It is the object of Orestes to do honour to the unhonoured spirit of his father, and thus as it were to infuse light into his darkness. On οὐρίσκειν see Prom. 986. Pers. 604. Eum. 132. It is clearly active Oed. R. 695. Androm. 610, and perhaps also in Trach. 827.—Hermann prefers to construe τί σοι φάμενος ἢ τί ρέξας τύχοιμ' ἂν, which may be compared with v. 410, τί δ' ἂν πάντες τύχοιμεν; See on v. 12. Weil, who makes the next clause a new sentence, and reads ἀντίμοιρον, here edits ἔγκαθεν, and renders, “quid tam recte dictum factumve e locis superis usque ad sedes tuas transmiserim?”

311. ἰσόμοιρον. The old reading is ἰσοτίμοιρον, which most of the recent editors have changed to ἀντίμοιρον after Erfurdt. The word ἰσο written above ἀντίμοιρον was the origin of the error, the next transcriber having supposed it was meant as a correction of ἂν, not of ἀντί. The Pythagorean dogma given by Laertius, Vit. Pyth. xix. 26, ἰσόμοιρα εἶναι ἐν τῇ κόσμῳ φῶς καὶ σκότος, is in favour of ἰσόμοιρον being the true reading. The i in ἰσο is made long by epic licence, as in ἰσόνειρον Prom. 558.

312. ὁμοίως. For all the same (whether

I succeed or not in my wish) a word of grief in their praise passes for a pleasing tribute to the former lords of the house, the Atreidae.—γόος εὐκλεῆς, a dirge or lament intended to do honour.—κέκληνται is used for εἶσι or ἔσονται because this was a proverbial saying. In fact, there is here a confusion between the general and the special. Schol. χάριτας δὲ νεκρῶν πάντες φασὶ τὸν γόνον. Eur. Hel. 176, δάκρυα πέμψειε Φερσεφάσσῃ, — χάριτας ἴν' ἐπὶ | δάκρυσι παρ' ἐμέθεν ὑπὸ μέλαθρα | νόχια παιᾶνας | νέκυσι δλομένοις λάβῃ.

314. προσθοδόμοις. Schol. τοῖς πρότερον ἐσχηκόσι δόμον. νῦν γὰρ οὐκ εἰσι δόμοι· φρούδα γὰρ τὰδ' ἦδη (Med. 139). The compound is very anomalous, if it really means nothing more than τοῖς παλαίῳ Ἀτρείδαις. Blomfield thinks the sense is 'standing as protectors before the house.'

315 seqq. The chorus acquiesces in the doctrine propounded by Orestes, and exhorts him to persevere; for that the spirit retains resentment (or consciousness) beyond the pyre, and is therefore gratified by the prospect of being avenged. A just lamentation for parents is by no means useless; for when the murdered man is duly bewailed, he becomes thereby seen and felt as an avenging power, βλάπτων. (So Weil.)

321. πατέρων καὶ τεκόντων γόος, a mere redundancy for γονέων πένθος. Cf. πατρὸς πένθος μέγα, v. 292.—ἐνδίκος, or-



- γῶος ἔνδικος ματεύει (330)  
 τὸ πᾶν ἀμφιλαφῆς ταραχθεῖς.  
 ΗΔ. κλυθὶ νυν, ὦ πάτερ, ἐν μέρει ἀντ. á.  
 πολυδάκρυτα πένθη. 325  
 δίπαις ὅδε σ' ἐπιτύμβιος  
 θρήνος ἀναστενάζει. (335)  
 τάφος δ' ἰκέτας δέδεκται  
 φυγάδας θ' ὁμοίως.  
 τί τῶνδ' εὖ; τί δ' ἄτερ κακῶν; 330  
 οὐκ ἀτρίακτος ἅτα;  
 ΧΟ. ἀλλ' ἔτ' ἂν ἐκ τῶνδε θεὸς χρήζων (340)  
 θείῃ κελάδους εὐφθογγοτέρους·  
 ἀντὶ δὲ θρήνων ἐπιτυμβιδίων  
 παιῶν μελάβροισ ἐν βασιλείοις 335

posed to μάταιος, i.e. undertaken with good reason and in a just cause.—ἀμφιλαφῆς ταραχθεῖς, not 'troubled on all hands' (Peile), but 'abundantly and unsparingly raised.' On this peculiar use of *ταράσσειν* (*vocem ciere*), see Donaldson on Pindar, *Pyth.* xi. 42. *Soph. Oed. R.* 486, *δεινὰ μὲν οὖν, δεινὰ ταράσσει σοφὸς οἰωνοθέτας*. So *ταράσσειν φόνον*, Eur. *Bacch.* 797. Properly, 'not to suffer (a thing or person) to rest.'—*ματεύει τὸ πᾶν* (*παντελῶς*), 'tracks out, investigates, the murderer thoroughly.' Cf. Ag. 1062, *ματεύει δ' ὦν ἀνευρήσει φόνον*. Weil, Hermann, and Klausen give *ροπᾶν* for *τὸ πᾶν*, after Lachmann, and interpret *dis-crimen*, viz. the balance to be struck between the amount of vengeance due to the father, and of punishment to the mother. The Schol. has *ζητεῖ παντελῶς ταρασσομένη τὴν ἐκδίκησιν*,—but the last word is a supplement of his own, for it is clear that he took *τὸ πᾶν* in the usual adverbial sense. See Ag. 969. Weil reads *πατέρων τε καππεσόντων κότος ἔνδικον ματεύει ροπᾶν*, "manum ira, planctibus excitata, justam vindictam expetit."

324. ἐν μέρει, i.e. taking up the strain. See Ag. 1163. *Eum.* 556.

326. ὅδε. The common reading is *τοῖς*, the MSS. giving *τοῖς ἐπιτυμβιδίοις* (probably from v. 334). But *τοῖς* is likely to be nothing more than the article intruded (one of the commonest of errors) when the verse had been metrically cor-

rupted. Both sense and metre strongly suggest ὅδε. Hermann has given *δίπαις δέ σ' ὅδ' ἐπιτύμβιος*. The sense is, 'hear now in turn (from me) our tearful woes; for here are two of your own children calling on you at your tomb.'

328. *ἰκέτας φυγάδας τε*, 'receives us in the double relation of suppliants and exiles,'—the tomb being regarded as having the sanctity of a *βωμὸς*, sup. 99. Cf. *Suppl.* 77, *ἔστι δὲ κακὸν πολέμου τειρομέναις βωμὸς ἀρὰς φυγάσιν ῥύμα*.

331. *ἀτρίακτος*, 'invincible,' from the three throws of a wrestler. See *Eum.* 559. So *τριακτήρ* 'a conqueror,' Ag. 165.

332. *χρήζων*, i.e. *θέλων*. The Schol. wrongly has *χρησμοφδῶν*.

334. *ἀντὶ θρήνων*. In allusion to *ἐπιτύμβιος θρήνος* above. The chorus, as usual, soothes and consoles.

335. *παιῶν*. The MSS. give *παίων*. Most editors adopt *παῖαν* from Blomf., but see on Pers. 607. Ag. 238. Photius, *παιῶνας, ἱατρούς· καὶ ἀλαλαγμούς. καὶ παιωνίζειν, τὸ ἀλαλάζειν*.—*κομίσειν* is Porson's for *κομίζει*. It is possible that the poet wrote *φιλίαν νεοκράτα κομίζοι*, but not very likely that Franz has rightly edited *ἀρθμὸν ν. κομίζοι*. On the phrase *κίρνασθαι φιλίαν*, here alluded to, as in Ag. 771, properly 'to ratify friendship by mixing wine,' see Monk on *Hippol.* 254. *Etymol. M.* p. 537, *νεοκράτας σπονδὰς Αἰσχύλος τὰς νεωστὶ ἐγχυθείσας*. Eur. *Frag. Antip.* 209 (where *εὐκράς* is

	νεοκράτα φίλον κομίσειεν.	
OP.	εἰ γὰρ ὑπ' Ἰλῖφ	στρ. γ'. (345)
	πρὸς τινοῦ Λυκίων, πάτερ,	
	δορίμητος κατηναρίσθης,	
	λιπὼν ἂν εὐκλείαν ἐν δόμοισιν,	340
	τέκνων τ' * ἐν κελεύθοις	
	ἐπιστρεπτὸν αἰῶ κτίσας,	(350)
	πολύχωστον ἂν εἶχες	
	τάφον διαποντίου γᾶς	
	δόμασιν εὐφόρητον.	345
XO.	φίλος φίλοισι τοῖς	ἀντ. β'.

not from *κᾶρα*, but *κεράννυμι*). Hesych. νεοκράς· νεωστὶ κεκρασμένος (i. κεκρασ-μένος). The meaning is, 'instead of dirges a joyful paeon in the royal house may yet bring back a newly-pledged friend.' Schol. Ὁρέστην τὸν νεωστὶ συγκραθέντα ἡμῖν. But several other comments are added, rightly referring the metaphor to wine. Compare for the same figurative expression, Ar. Pac. 995—8. So κρητῆρα στήσασθαι ἐλεύθερον ἐν μεγάροις, Il. vi. 528. Weil supplies κρητῆρα with νεοκράτα φίλον, "libationes laetas."

337 seqq. The case would have been different, Orestes now adds, if Agamemnon had died gloriously at Troy; for then he would have left behind him a high renown, after having lived a life in the path of which his children might have worthily walked. 'You would not, indeed,' he argues, 'have been laid in your ancestral tomb; but a barrow of foreign earth would have been raised high over your remains; and your friends could have borne that.' The idea of the passage is similar to that in Od. i. 236. xxiv. 30 seqq. Cf. Eur. Androm. 1182, εἴθε σ' ὑπ' Ἰλῖφ ἦναι δαίμων.—This passage is interesting as the only one in the extant plays tending to show that our 'Iliad' was known to Aeschylus.

341. ἐν was added by Wellauer. Prof. Conington construes τέκνων αἰῶ ἐπιστρ. ἐν κελεύθοις (which is rather against the order of the words, though supported by the Schol., ὡς τοὺς ὑπαντῶντας ἐπιστρέφειν πρὸς θεὸν ἡμῶν), 'having made the life of thy children a thing to be gazed on in the public ways.' But we have τέκνων

βίον κέλευθον in Herc. F. 431, and hence it seems better here to translate, 'having established a life to be pursued in your children's journey' (by your children in their journey or course from youth upwards). Cf. Suppl. 974, ὥραν ἐχούσας τήνδ' ἐπιστρεπτὸν βροτοῖς. Pind. Nem. ii. 7, εἴπερ καθ' ὁδὸν νιν εὐθύπομπος αἰὼν ταῖς μεγάλαις δέδωκε κόσμον Ἀθάναϊς.—αἰῶ for αἰῶνα is Hermann's correction, adopted by Klausen, Franz, Conington, Weil, Dindorf. Bekk. Anecd. p. 363. 17, αἰῶ τὸν αἰῶνα κατὰ ἀποκοπὴν Αἰσχύλος εἶπεν. The antistrophe being doubtful, we cannot be sure that the remark refers, or even is applicable, to the present passage.

343. πολὺχωστον, a tomb raised into a barrow by the heaping up of foreign earth. Cf. Eur. Rhes. 414, οἱ μὲν ἐν χωστοῖς τάφοις κεῖνται πεσόντες. Theb. 1025, καὶ μήτ' ὀμαρτεῖν τυμβοχόρα χειράματα.—εὐφόρητον, viz. though heavy in itself, it would have been light to bear.

346. φίλος κ.τ.λ. The chorus, in assenting, anticipates an objection that might be raised to such a burial, as unworthy of Agamemnon's dignity. 'He would have lain there endeared to his comrades who had met with a common fate, and he would at least have been a King in Hades, since he was King of Kings on earth.' This implies, that his present condition in Hades is unhonoured, since he died τρόποισιν οὐ τυραννικοῖς, inf. 470, and was buried in silence and ignominy (inf. 422). The words φίλος ἦν τοῖς φίλοις are said to have been inscribed on the tomb of Darius; see Strab. lib. xv. p. 730. Plat. Menex. ch.

le 7. met.  
newly made

ἐκεῖ καλῶς θανούσιν,  
κατὰ χθονὸς ἐμπρέπων (355)

σεμνότιμος ἀνάκτωρ,  
πρόπολός τε τῶν μεγίστων 350

χθονίων ἐκεῖ τυράννων,  
βασιλεὺς γὰρ ἦν, ὅφρ' ἔζῃ.  
μόριμον λάχος πιπλάντων *βασιλ. β. γυναικ.* (360)

χεροῖν πεισιβροτόν τε βάκτρον.

ΗΔ. μηδ' ὑπὸ Τρωΐας ἀντ. γ'. 356

τείχεσι φθίμενος, πάτερ,  
μετ' ἄλλῳ δουρικμητί λαῶ (365)

παρὰ Σκαμάνδρου πόρον τεθάφθαι.

xxi., φίλοι παρὰ φίλους ἀφικέσθαι. Eur. Suppl. 867, φίλοις τ' ἀληθῆς ἦν φίλος. Ibid. 1006, ἥδιοςτος γάρ τοι θάνατος συν-θνήσκειν θνήσκουσι φίλοις. Cf. Iph. A. 344. Iph. T. 610. Orest. 424.

348. κατὰ χθονὸς ἀνάκτωρ. Kings on earth were believed to be Kings even among the dead. See Pers. 687. Herm. on Soph. El. 131. Antig. 25. Eur. Alc. 746. Thus Ulysses addresses the ghost of Achilles in Hades, Od. xi. 484, πρὶν μὲν γάρ σε ζῶν ἐτίμεν Ἰσα θεοῖσιν Ἄργεϊόν· νῦν αὖτε μέγα κρατεῖς νεκύεσσιν. —πρόπολος, an attendant or minister of Pluto and Persephone. The term was properly applied to such inferior demons as accompanied the greater gods, e.g. to those who stood in the relation of the Satyrs and Sileni to Bacchus, or the Curetes to Cybele, of whom Strabo writes (x. p. 466), τοὺτους γὰρ τινὰς δαίμονας ἢ προπόλους θεῶν τοὺς Κουρήτας φασί, and in p. 471 he expressly distinguishes them as such, because by some writers οὐ πρόπολοι θεῶν μόνον, ἀλλὰ καὶ αὐτοὶ θεοὶ προσηγoreύθησαν. Compare Herod. ii. 64.

349. Hesych. ἀνάκτωρ· θεός, βασιλεὺς.

352. ἔζῃ. So Hermann for ἔζη, a reading which, he well observes, arose from there being no mark of a new speaker at 346, so that these words were wrongly taken as part of Orestes' address to his father. Hence also the Med. has ἦν with s superscribed. Translate, nearly with Dr. Peile, 'for he was a King, while he lived, over those who held in their hands what was given them by fate, the sceptre which commands the obedience

of mortals.' He intended to say, πιπλάντων μόριμον λάχος (sc. βασιλείας), καὶ νομώντων χεροῖν σκῆπτρον. For the omission of the article before πιπλάντων compare Pers. 247, δεινὰ τοι λέγεις ἰόντων τοῖς τεκοῦσι φροντίσαι.—The title of 'King of Kings' is applied to Agamemnon after the Persian custom. So on the tomb of Cyrus was inscribed (Strabo *ut sup.*) ἐνθάδ' ἐγὼ κείμει Κύρος βασιλεὺς βασιλῆων. See on Pers. 24.

355. μηδ' ὑπὸ Τρωΐας, κ.τ.λ. Schol. γυναικικῶς οὐδὲ τούτῳ ἀρέσκεται, ἀλλὰ τῷ μηδὲ τὴν ἀρχὴν ἀνῃρηθῆναι. The manly wish of Orestes, that his father had died in the war, is modified by the more feminine feelings of Electra; 'I had rather that my father had not died even that glorious death; but (since he is dead, and that by an ignominious end,) rather let us wish that his murderers had been killed in the same way by their friends (i. e. Clytemnestra by Orestes), that one might learn their fate in some far-off land, without experience of these present troubles.' She takes up the idea of dying far away from home, from v. 337, and applies it to her mother, whom she would rather have had punished out of her sight than in the palace.—For the dative after μετὰ (rare in Attic Greek) see Pers. 615.—τεθάφθαι for τεθάψαι is a necessary correction (since the Greeks never say εἶπε μὴ τέθνηκας), and one justified both by the context, which requires an infinitive to precede δαμῆναι, and the scholium on the former word, λέγει τὸ ἔφειλες.



πάρος δ' οἱ κτανόντες  
 νιν οὕτως δαμῆναι \* φίλοις, 360  
 θανατηφόρον αἶσαν  
 πρόσω τινὰ πυνθάνεσθαι (370)  
 τῶνδε πόνων ἄπειρον.

ΧΟ. ταῦτα μὲν, ὦ παῖ, κρείσσονα χρυσοῦ,  
 μεγάλης δὲ τύχης καὶ Ὑπερβορέου 365  
 μεῖζονα φωνεῖς· δύνασαι γάρ.  
 ἀλλὰ διπλῆς γὰρ τῆσδε μαράγνης <sup>= σπῆλαινα ἦ</sup>  
 δοῦπος ἰκνέεται· τῶν μὲν ἄρωγοι <sup>αἰετοῖς</sup> (375)  
 κατὰ γῆς ἤδη· τῶν δὲ κρατούντων  
 χέρες οὐχ ὅσαι στυγερῶν τούτων· 370

360. Prof. Conington suggests, from a gloss in the Med. τοῖς ἐκείνων, that the word lost after δαμῆναι must have been φίλοις. And this suits both sense and metre. Cf. Ξέρξης κταμέναν, Pers. 907. δάμεν "Ἐκτορι δίψ, Il. xx. 103.—πάρος, not 'before the murder of Agamemnon,' but 'rather,' 'in preference to the other wish.' So the word is used in Il. viii. 166, and so πρόπαρ in Suppl. 771. Hermann on Med. 650, "πάρος, πρὶν, et similia, ut apud Germanos, saepe nihil aliud quam *potius* significant." Weil reads πάρος δ' ἢ κτανόντεσσιν οὕτως δαμῆναι, κείνων θανατηφόρον κ.τ.λ., objecting with some reason to νιν, where a direct address has preceded.—τινὰ, Schol. ἐμέ.—The infinitives τεθάρθαι and δαμῆναι depend, not on ὤφελος or ὠφελον omitted, but on the epic construction pointed out by Ahrens, αἱ γὰρ—τοῖος ἔων οἷός ἐσσι—παῖδά τ' ἐμὴν ἐχέμεν, Od. vii. 311. xxiv. 376—380. Hence εἰ γὰρ must be supplied from v. 337.

362. πρόσω, themselves keeping aloof, and taking no part in the coming struggle. So ἐκὰς ἔων, Pind. Pyth. ii. 54. πρόσω, ibid. iii. 111.

365. Ὑπερβορέου. The felicity of the Hyperboreans, a race supposed to have inhabited the mild sun-lands beyond the regions from which the north wind blows, was proverbial. See on Prom. 812, and Mr. Blakesley on Herod. iv. 42. Pind. Pyth. x. 80.

366. δύνασαι γάρ. Schol. ῥάδιον γὰρ τὸ εὐχεσθαι. The sense is, 'You are indulging in delightful dreams, for you

can imagine what you please.' The Med. has φωνεῖ. ὁ δυνᾶσαι γάρ, which Hermann restored, the δ being only an error for C.

367. ἀλλὰ—γάρ. 'But (a truce to mere dreams), for the sound of this beating of our breasts is reaching the ears of those below: of these (children) indeed there are by this time assistants below the earth; but of the rulers, those hateful ones, the hands are unholy (i. e. their prayer is impious and will not be heard), so that to the children rather the victory has come.'—διπλῆς μαράγνης δοῦπος is the noise of the heavy blows dealt by the two hands one after the other (ἐπασσυντεροτριβῇ inf. 418) on the breast; see on Pers. 124.—ἰκνέεται, sc. is making its way down to the regions below, and Agamemnon is becoming sensible that honour (sup. 313) is being done to his hitherto neglected spirit. Cf. Theb. 558, ἰκνέεται λόγος διὰ στηθέων. Hence ἤδη ἄρωγοι means, that already he is sufficiently reinstated in his power as a δαίμων, by virtue of his children's lament (sup. 143), to bring them efficient aid. Whereas the impiety of the rulers makes it impossible that their petitions or offerings should be received by him. Thus the intended libations of Clytemnestra have been turned into an occasion of securing the favour of the deceased against her.

370. στυγερῶν τούτων. Hermann reads στυγερῶν γ' ὧτων. But the Schol. seems right, τοῦτο ἰδίᾳ ἀναπεφώνηται, τῶν ἔχον στυγερῶν τούτων.—Regnantibus vero impurae sunt manus, odiosis istis.—The nominative to γεγένηται is rather a

παισὶ δὲ μᾶλλον γεγένηται.

ΗΛ. τοῦτο διαμπερές οὖς στρ. δ'. (380)

ἴκεθ', ἅπερ τε βέλος.

Ζεῦ, Ζεῦ, κάτωθεν ἀμπέμπων

ὕστερόποινον ἄταν 375

βροτῶν τλάμονι καὶ πανούργῳ

χειρί·—τοκεῦσι δ' ὁμως τελείται.

ΧΟ. ἐφθυμῆσαι γένοιτό μοι \* πυρᾷ στρ. ε'. (385)

πευκάεντ' ὀλολυγμὸν ἀνδρὸς

θεινομένου γυναικὸς τ' 380

ὀλλυμένας. τί γὰρ κεύθω, φρενὸς οἶον ἔμπας

general one from the nature of the proposition. See Suppl. 521. We might translate, 'The children have the best of it.' So ἔσται Ἀχίλῃ νύη, Ar. Vesp. 240, and τελείται, sc. τὸ ὀφειλόμενον, inf. 378. For μᾶλλον is the result of balancing the respective positions of the injured and the guilty aggressors. The two children are assisted by their father, the usurpers have neither gods nor demons who will favourably hear their requests. Weil reads *στυγερῶν τοῦτω* and γεγένηται, apparently supplying *στυγεροί*.

372. Hesych. *διαμπερές*—*διαμᾶξ*.

377. *τελείται*. There is an *aposiopesis*, as sup. 186. Electra would have said, Ζεῦ, ὃς ποινὰν ἀναπέμεις πανούργοις βροτοῖς, τέλει (τὰς ἀρὰς, or τὴν δίκην), ἐκείνοις, καίπερ γονεῶνιν οὖσιν. Weil, "vindicta diis placita mortalium manu misera et atroci exigitur, sed tamen pro parente." Thus he makes ἕτα the subject of *τελείται*. Hermann gives *τελοῖτο*, in *patris gratiam pariter* (ὁμῶς) *haec perficiantur*. The Schol. remarks on *τοκεῦσι*, ἵνα τὸ ὁμοιον καὶ ἴσον τῷ πατρί μου φυλαχθῇ, whence Hermann supposes he found *τοκεῦσιν ὅπως τελῆται*. But he seems to explain ὁμως by τὸ ὁμοιον, whatever he intended to paraphrase by *φυλαχθῇ*.

378. \* *πυρᾷ*. On Hermann's hint, that something must have been lost both here and in the antistrophe, a word has been supplied which is not only suited, but almost necessary to the context. It is allowed by all that *πευκῆεις ὀλολυγμός*, taken alone, is a very strange phrase for 'a shout over a pine-wood pyre;' but be-

sides this, the ἐπὶ in composition requires a dative (cf. *λαμπάδι ἐπορθιάζειν* Ag. 29. *δώμασιν ἐπορθιάζειν* ib. 1089. *ἐπισπένδειν νεκρῷ* ib. 1366), and the poet's meaning is fairly to be inferred from v. 260 sup., *οὐδ' ἴδοιμ' ἐγὼ ποτε θανόντας ἐν κηκίδι πισσῆρει φλογός*. Franz, Weil, and Dindorf give *πυκάεντ'*, but though this suits the metre, it is very doubtful whether the roots *πενκ* and *πυκ* are identical. Some translate 'shrill,' 'piercing,' as Homer uses *πικρὸς*, and we find *ὀξεῖα βοή*, *ὀξὺ αὐτεῖν* (Pers. 1037), *ὀξυπυκῆς ξίφος* inf. 629. Yet *πυκάενθ' Ἥφαιστον*, Antig. 123, and *πυκῆν σκάφος*, Androm. 863, are nearly conclusive against this. On the sacrificial shout *ὀλολυγμός*, see Theb. 257. Ag. 577. 1207. The Schol. explains *πανηγυρικὸν, λαμπρὸν*, which, Prof. Conington thinks, shows that he took it as a derivative from Πυῖξ, and perhaps found *πυκάεντ'* or *πυκνάεντ'*.

379. *ἀνδρὸς θεινομένου*. At the moment when the victims are slain, to be burnt as a sacrificial offering on the fire. Thus they are regarded as standing *πρὸς σφαγὰς πυρὸς*, Ag. 1024. Compare ib. 1087, where Clytemnestra is spoken of as *θῦμα λεύσιμον*.—*ὀλλυμένας*, a mild term for *φονευομένης*. See on v. 376.

381. τί γὰρ κεύθω; 'For why should I try to conceal what nevertheless flits in my mind? For at the prow of my heart a storm of stern indignation blows, and angry loathing.' For *οἶον* the Med. and the old copies give *θεῖον*, corrected by Hermann, and for *κραδίας* the common reading is *καρδίας*. The sentence commences as if he had intended to say *οἶον στύγος ποτάται*, but the substantive comes

- ποτᾶται; πάροιθεν δὲ πρόφρας (390)  
 δριμύς ᾄηται κραδίας  
 θυμὸς, ἔγκοτον στύγος. 385  
 OP. καὶ πότ' ἂν ἀμφιθαλῆς ἀντ. δ'.  
 Ζεὺς ἐπὶ χεῖρα βάλοι, (395)  
 φεῦ, φεῦ, κάρανα δαΐξας; *ending - is. with his WM.*  
 πιστὰ γένοιτο χώρα·  
 δίκαν δ' ἐξ ἀδίκων ἀπαιτῶ. 390  
 κλῦτε δὲ Γᾶ χθονίων τε τιμαί.  
 XO. ἀλλὰ νόμος μὲν φονίας σταγόνας (400)  
 χυμένας εἰς πέδον ἄλλο προσαιτεῖν  
 αἶμα· βοᾷ γὰρ Δοιγὸν Ἑρινὺς

in at the end, and by way of an *epexegetis* of θυμός. Compare, for the figure in ποτᾶται φρενὸς (which is the genitive of place), Ag. 948. The comment of the Scholiast is singular: ὅμως τὸ εἰμαρμένον περιπίπτει πάντας, καὶ οὐκ ἂν (qu. οὐκ ἂν τις ?) ἐπιβουλευθεῖν παρὰ τὸ μοιρίδιον. Perhaps therefore he read τί γὰρ κεύθω φρεσίν, and endeavoured to paraphrase the next clause, θεῖον ἔμπας ποτᾶται, which he supposed to convey a similar sense with v. 95.—The evident allusion to a ship at sea, before adopted at v. 194, should have preserved ᾄηται intact from alteration. Klausen aptly quotes Il. xxi. 386, δῖχα δέ σφιν ἐνὶ φρεσὶ θυμὸς ᾄητο.

386. καὶ πότε is, perhaps, like καὶ πῶς Ag. 1169, καὶ τίνα sup. v. 208, an expression of incredulity, as Bamberger understood it, rather than a wish:—‘How is it likely that Zeus will ever slay our enemies? Would that confidence might be (thus) restored to the land!’—*Contingat mihi fidere posse civibus*, Hermann, who compares Od. xi. 456, ἐπεὶ οὐκέτι πιστὰ γυναιξίν. But Schol. καὶ γένοιτο πιστὰ τῇ χώρᾳ ὅτι σὺ τούτων αἰτίος. Weil, κάρανα δαΐξαι πιστὰ γένοιτο χώρα, ‘O that I could make a compact with the people to smite the heads of the land,’ i. e. the chiefs.—ἀμφιθαλῆς Ζεὺς, Schol. ὁ ποιήσαν ἀμφὺ ἡμᾶς ἀναθελῆσαι. The epithet here stands in place of an attribute, like Ζεὺς Ξένιος κ.τ.λ., meaning, primarily, the god who protects children with both parents alive (Il. xxii. 496), or who, in default of them, fulfils the office of natural guardians.

Hence he is the σωτήρ or patron of orphans. Dr. Peile goes beyond the sense of the word in understanding ‘the giver of domestic increase.’ Weil, “refero ad duplicem quam chorus praesagivit caedem.”—δαΐξας, viz. with his vengeful bolt: cf. Theb. 626.

388. Hesych. δαΐξας κατακόψας.

391. Γᾶ χθονίων τε τιμαί. So Franz and H. L. Ahrens, by a very successful conjecture for τὰ χθονίων τετιμέναι. In the Med. the last word is written

έν  
 τετιμαί. Dindorf has adopted the correction. Hermann, who formerly proposed τὰ χθονίων τιτηνὰ (Hesych. τιτῆναι βασιλίδες), has now given πρότιμα. Neither he nor Klausen seems to have been aware of an emendation which may be said to settle the reading finally. Cf. Pers. 643, ἀλλὰ σύ μοι, Γᾶ τε καὶ ἄλλοι χθονίων ἀγεμόνες. Ibid. 630, ἀλλὰ χθόνιοι δαίμονες ἀγγολί Γῆ τε καὶ Ἑρμῇ, βασιλεῦ τ' ἐνέρον.

392. νόμος. See sup. 301.

394. βοᾷ Δοιγὸν Ἑρινός. ‘The Fury loudly summons Havoc to the calamity of those formerly killed, which is bringing on a new calamity as a consequence of the former.’ This accords with the Greek idea, that those murdered are like helpless spirits in Hades, and require the aid of the living to assist them. And τῶν φθιμένων ᾄη here must be taken for the hapless estate of the dead, and so for the dead themselves. For the use of βοᾷν τι or τινὰ see Phoen. 1155, βοᾷ πῦρ καὶ δικέλλας, and for βοᾷν παρὰ τινα, ‘to summon to one’s side,’ or by way of aid,



παρὰ τῶν πρότερον φθιμένων ἄτην 395

έτέραν ἐπάγουσαν ἐπ' ἄτη.

ΗΛ. πόποι δᾶ, νερτέρων τυραννίδες \*τ', στρ. ε'. (405)

ἴδετε πολυκρατεῖς Ἀραὶ τεθυμένων,

ἴδεσθ' Ἀτρειδᾶν τὰ λοίπ' ἀμηχάνως

ἔχοντα καὶ δωμάτων 400

ἄτιμα. πᾶ τις τράποιτ' ἄν, ὦ Ζεῦ ;

ΧΟ. πέπαλται δ' αὐτέ μοι φίλον κέαρ ἀντ. έ. (410)

\*οἰκτρὸν τόνδε χέουσαν οἶκτον·

καὶ τότε μὲν δύσελπις,

σπλάγχνα δέ μοι κελαινοῦται πρὸς ἔπος κλυούσα· 406

ὅταν δ' αὐτ' ἐπ' ἀλκᾶς ἐπάρη (415)

\*ἐλπίς, ἀπέστασεν ἄχος

προσφανείσά μοι καλῶς.

compare Herod. ix. 57, βοηθεία ὀπίσω παρ' ἐκείνους, and the compound παραβοηθεῖν. The allusion is to the death of the children of Thyestes, and more recently of Agamemnon; and this ἄτη is said ἐπάγειν ἐτέραν ἐπ' ἄτη, viz. the deaths of his murderers, much as we have πόνος πόνῳ πόνον φέρει, Ajac. 866. δόσιν κακὰν κακῶν κακοῖς, Pers. 1020. The majority of editors follow Schütz in reading βοᾷ γὰρ λοιγὸς Ἐρινόν. Klausen, retaining the vulgate, explains παρὰ by propter. "Clamat Furia stragem propter priorem perniciem, quae alteram adducit." This, though not quite accurate, is not far from the poet's meaning.

397. ποί, ποί δῆ, "Quo abierunt?" is retained by Klausen and Weil. But this, the common reading, does not satisfy the metre. Hermann gives τί ποί δῆ. Perhaps πόποι δᾶ, as in Ag. 1039. This is confirmed by the fact, that the metre requires the addition of τε at the end of the verse, 'Earth and ye powers of the shades below.'

398. Ἀραί, i. e. Ἐρινύες, Eum. 395.—The vulg. φθιμένων is corrupt, probably from the eye of the transcriber catching the word in 395. Hermann plausibly reads τεθυμένων, Iphigenia being especially meant; see Cho. 234. Eum. 316, ἐπὶ δὲ τῷ τεθυμένῳ τὸδε μέλος. Weil gives φθινομένων, morientium.

401. ἄτιμα, ἀπότιμα, ἐστερημένα.

403. For κλυούσας I have ventured to

give χέουσας, which is the accusative after πέπαλται, 'is startled at,' as πάλουντ' ὕψιν ἤθη, Suppl. 561. The vulgate crept in from 406.—οἰκτρὸν is added on the conjecture of Hermann. Cf. Suppl. 57.

406. πρὸς ἔπος κλυούσα. 'At the word as I hear it,' Scholéf.

407. ἐπ' ἀλκᾶς ἐπάρη ἐλπίς. 'But when again hope has elated me with confidence (raised me upon strength), it at once removes my grief, appearing to me with favourable aspect.' Prof. Conington has adopted the conjecture proposed in the former edition of this work, ἐπάρη for θραπέ (ΕΠΑΡΕΙ for ΘΠΑΡΕ). So ἐλπίσι λαμπραῖς ἐπαιρομένην, Plut. Reg. Apoph. Phocion. 12. Eur. Rhes. 189, ἀλλ' οὐ σ' ἐπάρας ψεύσομαι. He suggests that we should rather read ἐπάρη μ' ἐλπίς κ.τ.λ. For the sentiment compare Agam. 100—3. The insertion of ἐλπίς is necessary to the context, as Blomf. and Bamberger perceived. The Schol. has πρὸς τὸ καλὰ μοι ἐννοεῖν, and it is doubtful if he could have found πρὸς τὸ φανεῖσθαι, while his explanation fairly suits προφθάνουσα, 'coming in time to inspire me with good thoughts.' Bamberger conjectured προσφανείσα, which has been admitted as not very improbable. The compound however has little authority. Prof. Conington proposes προφθάνουσα.

- ΟΡ. τί δ' ἂν φάντες τύχοιμεν ἢ τάπερ ἄντ. ε'.  
 πάθομεν ἄχα πρὸς γε τῶν τεκομένων ; 411  
 πάρεστι σαίνειν, τὰ δ' οὔτι θέλγεται (420)  
 λύκος γὰρ ὥστ' ὠμόφρων,  
 ἄσαντος ἐκ ματρός ἐστι θυμός.
- ΧΟ. ἔκοψα κομμὸν Ἄριον· ἔν τε Κισσίας στρ. ζ'.  
 νόμοις ἠλεμιστρίας 416  
 ἀπριγκτόπληκτα πολυπλάνητα δ' ἦν ἰδεῖν (425)  
 ἐπασσυντεροτριβῇ τὰ χερὸς ὀρέγματα,  
 ἄνωθεν, ἀνέκαθεν· κτύπῳ δ' ἐπιρροθεῖ  
 κροτητὸν ἄμὸν καὶ πανάθλιον κάρα. 420

410. φάντες. So Bothe and Bamberger for πάντες. The Schol. explains τί δεινὸν εἰπόντες κατὰ Κλυταιμνήστρας τύχοιμεν τῆς σῆς συμμαχίας, & πάτερ; The sense however is rather, 'What subject is so fitted to rouse our dead sire as the griefs we have suffered, and that truly (γε) from parents?' Peile seems rightly to take τί—ἦ for τί ἄλλο ἦ.

412. πάρεστι σαίνειν. Müller explains this of the possibility of Orestes conciliating his mother by submission; Weil, of Clytemnestra trying to propitiate Agamemnon and his children; and so the Schol. πάρεστι τῇ μητρὶ σαίνειν τὸν Ἀγαμέμνονα. Rather, πάρεστι τῇ μητρὶ σαίνειν ἡμᾶς,—'she may use' (as she does use, inf. 882 seqq.) 'persuasion and blandishments to escape her fate, but our resentment is not to be soothed by our mother in this way.' Compare Suppl. 1040, σὺ δὲ θέλγοις ἂν ἔθελκτον. Others explain ἐκ ματρός θυμός to mean 'our mother's feelings towards us;' which falls in well enough with Müller's view of the passage. Hesych. ἄσαντος· οὐ σαίνων.

415. κομμὸν Ἄριον. Schol. Περισκύν. The Arians were famed for their skill as professional mourners, like the Mariandyni (Pers. 920), and the people called Cissii (Pers. 17) appear to have been not less so (Pers. 124). Hesych. ἠλεμιστρίας· θρηνητρίας, whence Hermann long ago restored the reading in the text for νόμοισιλεμιστρίας. The chorus at this point (as above at v. 367) commence a beating of the breast. The aorist ἔκοψα, followed by the imperfect ἦν ἰδεῖν, repre-

sents an action almost simultaneous with the words, so that we may translate, 'I strike an Arian stroke, and in the measure (i. e. time or tune) of a Cissian mourner you might behold the outstretchings of my hands from above, from arm's length, in quick succession, dealing blows with rendings of hair; and with the noise of the beating resounds my battered and unhappy head.' So ἔτενξα τύμβῳ μέλος, Theb. 831. To avoid the difficulty of ἦν ἰδεῖν, immediately followed by the present ἐπιρροθεῖ, Hermann gives πολυπλάνητ' ἔδην ἰδεῖν (MSS. πολυπλάγκτα δὴν or πολυτάλαγκτα δὴν) after Bamberger, while others correct ἐπερροθεῖ. The actual beating however probably had just ceased when the words were uttered. Müller (Dissert. on the Eum. p. 205) refers these verses to the lament of the chorus at the funeral of the King, at which they were allowed, as slaves, to attend, while no citizen (inf. 423) was permitted to be present. Weil reads ἡ κοψα, and makes the whole passage interrogative; but εἴτε can hardly thus be defended for ἦ. According to the view given above, the *placatus* is meant as a late tribute in honour of the dead, because he did not obtain it on the occasion of the funeral.

417. ἀπριγκτόπληκτα. So Blomf. for ἀπριγκτοὶ πληκτά. Cf. Pers. 1042, ἀπριγδ' ἀπριγδα μάλα γοεδνά. Ajac. 310, κόμην ἀπὸ τοῦ ὀνυξὶ συλλαβῶν χερσὶ.—ὀρέγ- = l. mot. dicus. ματα, cf. Ag. 1080. The compound epithet perhaps refers to the phrase τριβεσθαὶ πηληγᾶς.—On ἀνέκαθεν see Ag. 4.

- ΗΛ. [ἰὼ,] ἰὼ δαῖτα  
 πάντολμε μᾶτερ, δαῖταις ἐν ἐκφοραῖς, (430)  
 ἄνευ πολιτᾶν ἄνακτ',  
 ἄνευ δὲ πενθημάτων  
 ἔτλης ἀνοίμωκτον ἄνδρα θάψαι. 425
- ΟΡ. τὸ πᾶν ἀτίμως ἔλεξας, οἴμοι· στρ. ἡ.  
 πατρὸς δ' ἀτίμωσιν ἄρα τίσει (435)  
 ἔκατι μὲν δαιμόνων,  
 ἔκατι δ' ἀμᾶν χερῶν ;  
 ἔπειτ' ἐγὼ νοσφίσας ὀλοίμαν. 430
- ΧΟ. ἔμασχαλίσθη δέ γ', ὡς τόδ' εἰδῆς. ἀντ. ἡ.  
 ἔπρασσε δ' ἅπέρ νιν, ὧδε θάπτει, (440)  
 μόρον κτίσαι μωμένα

421. δαῖτα, 'hostile,' strongly opposed to φίλη or πιστή, as she should have been. The sense of 'wretched' seems questionable, in Aeschylus at least.

425. ἀνοίμωκτον. Cf. Eur. Troad. 446, ἡ καὶ κς κακῶς ταφῆσει νυκτὸς, οὐκ ἐν ἡμέρα, ὧ δοκῶν σεμνὸν τι πράσσειν, Δαναίδων ἀρχηγέτα.

426. τὸ πᾶν ἀτίμως. The sense is, πᾶν (κατὰ πάντα) ἀτίμως τὰ περὶ τὸν θάνατον αὐτοῦ πεπράχθαι ἔλεξας,—a short way of speaking, on which see Ag. 1215. Ibid. 1530, καταθάσμεν οὐχ ὑπὸ κλαυθμῶν τῶν ἐξ οἴκου κ.τ.λ.—ἄρα τίσει, 'shall she not?—?' i. e. she shall assuredly pay for,—see sup. 289. Here for the first time, Klausen observes, Orestes boldly declares his resolve to slay his mother, being excited beyond control at the mention of these complicated indignities. Weil transposes these five verses to follow 446.

430. νοσφίσας, ἀποκτείνας, Theb. 981. Cf. Eur. El. 663, εἰ γὰρ θάνοιμι τοῦτ' ἰδὼν ἐγὼ ποτε.

431. ἔμασχαλίσθη δέ γ'. On the curious superstition of cutting off the extremities of a murdered man and tying them with a band (μασχαλίστηρ) round the waist, see Herm. on Soph. El. 437. Photius in ν. μασχαλίσματα. The object was to deprive him of the power of doing harm to his murderers, just as the living body is rendered powerless by such mutilation. Some years ago suicides were interred in England with a stake through

the body, in order (it was said) to 'lay the ghost.' Müller (Dissert. p. 122 and 205, ed. 2) calls it an expiatory act, ἀφοσίωσις, as if it were the offering of the ἀπαρχή of a victim. In the latter case (for the two reasons assigned are wholly distinct) we may compare the consecration of a person to Hades by cutting off a lock of hair, Alcest. 75, 76. Perhaps this will explain why the *extremities* were cut off from the children of Thyestes, Ag. 1572.—ὡς τόδ' εἰδῆς has been restored by Hermann and others from the reading of the Med. τωστοστείδης. Klausen gives ὡς τόσ' εἰδῆς.

432. ἔπρασσε—νιν. 'As she treated him, so she buries him, desiring to make his death intolerable to your life,'—i. e. in order to render his assistance from the grave impossible, and so to drive you to despair of vengeance. The Greek is unusual (but see on Ag. 1261) for οἷα ἐποίησεν αὐτόν. The Schol. here is obscure. We should read, ἔπρασσε· κατεσκευάσθη τὸ μασχαλίσθηναι αὐτὸν ἢ Κλυταιμνήστρα. ἡ καὶ οὕτως· ἀτίμως αὐτὸν θάψασα δυστυχίαν μεγίστην κατασκευάζουσα τῷ σφίβῳ, ὧ Ὁρέστα: where the latter clause seems to be one of two explanations that had been given of ὧδε θάπτει κ.τ.λ.—κτίσαι for κτείνει is Stanley's correction; the Med. has κτείν. —αι, perhaps from a gloss θείναι.—To Stanley also we owe the correction δύας ἀτίμους for δυσάτιμους.



ἄφερτον αἰῶνι σῶ.

κλύεις πατρώους δύας ἀτίμους.

435

ΗΛ. λέγεις πατῶν μόρον ἐγὼ δ' ἀπεστάτου ἀντ. ζ'.

ἄτιμος, οὐδὲν ἀξία

μυχῷ δ' ἄφερκτος πολυσίνου κυνὸς δίκαν

ἐτοιμότερα γέλωτος ἀνέφερον λίβη,

χέουσα πολύδακρυ γόον κεκρυμμένα

440

τοιαῦτ' ἀκούων \* \* ἐν φρεσὶν γράφου.

(450)

ΧΟ. δι' ὧτων δὲ σὺν

τέτραινε μῦθον ἡσύχῃ φρενῶν βάσει.

τὰ μὲν γὰρ οὕτως ἔχει,

τὰ δ' αὐτὸς † ὄργα μαθεῖν.

445

436—41. These verses are assigned by Klausen to the chorus, by Peile, Dindorf, Weil, Conington, Müller, and Franz to Electra; while Hermann gives the whole (as far as v. 446) to Hemichorion β', and the strophe (415—25) to the Hemichorion δ. He reads ἔχεις (for λέγεις) πατῶν μόρον, "patris necem accepisti." And this is adopted by Weil. Klausen's comment seems reasonable:—"Chorus—affirmat revera eam (caedem) esse perpetrata ita, ut dixerit Electra: adfuisse enim se, sed opitulando invalidam, minis Clytaemnestrae retrusam a loco caedis, terrore coactam ad simulandam laetitiam." But Prof. Conington observes, that the chorus have no importance beyond the present occasion, and therefore no right to describe the treatment *they* were subjected to at the time of the murder.

438. μυχῷ. So Stanley and Hermann for μυχοῦ. The sense seems rather, 'shut up in the interior,' than 'excluded from the interior,' for thus only is there any force in κεκρυμμένα v. 440.

439. ἀνέφερον. 'I gave free vent to tears which came more readily than a smile of delight.' Cf. ἀγέλαστοις συμφοραῖς sup. 28. For ἀναφέρειν, see Herod. iii. 102, οὔτοι οἱ μύρηκας ποιεύμενοι οἴκησιν ὑπὸ γῆν, ἀναφορέουσι τὴν ψάμμον. Hippocrat. περὶ διατ. lib. 2 init., τὸ πνεῦμα δ' ἀναφέρομεν. Weil, "I gave vent to ready tears of laughter, while I secretly wept" (κεκρυμμένον). But γέλωτος λίβη, risus guttulas, seems very far-fetched.

440. χέουσα. So Herm., Franz, Dind.,

with Dobree, for χαίρουσα (Med. α. χ. i. ρουσα). Cf. Suppl. 852.

441. Something has been lost from this verse. "Fortasse ejusmodi quid scriptum erat, τοιαῦτ' ἀκούων τῶνδ' ὀβρίσματ' ἐν φρεσὶν γράφου." Herm. Rather perhaps, either σαῖσιν ἐν φρεσὶν, or ἐν φρεσὶν γράφου σέθεν. Compare Soph. Phil. 1325, καὶ γράφου φρενῶν ἔσω. Schol. πρὸς τὸν Ὀρέστην φησί.—The accuracy of antistrophic metre is well shown in these senarii, where every foot occupies precisely the same place in the corresponding lines.

442. δ' ἔσω Bamberger for δὲ σὺν. See on Ag. 1019. Others read δι' ὧτων δὲ σῶν, Herm. δι' ὧτων τέ σοι, while Peile and Blomfield endeavour to explain the compound συντετραινέιν (Herod. ii. 11. Strabo, vii. p. 317).—In τέτραινε we see clearly the primary meaning of the word, 'to carry through,' or 'cause to pass through,' as an auger is made to go through a board. Schol. διατρέπει, διακόμιζε.

443. ἡσύχῃ φρενῶν βάσει. The sense is, 'hear the account without giving way to violent indignation,' i. e. reserve your wrath for the fitting occasion, ἡσυχος βάσις signifying 'a quiet and sedate step,' opposed to the ὀρμη or impetuosity of one going to do a hasty and ill-considered act. Again (see v. 334) the chorus takes the office of soothing and consoling.

445. ὄργα μαθεῖν. 'Be eager to learn.' The Schol. read ὄργῃ, with the MSS. and old edd., and so Franz, Klausen, and

συντετραινέιν <sup>cf. force</sup> <sup>the force</sup> <sup>of the</sup> <sup>word</sup> <sup>is</sup> <sup>so</sup> <sup>as</sup> <sup>to</sup> <sup>be</sup> <sup>learned</sup>.

*unflinching*

πρέπει δ' ἀκάμπτῳ μένει καθήκειν. (455)

ΟΡ. σέ τοι λέγω, ξυγγενοῦ, πάτερ, φίλοις. στρ. θ'.

ΗΛ. ἐγὼ δ' ἐπιφθέγγομαι κεκλαυμένα.

ΧΟ. στάσις δὲ πάγκοινος ἄδ' ἐπιρροθεῖ.

ἀκουσον ἐς φάος μολῶν, 450

ξὺν δὲ γενοῦ πρὸς ἐχθρούς. (460)

ΟΡ. \* Ἀρης \* Ἀρει ξυμβαλεῖ, Δίκα Δίκα. ἀντ. θ'.

ΗΛ. ἰὼ θεοὶ, κραίνεται' ἐνδίκῳ \* δίκας.

ΧΟ. τρόμος μ' ὑφέρει κλύουσιν εὐγμάτων.

τὸ μόρσιμον μένει πάλαι, 455

εὐχομένοις δ' ἂν ἔλθοι. (465)

ΗΜ. Α'. ὦ πόνος ἐγγενής, στρ. ι.

καὶ παράμουςος \* Ἀτας

Dindorf. Hermann and Peile give *ὄργα* after Pauw. The sense is, 'Let the words you have already heard about your father's death urge you to further action.' Compare 323. Hesych. *ὄργᾱ*· ἐπιτεταμένως ἐπιθυμεῖ. One Scholiast explains *ὄργᾱ* by ἐπιθυμεῖ δὲ τὰ λοιπὰ γινῶναι ὁ πατήρ, another by μάθε τῷ τρόπῳ σου, which is a confusion of two glosses on the verb *ὄργα* and the substantive *ὄργᾱ* respectively. The reading is doubtful. Weil gives τὰ δ' ἄδεις ὦρα μαθεῖν, 'some things will be better learnt hereafter.'

446. καθήκειν, 'to come down to the contest,' 'to enter the lists.' Lat. *in arenam descendere*. Eum. 998. Inf. 714. Trach. 504, ἐπὶ τάνδ' ἄρ' ἔκοιτιν τινὲς ἀμφίγυνοι κατέβαν πρὸ γάμων. Schol. πρέπει δέ σοι ἀμετακινήτῳ δυνάμει ὁρμῶν κατ' αὐτῶν. See inf. 714.

447. σέ τοι λέγω. Orestes has now made up his mind to act, and invokes his father to assist his friends, i. e. his rightful avenger. But the words πρὸς ἐχθρούς are left to be added by the chorus (451). — κεκλαυμένα, *lacrymans effusa*. See inf. 718. Oed. R. 1490, πόλας δ' ἔορτὰς, ἔθεν οὐ κεκλαυμένα πρὸς οἶκον Ἰεσθ'; Il. xvi. 7, τίποτε δεδακρύσαι; Od. xx. 353, δεδάκρυται δὲ παριεῖαι. And so Theb. 810, τοιαῦτα χαίρειν καὶ δακρύνεσθαι πάρα.

449. πάγκοινος, acting wholly in concert with them (Electra and Orestes).

452. ξυμβαλεῖ. 'Shall engage,'—a promise to act, rather than (as Klausen says) a prediction. The sense is, 'My

prowess and the justice which is on my side shall join issue with theirs, and decide which is to win.' For even Clytemnestra and Aegisthus pleaded δίκη (e. g. Ag. 1407. 1555) in defence of the murder. Porson read *ξυμβάλλει*, the MSS. giving *ξυμβάλλει*. Possibly the form *ξυμβολεῖ* should be introduced from Theb. 344, *ξυμβολεῖ φέρων φέροντι*.

453. δίκας. This word was supplied by Hermann, and has been generally admitted. The double homoeoteleuton, as Prof. Conington observes, was probably intentional.

455. τὸ μόρσιμον. Schol. πέπηγε μὲν καὶ ὦρισται πάλαι ὑπὸ Μοιρῶν τὸ τὴν Κλυταιμνήστραν ἀνδροκτονήσασαν ἀναιρεθῆναι.—'Vengeance has long been abiding its time, and will come at their prayer.' The Schol. perhaps read *ἀνέλθοι*, 'may it come from below.'

457. ὦ πόνος ἐγγενής. Schol. συγγενής, ὃν ὑπὸ συγγενῶν ἐπάθομεν. But the poet means 'family troubles' in a wider sense, those, namely, which are inherent in it through the original curse. This strophe and antistrophe are sung by Hemichoria I. and II., while 454—6 and 467—9 are recited by the leader of the chorus. Others assign the strophe to Electra and the antistrophe to Orestes. It seems however but natural that the long Commatic ode should terminate with an address to the two children from the chorus, encouraging them, exhorting them, and praying for their success.

458. παράμουςος, Eur. Phoen. 797,

- αἱματοέσσα πλαγά.  
 ἰὼ δύστον' ἄφερτα κήδη· 460  
 ἰὼ δυσκατάπανστον ἄλγος. (470)  
 HM. B'. δώμασιν ἔμμοτον ἀντ. ί.  
 τῶνδ' ἄκος, οὐκ ἀπ' ἄλλων  
 ἔκτοθεν, ἀλλ' ἀπ' αὐτῶν  
 διώκειν ἔριν αἱματηράν. 465  
 θεῶν \* τῶν κατὰ γᾶς ὄδ' ὕμνος. (475)  
 XO. ἀλλὰ κλύοντες, μάκαρες χθόνιοι,  
 τῇσδε κατευχῆς πέμπετ' ἄρωγὴν  
 παισὶν προφρόνως ἐπὶ νίκη.  
 OP. πᾶτερ, τρόποισιν οὐ τυραννικοῖς θανὼν, 470  
 αἰτούμενός μοι δὸς κράτος τῶν σῶν δόμων. (480)

'ill-sounding,' 'jarring,' in reference to the noise of a scourge, which Atè is conceived to apply.

462. ἔμμοτον ἄκος. 'The remedy to the house for staunching these evils, is' &c. Like ἄκος τομαῖον inf. 530, this is probably a term complete in itself, derived from the treatment of wounds by lint. See on Prom. 488. The MSS. give τῶνδ' ἑκάς οὐδ' ἀπ' κ.τ.λ., which Franz and Dindorf retain: 'it is a salve for the house to prosecute this quarrel (not) apart from these nor by the aid of others.' See sup. 286 for the omitted negative. Dr. Donaldson reads τῶνδ' ἄγος. Prof. Conington thinks there is a reference to the preceding δυσκατάπανστον, and translates, 'Ay, but the house has lint to staunch that wound.' On the whole, ἄκος, the correction of Schütz, seems the best reading, and it has been adopted by Klausen and Peile. The gloss of the Schol. ξυνοῦλον, βαθύτατον, seems to show that he did not find ἄκος. Weil reads ἰὼ δάκος ἔμμοτον αἵμασιν, "O vulnus quod sanguine expletur, neque alieno, sed proprio et domestico."—For οὐδ' ἀπ' ἄλλων I have given οὐκ, and Hermann has suggested, though not admitted the same. But οὐκ would necessarily have been altered to οὐδ' by a transcriber who found ἑκάς instead of ἄκος.

465. διώκειν ἔριν. So Hermann for the corrupt reading of the Med. αἰωμαναίρειν. Franz and Weil adopt Klausen's conjecture δι' ὧμῶν ἔριν, which Peile changes

to δι' ὧμῶν ἔριν. That ἔριν is right is clear from the Schol., ἣν ἤρισε πρὸς τὸν πατέρα.

466. τῶν κατὰ γᾶς. The article was added by Hermann. The sense is, 'So ends our invocation of the gods below,' viz. to regard the cause of just vengeance. Compare Ἀΐδα ἐχθρὸν παιᾶνα Theb. 862. And these words are taken up by the Hegemon in conclusion, ἀλλὰ κλύοντες κ.τ.λ., 'So hear this petition, ye blessed powers (i.e. Agamemnon) beneath the earth, and cheerfully send the children such assistance as shall be for victory.' Schol. ταῦτα τὰ ζῶματα τοῖς κατὰ γῆς θεοῖς πρέπει καὶ οὐ τοῖς οὐρανίοις. In fact, a Commos can only be called 'a song of the infernals,' since the celestials have nothing to do with funeral dirges. Hence the propriety of the term becomes manifest, even though the actual appeal to the powers below has only been made at v. 374 and 398.

471 seqq. The Commos being at length concluded, the brother and sister unite in a prayer in which *vengeance*, considered as a duty, is for a time laid aside, and the prominent idea is *disgrace to be wiped away*. Nothing short of a restoration to their rights will enable the survivors and lawful successors to make amends for the ignominy of an unkingly death. This then may be called the *argumentum ad pudorem* (ὀνειδῆν, v. 486), as contrasted with those preceding *ad misericordiam* and *ad justitiam*.—αἰτούμενος, used passively, as αἰτεύμενος οὐκ ἀνανεύω, Theocr.



- ΗΑ. κὰγὼ, πάτερ, τοιάδε' σοῦ χρεῖαν ἔχω  
φυγεῖν, † μέγαν προσθεῖσαν Αἰγίσθῳ \* μόρον.
- ΟΡ. οὕτω γὰρ ἂν σοι δαῖτες ἔννομοι βροτῶν  
κτιζοῖατ'· εἰ δὲ μὴ, παρ' εὐδείπνοις ἔσει 475  
ἄτιμος ἐμπύροισι κνισωτοῖς χθονός. (κνιστός) (485)
- ΗΑ. κὰγὼ χόας σοι τῆς ἐμῆς παγκληρίας

xiv. 63. Plat. Theaet. p. 146, ἐν αἰτηθεῖς πολλὰ δίδωσ. Cf. Pind. Isthm. vii. 5. Later editors, except Klausen and Peile, give αἰτουμένῳ with Turnebus.

472. The common reading τοιάνδε σου χρεῖαν is from Turnebus. The Med. has τοιάδε, which Klausen has preserved, *idem sentiens*. He compares κὰγὼ τοιούτως εἰμι Ag. 1331. So too Eur. Heracl. 266, and Orest. 1680, κὰγὼ τοιούτος. Soph. El. 1022, εἴθ' ὥφελες τοιάδε τὴν γνώμην πατρὸς θνήσκοντος εἶναι.

473. μόρον. In Turn. Viet. this word is supplied by conjecture, a word having dropped out from the end of the line, as in v. 453. Hermann gives τοιῶνδ' σου χρεῖαν ἔχω τυχεῖν, μέγαν προσθεῖσαν Αἰγίσθῳ φθόρον. The Schol. however read φυγεῖν, for he has ὥστε φυγεῖν τὰς ἐπιβουλὰς Αἰγίσθου, τιμωρησαμένην αὐτόν. Canter conjectured λαμπρὸν, and Franz, misled by the scholium, has edited τυχεῖν με λαμπρὰς θεῖσαν Αἰγίσθῳ παγὰς. The verse seems in some way corrupt. The Greeks do not say προστιθέναι τινὶ μόρον, but rather προστιθέναι τινὰ μόρον, for προσθεῖναι is *addicere*, 'to devote,' Eur. Phoen. 964. Androm. 1016. Iph. Aul. 540. Hec. 368. From the comment of the Schol. (τιμωρησαμένην αὐτόν) I have suggested in the Journal of Philology, vol. viii. p. 83—6, φυγεῖν με γῆν, προσθεῖσαν Αἰγίσθον δίκη, 'that I may get safely out of the land, when I have brought Aegisthus to suffer his deserts.'

475. Translate: 'But otherwise you will be unhonoured at the savoury burnt funeral-offerings of the country,' viz. the αἱμακουρίαί and ἐναγισμοὶ offered to other heroes. The argument of Orestes runs thus:—'In this case, i.e. if the death of Aegisthus by my hand be pronounced deserved and lawful, men will offer to my deceased father the customary offerings, because this is virtually to declare his murder to have been an unjust one; but otherwise, he will remain unhonoured, because his death will be regarded as

justifiable tyrannicide.' Orestes cannot mean, that by getting possession of his house, offerings will be made as a direct consequence, for the offerings he speaks of are public, not private ones (βροτῶν and χθονός). Beside which, Electra immediately adds, that she will contribute her share as a private individual. The allusion therefore is to some public recognition of Agamemnon as entitled to heroic honours by a formal decision of the people.

476. ἐμπύροισι. So Canter for ἐν πυροῖσι, which Klausen and Peile retain with the Schol., ἄτιμος ἐν πυροῖσι κνισωτοῖς ἔση παρ' εὐδείπνοις χθονός, ὃ ἐστὶ παρὰ κατοικομένοις δειπνῶ τιμώμενος (i. τιμωμένοις). But ἐμπύρα εὐδείπνα are 'burnt funeral-offerings,' the additional epithet κνισωτὰ showing that meat, not merely perfumes, oil, &c., is meant. Hesych. εὐδείπνοις· θυσία τις Ἀθηνησί—καὶ αἱ τοῖς νεκροῖς ἐπιφερόμεναι σπονδαί, ἡγουν χοαί. It was a very ancient custom to give a funeral entertainment, as Achilles slaughtered oxen, sheep, goats, and pigs, over the tomb of Patroclus, the blood being poured round the tomb, the meat consumed by those present. The former act is alluded to in Eur. Tro. 382, οὐδὲ πρὸς τάφους ἔσθ' ὅστις αὐτοῖς αἶμα γῆ διαρῆσεται. In this case the allusion may be to a custom peculiar to Argos. Plutarch, Quaest. Graec. § xxiv. Τί τὸ παρ' Ἀργείοις λεγόμενον ἐγκνισμα; τοῖς ἀποβαλοῦσι τινα συγγενῶν ἢ συνήθων ἔθος ἐστὶ μετὰ πένης εὐδὸς τῷ Ἀπόλλωνι θύειν, ἡμέραις δὲ ὕστερον τριάκοντα τῷ Ἑρμῇ. νομίζουσι γὰρ ὥσπερ τὰ σάματα τῶν ἀποθανόντων δέχεσθαι τὴν γῆν, ὥτω τὰς ψυχὰς τὸν Ἑρμῆν. τοῦ δ' Ἀπόλλωνος τῷ ἀμφιπόλῳ κριθὰς διδόντες λαμβάνουσι κρέας τοῦ ἱεροῦ. καὶ τὸ πῦρ ἀποσβέσαντες ὡς μεμιασμένον, παρ' ἐτέρων δ' ἐναυσόμενοι, τοῦτο τὸ κρέας ὀπώσιν, ἐγκνισμα προσαγορεύοντες.

477. χοὰς τῆς ἐμῆς παγκληρίας. 'Li-  
bations of' (i.e. offered out of) my entire substance,' or inheritance, 'on the event

οἷσω πατρώων ἐκ δόμων γαμηλίους·  
πάντων δὲ πρῶτον τόνδε πρεσβεύσω τάφον.

OP. ὦ Γαῖ', ἄνες μοι πατέρ' ἐποπτεῦσαι μάχην. 480

HA. ὦ Περσέφασσα, δὸς δ' ἔτ' εὖμορφον κράτος. (490)

OP. μέμνησο λούτρων οἷς ἐνοσφίσθης, πάτερ.

HA. μέμνησο δ' ἀμφίβληστρον ὡς ἐκαίνισας.

OP. πέδαις γ' ἀχαλκεύτοισι θηρευθεῖς, πάτερ.

HA. αἰσχροῶς τε βουλευτοῖσιν ἐν καλύμμασιν. 485

OP. ἄρ' ἐξεγείρει τοῖσδ' ὀνειδέσιν, πάτερ; (495)

HA. ἄρ' ὀρθὸν αἶρεις φιλτάτοις τὸ σὸν κára ;

OP. ἦτοι Δίκην ἱαλλε σύμμαχον φίλοις,

ἦ τὰς ὁμοίας ἀντίδος λαβὰς λαβεῖν,

of my marriage.' Not, as Dr. Peile translates, 'the entire portion of my goods—will I offer in libations to you.'

481. δὸς δ' ἔτ'. So I formerly edited for δὸς δέ τ'. Cf. Od. iii. 60, δὸς δ' ἔτι Τηλέμαχον καὶ ἐμὲ πρήξαντα νέεσθαι οὐνεκα δεῦρ' ἰκόμεσθα. Hermann gives δὸς δέ γ'.—εὖμορφον, i. e. καλὸν, τερπνόν. Klausen compares εὐῶπα πέμψον Ἀλκάν Oed. R. 190.

483. ᾧ σ' ἐκαίνισαν MSS. Blomfield and Peile give ὡς ἐκαίνισαν, 'how they put it to a new and strange use,' like καίνισον (ζυγόν, Ag. 1038. Prof. Conington ingeniously suggests ὡς ἐκαίνισας. Cf. Eur. Tro. 889, τὶ δ' ἔστιν; εὐχὰς ὡς ἐκαίνισας θεῶν. By adopting this we may emend the unmetrical verse that follows, πέδαις δ' ἀχαλκεύτοις ἐθηρεύθης, πάτερ. 'Nihil mutandum. 'Εκαίνισαν est imbuerunt, initiarunt i. e. primum exceperunt.' Hermann. There seems a material difference between καίνιζεν τι and καίνιζειν τινί τινα.

484. πέδαις ἀχαλκεύτοισι. 'Fetters not forged of brass,' but the entangling and shackling garment called ποδιστήρ πέπλος inf. 987. Cf. Eur. frag. Peirith. iv. πέδαις ἀχαλκεύτοισιν ἔξενκται πόδας. On the metre see Pers. 354.

485. βουλευτοῖσιν, 'devised,' ἐπ' αἰσχύνῃ ἐξευρημένοις, not ἐπιβουλευτοῖς, as the Schol. explains. Possibly we should read αἰσχροῶς γε.

486. Eur. Orest. 1238, οὐκοῦν ὀνειδή τὰδε κλύων ῥύσει τέκνα; *ibid.* 1231, ὦ πάτερ, ἰκοῦ δῆτ'; εἰ κλέις ἔσω χθονὸς τέκνων καλοῦντων, οἱ σέθεν θνήσκουσ' ὑπερ.

487. The old reading φίλτατον τὸ σὸν κára is objected to, on account of the position of the article, by Dr. Donaldson, who reads φιλτάτοις. It is more usual to say τὸ σὸν φίλτατον κára, but the following passages would justify the vulgate, though on the whole φιλτάτοις seems highly probable:—Eur. El. 1006, μήτηρ, λάβωμαι μακαρίας τῆς σῆς χερὸς; Androm. 98, στερρόν τε τὸν ἐμὸν δαίμον', ᾧ ξυνεζύγην. Orest. 86, σὺ δ' ἡ μακαρία μακαρίως θ' ὁ σὸς πόσις.—For the idea of a departed person raising his head,—as if roused from the torpor of death,—in answer to invocations, see Pers. 662.

489. λαβὰς. The MSS. give βλάβας. Canter's correction has been admitted by Hermann and Franz. For the very next line proves that the metaphor is borrowed from the palaestra. Suidas, ὁμοίας λαβὰς: ἀντὶ τοῦ μεταλήψεις καὶ ἀντιμεταθέσεις. Similarly Photius in vv. Hesych. λαβὰς: ἀντιλήψεις. Plutarch, Reg. et Imp. Apophtheg. de Alcibiade, § 1, 'Ἀλκιβιάδης ἔτι παῖς ὢν ἐλήφθη λαβὴν ἐν παλαίστρᾳ. Plat. Phaedr. p. 236, B, περὶ μὲν τούτου, ὦ φίλε, εἰς τὰς ὁμοίας λαβὰς ἐλήλυθας. The proverb was used of those who after a fall, or when they had got out of the ring, resumed the contest by taking the same grasp of the adversary as before. So λαβὴν παραδοῦναι, Ar. Nub. 551. Here the sense is, 'Either send justice to assist your friends, or enable them in turn to get the like grasp of your adversaries,' viz. as your adversaries did of you. Weil, from the scholium ἢ σὺ κόλασιν αὐτοῦς, gives ἦ τὰς ὁμοίας αὐτὸς ἀντίδος βλάβας.—For εἴπερ—γε see Ag. 907.

handful "to offer sacrifice" new-fangled "sacrifice" 48.



- εἵπερ κραθηεῖς γ' ἀντινικήσαι θέλεις. 490
- ΗΛ. καὶ τῆσδ' ἄκουσον λοισθίου βοῆς, πάτερ. (500)
- ἰδὼν νεοσσοὺς τοῦσδ' ἐφημένους τάφῳ  
οἴκτειρε θῆλυν ἄρσενός θ' ὁμοῦ γόνον·  
καὶ μὴ ἔαλειψῃς σπέρμα Πελοπιδῶν τόδε.  
οὕτω γὰρ οὐ τέβνηκας οὐδέ περ θανῶν. 495
- παῖδες γὰρ ἀνδρὶ κληδόνες σωτήριοι (505)  
θανόντι· φελλοὶ δ' ὥς ἄγουσι δίκτυον,  
τὸν ἐκ βυθοῦ κλωστήρᾳ σώζοντες λίνον.  
ἄκου· ὑπὲρ σοῦ τοιάδ' ἔστ' ὀδύρματα·  
αὐτὸς δὲ σώζει τόνδε τιμήσας λόγον. 500
- ΧΟ. καὶ μὴν ἀμεμφῇ τόνδ' ἐτείνατον λόγον, (510)

493. ἄρσενος γόνον. Hermann adopts Bamberger's correction γόνον. But Klausen remarks that the Greeks thought a son was the offspring of the father, a daughter of the mother; so that ἄρσενος γόνον is in fact the same as ἄρσενα γόνον. See Suppl. 797. Eun. 629.

494. ἐξαλειψαί, 'to expunge as a picture,' lit. 'to smear out,' occurs Ag. 1300. Theb. 15.

494—5. Weil gives this couplet, and also 499—500, to Orestes; and this arrangement is very plausible.

496. κληδόνες σωτήριοι. Schol. διὰ φήμης σώζοιέν σε. It would be easy to correct κληδόνος, but the children themselves are κληδόνες, inasmuch as by calling on the father's name (κληδόνας πατρός, Ag. 220), and talking about him, they rescue him from neglect and oblivion. Translate, 'For children are as voices to a man that preserve his memory when he is dead; and as corks they buoy (i. e. they are as corks bearing up) the net, keeping the twisted flaxen line from sinking in the deep.' According to this simile, the deceased is, as it were, at once alive on earth and dead in Hades, as a net is both in the water and out of it. Pind. Pyth. ii. 79, ἅτε γὰρ εἰνάλιον πόνον ὀχλοῖσας βαθὺ σκευᾶς ἐτέρας, ἀβάπτιστός εἰμι, φελλὸς ὥς ὑπὲρ ἔρκος. Soph. frag. 783, μολιβδὺς ὥστε δίκτυον κατέσπασεν.

498. τὸν ἐκ βυθοῦ. For τὸν ἐν βυθῷ σώζει ἐκ βυθοῦ. Compare sup. v. 99. Ag. 521, κῆρυξ Ἀχαιῶν χαίρε τῶν ἀπὸ στρατοῦ. Soph. El. 135, οὗτοι τὸν γ' ἐξ Αἴδα παγκοίνον λίμνας πατέρ' ἀνστάσεις.

Theocr. vi. 18, καὶ τὸν ἀπὸ γραμμᾶς κινεῖ λίθον. Lycophron, v. 480, καὶ τὸν ἐκ βόθρου σπάσει βῶλον. Xen. Anab. v. 2, 24, ἐφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Dem. Androt. p. 609, τοὺς ἐκ τῆς ἀγορᾶς ἀδίκως ἀπήγον. The Schol. rightly explains λίνου κλωστήρᾳ by κλωστὴν λίνον. The same expression is quoted from Euripides by Pollux, vii. 31.

500. σώζει. In direct allusion to σωτήριοι, v. 496. Though in Hades, Agamemnon is said σώζεσθαι, to escape from oblivion and a state of nothingness, and to regain his position as a hero-king (sup. 348), by hearing the appeal of his son to send vengeance, and assist him in executing it.—τιμήσας λόγον, Schol. ἀντὶ τοῦ, ἐπακούσας ἡμᾶς. His precibus obsequutus, Plutarch on Herc. F. 608.—After these words Electra takes no further part in the action, though she remains on the stage till v. 545.

501. ἀμεμφῇ. Long as your addresses to your father have been, you cannot be blamed for them, since they were meant as a recompense for the unlamented condition (plight) of his tomb. That is, 'It is time to leave off talking, and to proceed to action; I have no wish to reprove the one, but only to urge on the other.' There is the usual antithesis between λόγος and ἔργον (504), and perhaps there is an allusion to the ἐπιτύμβιος αἶνος, or funeral oration, Ag. 1525. Weil gives πανοιμώκετον, from the Schol. πολυθρυλήτου. But cf. 425. Hermann, with ed. Rob., places 502 after 500, and reads ὥς for σώζει. But there is no difficulty whatever in the vulgate.



τίμημα τύμβου τῆς ἀνοιώκτου τύχης.  
τὰ δ' ἄλλ', ἐπειδὴ δρᾶν κατώρθωσαι φρενί,  
ἔρδοις ἂν ἤδη δαίμονος πειρώμενος.

OP. ἔσται· πυθέσθαι δ' οὐδέν ἐστ' ἔξω δρόμου, 505  
πόθεν χοὰς ἔπεμψεν, ἐκ τίνος λόγου (515)

μεθύστερον τιμῶσ' ἀνῆκεστον πάθος.  
θανόντι δ' οὐ φρονούντι δειλαία χάρις *σουγ*  
ἐπέμπετ'· οὐκ ἔχοιμ' ἂν εἰκάσαι τόδε·  
τὰ δῶρα μείω δ' ἐστὶ τῆς ἁμαρτίας· 510  
τὰ πάντα γάρ τις ἐκχέας ἀνθ' αἵματος (520)  
ένος, μάτην ὁ μόχθος· ᾧδ' ἔχει λόγος.  
θέλοντι δ', εἴπερ οἴσθ', ἐμοὶ φράσον τάδε.

XO. οἶδ', ᾧ τέκνον· παρῇ γάρ· ἐκ τ' ὄνειράτων  
καὶ νυκτιπλάγκτων δειμάτων πεπαλμένη 515  
χοὰς ἔπεμψε τάσδε δύσθεος γυνή. (525)

OP. ἧ καὶ πέπυσθε τοῦναρ, ὥστ' ὀρθῶς φράσαι ;

XO. τεκεῖν δράκοντ' ἔδοξεν, ὥς αὐτὴ λέγει.

OP. καὶ ποῖ τελευτᾷ καὶ καρανοῦται λόγος ;

503. τὰ δ' ἄλλ'. 'As for the rest,'—  
(see on Ag. 891.)—κατώρθωσαι, 'now that  
you have had your mind set right for  
action,' i.e. your doubts removed, by the  
arguments alleged in the course of the  
preceding *Commos*, or by the assurance  
from Apollo.—*δαίμονος πειρώμενος*, tak-  
ing your chance of success ; trying how  
far fortune will assist you. See Ag.  
1641.

505. οὐδὲν ἔξω δρόμου. 'It is very  
much to the purpose (not out of course)  
to learn,' &c. Cf. *Prom.* 902. *Inf.* 1011.  
Orestes suspects some extraordinary warn-  
ing has been given to his mother, and  
wishes to judge whether it is favourable  
to his enterprise.

508. θανόντι οὐ φρονούντι. 'To one  
who, being dead, was not conscious of  
it.' This is rather strangely said, as the  
spirit was believed to have a kind of  
half-animated existence and enfeebled  
intelligence.

509. οὐκ ἔχοιμ' ἂν. 'I cannot guess  
the reason, or real motive, of this act.'  
Cf. *inf.* 963. He doubts if it could be  
a voluntary wish to do honour to the  
deceased. He adds, as an additional  
reason for rejecting the idea, 'Besides,

the offering is less than the offence.'  
To this (510) verse refers the scholium  
on 513, ὁ δὲ ἀντὶ τοῦ γάρ. See on *Prom.*  
410. The real object of the *χοαὶ* was  
not as a compliment to the dead, but to  
avert impending evil (*ἀπὸ τροπον κακῶν*,  
v. 38), the evil namely which she foresaw  
would result from the dreaded return of  
Orestes.

511. τὰ πάντα ἐκχέας, pouring out as  
offerings (*πέλανον*, v. 84) everything  
that the earth produces fit for such a  
purpose.

512. μάτην ὁ μόχθος. A change of  
construction for *μάτην μοχθεῖ*. Cf.  
*Theb.* 678, ἀνδρῶν δ' ὁμαῖμον θάνατος  
ᾧδ' αὐτόκτανος, οὐκ ἐστὶ γῆρας τοῦδε τοῦ  
μιάσματος, sc. οὐ γηράσκει μῖασμα ἔν.—  
ᾧδ' ἔχει λόγος, 'that is what I have to  
say about the matter,' i.e. my opinion  
of its uselessness. Cf. Ag. 565. *Theb.*  
214. Or perhaps, 'So men say.'

517. πέπυσθε, 'have you been told the  
dream,' from herself or others, so as to  
give me a correct account? Cf. ὥς ταῶς  
φράσαι, Ag. 1562.

519. καὶ ποῖ. This, as Prof. Conington  
well remarks, is a remarkable exception  
to the general use of *καὶ ποῖ*, καὶ πῶς, &c.,

- ΧΟ. ἐν σπαργάνοισι παιδὸς ὀρμίσαι δίκην. 520  
 ΟΡ. τίνος βορᾶς χρήζοντα, νεογενὲς δάκος ; (530)  
 ΧΟ. αὐτὴ προσέσχε μαστὸν ἐν τῷ νείρατι.  
 ΟΡ. καὶ πῶς ἄτρωτον οὖθαρ ἦν ὑπὸ στύγους ;  
 ΧΟ. ὥστ' ἐν γάλακτι θρόμβον αἵματος σπάσαι.  
 ΟΡ. οὗτοι μάταιον ἀνδρὸς ὄψανον πέλει. 525  
 ΧΟ. ἡ δ' ἐξ ὕπνου κέκραγεν ἐπτοημένη. (535)  
 πολλοὶ δ' ἀνῆθον, ἐκτυφλωθέντες σκότῳ,  
 λαμπτήρες ἐν δόμοισι δεσποίνης χάριν

to express an objection ; here it having obviously the sense of *ποι καὶ κ.τ.λ.* See Ar. Equit. 1322. Ran. 618. Soph. Trach. 68.—*καρανούται*, 'is concluded,' 'brought to a point.' Inf. 693, τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις. Hes. Opp. 106, εἰ δ' ἐθέλεις, ἕτερόν τοι ἐγὼ λόγον ἐκκορυφώσω. Ar. Plut. 650, τὰ πράγματα ἐκ τῶν ποδῶν ἐς τὴν κεφαλὴν σοι πάντ' ἐρῶ.

520. *ορμίσαι*. 'That she put it to rest like a child in swathing bands.' Schol. ὡς παῖδα αὐτὸν ἐκτείνειν ἐδόκει ἐν τοῖς σπαργάνοις. Hesych. ὄρμισον' δῆσον, ἀνάπαυσον. The infinitive depends on λέγει implied in the preceding λόγος, or rather, perhaps, on ἔδοξεν. The vision of the serpent was borrowed by Aeschylus from *Stesichorus*. Plutarch, de sera Numini Vindicta, § 10, affirms τὸ τῆς Κλυταίμνης τρας ἐνύπνιον ἀποπλάττεσθαι τὸν Στήσιχρον, οὕτως πῶς λέγονται.

τῇ δὲ δράκων μὲν ἔδοξε μολεῖν βεβρω-  
 μένος ἄκρον,  
 ἐκ δ' ἄρα τοῦ βασιλεὺς Πλεισθενίδας  
 ἐφάνη.

Sophocles relates a different dream, Electr. 420.

521. τίνος βορᾶς. Hermann, Peile, and Scholefield retain τίνος, *cujusriam*. But the poet would thus have said βορᾶς τινὸς, and the reply is more appropriate to τίνος than τινὸς,—'Wanting what food? viz. that fit for a snake, or that for a child.'—'Wanting the breast, which she accordingly gave it.'—The old reading, μαζὸν, is retained by Peile and Klausen; and Homer uses it of a female breast, Il. xxii. 80. In the Attic writers μαζὸς and μαστὸς seem to differ as to sex. Elmsley on Eur. Bacch. 700, decides that the tragic writers never used μαζὸς, the Homeric form.

522. προσέσχε μαστόν. It appears from Lucian's 'Alexandros,' § 7, that tame snakes were taught to suck women's breasts, γάλα πίνειν ἀπὸ θηλῆς κατὰ ταῦτα τοῖς βρέφεσι.

523. οὖθαρ ἦν. So Pauw for οὐχαριν (originally —ην) of the Med. Hesych. οὖθαρ' τῶν ζῴων τὸ κατὰ τοὺς μαστούς. Idem, οὖθατα' μαστοί. Photius, οὖθαρ, τὸ γονιμώτατον μέλος (μέρος?).—οὖθατα, οἱ μαζοὶ τῶν προβάτων.—For καὶ πῶς see Ag. 532. 1169. 'Surely her breast was not unhurt by the loathsome thing?'—στύγους is Schütz's correction for στυγὸς, which others refer to an obsolete synonym στύξ. Schol. τοῦ μισητοῦ θηρίου.

524. ὥστ'. Sc. οὐκ ἦν ἄτρωτον, ἀλλ' ἐτρώθη, ὥστε κ.τ.λ.

525. ἀνδρὸς ὄψανον. Schol. τὸ ἐκ τοῦ ἀνδρὸς Ἀγαμέμνονος φάντασμα. Hermann and Klausen acquiesce in this; but Scholefield gives a different sense, 'Tis the dream of a man (not of a beast), and no vain one,' which Peile and Conington prefer. The other is satisfactory, provided οὔτοι be taken strictly to negative μάταιον. 'This dream must have been sent from her husband, and it is no vain one.' Cf. Soph. El. 460, οἶμαι τι καὶ κελνώ μέλον πέμψαι τὰδ' αὐτῇ δυσπρόσοπτ' ὀνείρατα. Hesych. ὄψανον' ὄψις. The word is formed like κόπανον inf. 845.

526. κέκραγεν, 'shrieks,' in the present sense, as Prom. 762, σὺ δ' αὖ κέκραγας, κἀναμυχνήσεις. The Med. gives κέκλαγεν, an anomalous form, which Franz alters to κέκλαγγεν, but Klausen retains, as he does ἀνῆλθον, instead of the certain correction of Valckenner, ἀνῆθον, in the next verse, where the Schol. gives ἀνέλαμψαν. Cf. Ajax. 285, ἡνίχ' ἔσπεροι λαμπτήρες οὐκ ἔτ' ἦθον. Peile, Wellauer, and Dindorf also give ἀνῆλθον.

- πέμπει τ' ἔπειτα τάσδε κηδείους χοὰς,  
 ἄκος τομαῖον ἐλπίσασα πημάτων. 530
- OP. ἀλλ' εὐχομαι γῇ τῇδε καὶ πατὴρ τὰ φῶ (540)  
 τοῦνειρον εἶναι τοῦτ' ἐμοὶ τελεσφόρον.  
 κρίνω δέ τοί νιν ὥστε συγκόλλως ἔχειν  
 εἰ γὰρ τὸν αὐτὸν χώρον ἐκλείπων ἐμοὶ  
 οὐφίς † ἔπειτα σπαργάνοις ὠπλίζετο, 535  
 καὶ μαστὸν ἀμφέχασκ' ἐμὸν θρεπτήριον, (545)  
 θρόμβω δ' ἔμιξεν αἵματος φίλον γάλα,  
 ἣ δ' ἀμφὶ τάρβει τῷδ' ἐπώμωξεν πάθει,  
 δεῖ τοί νιν, ὡς ἔθρεψεν ἑκπαγλον τέρας,  
 θανεῖν βιαίως· ἐκδρακοντωθεὶς δ' ἐγὼ 540  
 κτείνω νιν, ὡς τοῦνειρον ἐννέπει τόδε. (550)

529. κηδείους. The word is applied to anything done in connexion with the death of a relative, as *κουρὰ κηδείου* *τριχὸς*, v. 218, and *κηδεῖοι χοαί*, v. 79. Schol. τὰς πρὸς εὐμένειαν Ἀγαμέμνονος.

530. ἄκος τομαῖον, a potent or effectual cure. So ἐντέμνων ἄκος Ag. 17, a metaphor from culling simples.

531. γῇ καὶ τὰ φῶ. For they were to send up Agamemnon; cf. 480. 709—12.

533. κρίνω κ.τ.λ. 'And I interpret it so that the parts hang well together,' i. e. so that the dream and the person to whom it applies suit each other in every particular, and form, as it were, one consistent whole. Cf. Suppl. 305, καὶ ταῦτ' ἔλεξας πάντα συγκόλλως ἐμοί.

534. τὸν αὐτὸν χώρον ἐμοί. Schol. τὴν γαστέρα τῆς Κλυταίμνης στράς.

535. οὐφίς ἔπειτα. In the Med. the verse is corruptly written οὐφίσεπασσα-σπαργανηπλίζετο, the restoration of which has exercised the ingenuity of critics without any very satisfactory result. The Schol. has ἐπιμελείας ἡξιοῦτο, and it is important to observe (as Prof. Conington has done) that Hesychius so explains κομίζειν. Hence he probably found κομίζετο. Butler proposed οὐφίς τε παῖς ὅς, an anonymous critic οὐφίς ὅπως παῖς σπαργάνοις ὠπλίζετο. Klausen comes nearest to the MSS., οὐφίς ἐπ' ἀμὰ σπάργαν' ἢδ' ὅπλ' ἴζετο, on which Franz endeavours to improve, οὐφίς ἐπ' ἀμὰ σπάργαν' ἠρπαλίζετο (MS. Guelf. giving ὁ πλίζετο, but the ὁ by an inser-

tion). It should be added, that ἀρπαλίζειν is an Aeschylean word, Theb. 232. Eum. 937. Hermann and Weil follow Porson, οὐφίς ἐμοῖσι σπαργάνοις ὠπλίζετο. Peile and Martin independently conjecture ἔπειτα, which is about as likely as the rest. Perhaps (ἀπ— and ἐπ— being often confused) we should read ἀπαστος, 'unfed,' in reference to the next verse, and to v. 521, τίνας βορᾶς χρῆζοντα; On the final *is* in οὐφίς see inf. 914. Suppl. 176. Prom. 1105. Photius, οὐφίς ἐκτείνουσι κατὰ τὸ ἐνικόν.—ἀμφέχασκε, 'took into its yawning jaws.' So Hom. Il. xxiii. 79, ἀλλ' ἐμὲ μὲν κῆρ ἀμφέχανε στυγερή.

538. ἀμφὶ τάρβει. So ἀμφὶ θυμῷ, *πραεῖρα*, Soph. frag. 147. See sup. 32. Eur. Orest. 825, θανάτου γὰρ ἀμφὶ φύβῳ Τυνδαρίδ' ἰάκχησε τάλανα.

539. ὡς ἔθρεψεν, i. e. ὡς βιαίως ἔθρεψεν, οὕτω καὶ βιαίως θανεῖν. Schol. ὥσπερ δι' αἵματος ἔθρεψε τὸν δράκοντα, δεῖ αὐτὴν θρέψαι τῷ ἰδίῳ γάλακτι (f. ὅν ἔδει αὐτὴν θρέψαι κ.τ.λ.).

540. ἐκδρακοντωθεὶς. 'Turned into a serpent,' i. e. playing the part of the serpent in the dream. Verbs of this sort are regularly compounded with ἐκ and terminate in —δομαι, implying the transition out of a former state into a new one. Cf. ἐξανδροῦσθαι, ἐκθηριοῦσθαι, ἐκτυφλοῦσθαι, sup. 527, ἐξανεμοῦσθαι, ἐκταυροῦσθαι, &c.—κτείνω νιν, for ἐγὼ εἰμι ὁ κτείνων. Cf. Eur. Ion 1019, σὸ δ' ὁ κτείνων ἔσει.



τερασκόπον δὲ τῶνδ' σ' αἰροῦμαι πέρι.

ΧΟ. γένοιτο δ' οὕτως. τᾶλλα δ' ἐξηγοῦ φίλοις,  
τούσδ' ἔν τι ποιεῖν, τοὺς δὲ μή τι δρᾶν λέγων.

ΟΡ. ἅπλους ὁ μῦθος· τήνδε μὲν στείχειν ἔσω· 545  
αἰνῶ δὲ κρύπτειν τάσδε συνθήκας ἐμάς· (555)

ὡς ἂν δόλῳ κτείναντες ἄνδρα τίμιον  
δόλῳ τε καὶ ληφθῶσιν ἐν ταυτῷ βρόχῳ  
θανόντες, ἧ καὶ Λοξίας ἐφήμισεν,  
ἄναξ Ἀπόλλων, μάντις ἀψευδῆς τὸ πρίν. 550

ξένῳ γὰρ εἰκὼς, παντελῇ σάγῃν ἔχων, (560)

ἧξω ξὺν ἀνδρὶ τῷδ' ἐφ' ἐρκείους πύλας  
Πυλάδῃ, ξένος τε καὶ δορυξένος δόμων.  
ἄμφω δὲ φωνὴν ἤσομεν Παρνησσίδα,

542. σε, i. e. the leader of the chorus, who is appealed to by Orestes as to whether he has rightly interpreted the portent.—ἐξηγοῦ, see sup. 110.

544. τοῦσδ' ἔν τι ποιεῖν. 'Telling these (Electra and Pylades) to take some one part (to do so and so), others (meaning any one whom it may concern) not to do another thing,' viz. not to raise an alarm. Cf. Ag. 1320. Blomfield, Dind., and Franz adopt Stanley's correction τοὺς μὲν τι. Hermann transposes this and the next line, leaving only 543 to the chorus, and reading λέγω for λέγων. He is followed by Weil.

546. τάσδε, the chorus here. If we suppose τήνδε (addressed to Electra, who, as a woman, is ordered to retire) and τάσδε accompanied by some act of pointing, it will be unnecessary to make τάσδε agree with συνθήκας, though that is the more obvious construction. Compare inf. v. 572. On αἰνῶ for παραινῶ see Suppl. 175. From the primary sense, 'to mention' (Ag. 1458), there is an easy transition to that of speaking, ordering, enjoining, praising, promising, &c. In the compound, παρὰ has the same force as in παρειπεῖν, on which see Prom. 132.

548. δόλῳ τε καὶ ληφθῶσιν. The τε here takes the part of the more usual εἰτα in connecting the subsequent action of a verb with a preceding participle, and καὶ merely means 'also.' So Ag. 98, τοῦτων λέξας ὅτι καὶ δυνατὸν καὶ θέμις αἰνεῖν, παῖδων τε γενοῦ τῆσδε μερίμνης. Ar. Nub.

624, ἂνθ' ὧν λαχὼν Ἐπέρβολος τῆτες ἱερομνημονεῖν, κάπειθ' ὑφ' ἡμῶν τῶν θεῶν τὸν στέφανον ἀφῆρθέη. Others connect δόλῳ τε καὶ ἐν ταυτῷ βρόχῳ, or δόλῳ κτείναντες δόλῳ τε θανόντες. Had the poet meant the latter, he would undoubtedly have made ληφθῶσιν and θανόντες change places. Hermann gives δόλῳ δὲ καὶ κ.τ.λ. One might suggest, ὡς ἂν δόλοις—δόλοισι καὶ ληφθῶσιν, or even κτείνωμεν for κτείναντες, Aegisthus being 'a man of rank,' and not to be killed without caution.

551. παντελῇ σάγῃν, Schol. τελείαν πανοπλίαν. Rather, 'the complete outfit of a wayfarer,' where σάγῃν is for σκενήν.

553. ξένος τε καὶ δορυξένος. I as a stranger, he as a guest of the family, i. e. as a representative of Strophius. As if he had said ἤσομεν. See Ag. 853. Inf. v. 661.

554. ἄμφω, viz. not only Pylades, who naturally spoke an Aeolo-Doric patois, Strophius his father being a Phocian, Ag. 854.—ἤσομεν. The MSS. give ὀσομεν, which Klausen and Peile retain; but the confusion of οἰ and ηῖ is frequent; and the choice here between φέρειν γλῶσσαν and ἰέναι γλῶσσαν is not perplexed by γλῶσσαν εὐφημον φέρειν in 572, where the sense is simply 'to carry a silent tongue.' Cf. Ar. Ach. 747, ἥσειτε (ἥσετε) φωνὴν χοιρίων μυστηρικῶν. Thuc. iii. 112, Δωρίδα γλῶσσαν ἰέντας. In the concerted speech of Orestes, 661 seqq., we find the Attic, not the Aeolic dialect

γλώσσης αὐτὴν Φωκίδος μιμουμένω. 555  
καὶ δὴ θυρωρῶν οὔτις ἂν φαιδρᾷ φρενὶ (565)  
δέξαιτ', ἐπειδὴ δαιμονᾷ δόμος κακοῖς  
μενοῦμεν οὕτως, ὥστ' ἐπικάζειν τινὰ  
δόμοις παραστέχοντα, καὶ τάδ' ἐννέπειν.  
Τί δὴ πύλαισι τὸν ἰκέτην ἀπείργεται 560  
Αἴγισθος, εἴπερ οἶδεν ἔνδημος παρῶν ; (570)  
εἰ δ' οὖν ἀμείψω βαλὼν ἔρκειον πυλῶν, <sup>of the usual</sup>  
κάκεινον ἐν θρόνοισιν εὐρήσω πατρὸς,  
ἧ καὶ μολὼν ἔπειτά μοι κατὰ στόμα

εἰ. βῆλοσ' ο

which he here seems to promise. In truth, the admission of a βῆσις in the latter tongue would have violated tragic propriety. Such a licence was reserved for the comic stage alone. Perhaps all that is meant is, that the two companions will converse in that patois, in order to gain admission by deceiving the door-keepers. There is no pledge to address Clytemnestra or Aegisthus in a feigned dialect.—Παρησιῶδα, Schol. Φωκικὴν. Eur. Troad. 10, ὁ γὰρ Παρνασσῖος Φωκεὺς Ἑπειός.

556. καὶ δὴ. 'Suppose now that no one will admit us cheerfully, on the plea that the house is possessed by present troubles.' See on Eum. 854, καὶ δὴ δέδεγμαι· τίς δέ μοι τιμὴ μένει; 'fac me accepisse quod obtulisti,' &c.—Hesych. δαιμονᾷ· ὑπὸ δαίμονος κατέχεται. Cf. Theb. 995, ἰὼ δαιμονῶντες ἅπα. To admit a guest in the time of mourning or trouble was unusual; see Eur. Alcest. 751. By κακοῖς, as Prof. Conington observes, he alludes to the supernatural terror which had just been caused by Clytemnestra's dream. It would be absurd to suppose that no guests had been entertained since the murder of Agamemnon.

558. ὥστ' ἐπικάζειν τινὰ. To form conjectures as to the reason, to the disparagement of Aegisthus; since the violation of hospitality was a discredit to the wealthy Greek. See inf. 643. Eur. Alcest. 558. He means, that if Aegisthus insists on not admitting them, they will appeal to the public feeling, and excite odium against him; for the public knew nothing of the plea anticipated in v. 557.

560. ἀπείργεται. 'Why does Aegisthus have one who is a Suppliant kept off him by (shut) doors?' For this seems

the true force of the dative. Cf. Ar. Eccl. 420, ἦν δ' ἀποκλείη τῇ θύρᾳ. Vesp. 775, οὐδεὶς σ' ἀποκλείσει θεσμοθέτης τῇ κυκλίδι. Sallust. Cat. 28, 'janua prohibiti.' Hor. Sat. i. 2, 67, 'exclusus fore.' Others read ἀπείργετε.

562. εἰ δ' οὖν. 'But if I should pass,' &c. See on Ag. 1009. Franz, Conington, and Hermann read ἐρκειῶν with Stanley; cf. ἐρκειῶν πύλας v. 552, ἐρκειῶν θύρας v. 640. Klausen gives ἐρκειῶν with the Med. (Rob. ἔρκειον), but Hermann says the ι has been altered from εἰ in the former, which also gave θηρίον for θήρειον in v. 224. For ἀμείβειν, 'to pass,' see Soph. Phil. 1262, ἔξελθ' ἀμείψας τάνδε πετρήρεις στέγας. Eur. Bacch. 65, ἱερὸν Τρωῶλον ἀμείψασα θοάζω.

564. ἧ καὶ μολὼν κ.τ.λ. 'Or if afterwards coming and meeting me face to face he shall raise his eyes and again drop them,' i. e. so as to afford me one single moment for action when he is not watching me. He seems to think that Aegisthus may possibly recognize him, and be ashamed to look him in the face. Thus the words Πόδαπὸς ὁ ξένος; will be a mere feint on his part to disguise his chagrin. The common reading is ἐρεῖ, which Hermann and Bamberger alter to ἀρεῖ, and Franz and Dindorf follow them. Weil reads ἔξει—βαλεῖν, from which it is difficult to extract any clear sense. To ἐρεῖ Hermann with truth objects, that the word is never used in the simple sense of conversing, but requires that the purport of the speech should be added. But αἰρεῖ, ἀρεῖ, are often interchanged, and ε and αι constantly so. So αἰρούμεθα and ἐρούμεθα Ag. 1631, αἰρεσθαι and ἐρεῖσθε Suppl. 927, αἰρεῖ and ἐρρεῖ Eur. Hec. 528, are confused in the MSS. For the use of κατὰ στόμα, coram, see Antig. 760.



ἀρεῖ, σάφ' ἴσθι, καὶ κατ' ὀφθαλμοὺς βαλεῖ, 565  
 πρὶν αὐτὸν εἰπεῖν, Ποδαπὸς ὁ ξένος ; νεκρὸν (575)  
 θήσω ποδώκει περιβαλὼν χαλκεύματι.  
 φόνου δ' Ἑρινὺς οὐχ ὑπεσπανισμένη  
 ἄκρατον αἷμα πίεται, τρίτην πόσιν.  
 νῦν οὖν σὺ μὲν φύλασσε τὰν οἴκῳ καλῶς, 570  
 ὅπως ἂν ἀρτίκολλα συμβαίῃη τάδε· (580)  
 ὑμῖν δ' ἐπαινῶ γλῶσσαν εὐφήμον φέρειν,  
 σιγᾶν θ' ὅπου δεῖ, καὶ λέγειν τὰ καίρια.  
 τὰ δ' ἄλλα τούτῳ δεῦρ' ἐποπτεῦσαι λέγω  
 ξιφηφόρους ἀγῶνας ὀρθώσαντί μοι. 575

ΧΟ. πολλὰ μὲν γὰρ τρέφει δεινὰ δειμάτων ἄχῃ, στρ. α.

Androm. 1064. Ar. Ran. 626, besides other passages given by Blomfield.—σάφ' ἴσθι, as the Schol. observes, belongs to νεκρὸν θήσω.

567. περιβαλὼν. The term is taken from a hunter's net, or perhaps from a chain, as Pers. 744, καὶ πέδαις σφυρηλάτοις περιβαλὼν κ.τ.λ. So ἀρκύων ξίφους, Med. 1278. Schol. τῷ ταχεῖ ξίφει ὥς ἐπὶ ἐμφύχου δὲ εἶπεν. The use of ποδώκης for the simple ὤκτις may be compared with ποδάκης ὄμμα, Theb. 619. οἰόφρων πέτρα, Suppl. 775. The epithet is *distinctive*, as αὐτόκωπα in v. 157, a 'nimble steel' (as we should say) being contrasted with an inert mass like a chain.

569. τρίτην πόσιν. Schol. ὡς εἰ ἔφη τοῦ τρίτου κρητῆρος, μετὰ Ἀγαμέμνονα τῶν δύο τούτων τὸ αἷμα. This is one of the frequent allusions to the third libation at a banquet. See sup. 236. Ag. 237. 1357. Ζεὺς Σωτὴρ is indirectly hinted at as the saviour of the family after the deed of retribution. But the *three* draughts are probably the blood of Thyestes' children, that of Agamemnon, and now of Clytemnestra and her paramour.

570. νῦν οὖν σὺ μὲν. Schol. ὦ Ἠλέκτρα. The Med. has σὺν οὖν, which was corrected by Blomf.—τάδε, the plan for surprising Aegisthus. For ἀρτίκολλα see Theb. 368. Hesych. ἀρτίκολλα· ἡρμοσμένα. The similar word συμβαίῃη implies that each part to be performed must coincide, so that no *contretemps* may occur to hinder the execution of the scheme.

573. λέγειν τὰ καίρια. To speak only when occasion requires it. Dindorf thinks this verse spurious, since Aulus Gellius, xiii. 18, quotes it as from the Prometheus Πυρφόρος. Cf. Theb. 1 and 615, φιλεῖ δὲ σιγᾶν ἢ λέγειν τὰ καίρια. Such proverbial verses may have occurred in more than one play.

574. τούτῳ. Schol. τῷ Πυλάδῃ, which Hermann pronounces right. Others understand Apollo or Hermes, a statue of whom is supposed to be appealed to.—ὀρθώσαντι, Schol. συμπράξαντι. 'For the rest, I bid Pylades come with me to watch the issue, and direct for me aright the conflict of our swords.' The metaphor is from a training master in the palaestra, to which allusion is also made in vv. 331. 446. 851, &c. The word ἐποπτεῖν (sup. 480) seems to have been used of the director who kept his eye on the combatants to see that blows were rightly dealt, &c., but it is commonly applied to a god, as sup. v. 1. Ag. 1557.—δεῖρο, shortly put for δεῦρ' ἐλθεῖν ἐποπτεύοντα, as πρὸς ἡμᾶς ὀπήγες εἶεν, Suppl. 181. Weil thinks that Agamemnon's presence is invoked.

576. The subject of the following ode is the infatuated love of women, which leads them to destroy even their nearest relatives. And the moral is, that the anger of the god sooner or later falls on the guilty; that even men detest such criminals; and that justice wields the sword to slay them. The chorus in Eur. Med. 627 seqq. dwells on the same topic. See also Soph. Ant. 332 seqq.—μὲν, answered by ἀλλὰ in v. 585.



πόντιαί τ' ἀγκάλαι  
κνωδάλων ἀνταίων

\*βρύουσι· πλάθουσι καὶ πεδαίχμιοι 580

λαμπάδες πεδάοροι· <sup>μετῴουσι</sup> <sup>μετῴουσι</sup> <sup>μετῴουσι</sup> (590)

πτανά τε καὶ πεδοβάμον' ἀπ' ἀνεμοέντων  
<sup>κνωδάλων</sup> αἰγίδων φράσαι κότον

ἀλλ' ὑπέρτολμον ἀνδρὸς φρόνημα τίς λέγοι ἀντ. ἀ.

καὶ γυναικῶν φρεσὶν 586

580. βρύουσι. This is Hermann's correction. MSS. ἀνταίων βροτοῖσι πλάθουσι, βλαστοῖσι καὶ κ.τ.λ. As a gloss to βρύουσι, βλαστοῖσι may easily have crept into the text. Franz also has omitted βλαστοῖσι, but he makes the construction to be πόντιαί τ' ἀγκάλαι τρέφουσι πολλὰ ἄχη κνωδάλων ἀνταίων βροτοῖσι.—πλάθουσι is not for πλῆθουσι (πλάθος for πλῆθος is not a Doric word), but for πελάζουσι, σκῆπτουσι. So Soph. Phil. 727, ἴν' ὁ χάλκασις ἀνὴρ πλάθει πᾶσιν. And if there is truth in this remark, it follows that βροτοῖσι must be an interpolation, and must have superseded the verb on which κνωδάλων depended. Translate: 'And mid-air meteors (seen) between heaven and earth approach (i. e. to hurt us), and creatures winged and walking on earth can declare the wrath of stormy tornadoes.' Some idea was in the poet's mind about the bright upper air (αἰθήρ) and the heavenly bodies whose influence was thought to reach the earth. This is the ἄστρον ὑπέρτατον βέλος of Eur. Hipp. 531. The common reading is πεδάμοροι, which the Schol. explains καθημερινά, but adds as a conjecture οἶμαι πέδουροι, ἴν' ἢ τὸ σημαίνοντον μετέωροι. And πεδάοροι is the reading given by Hermann, Franz, Blomfield, Weil, Dindorf, after Stanley. Though it seems clear from the gloss καθημερινά that πεδάμοροι is a mere error for πεδάμεροι (i. e. μεθέμεροι), Klausen retains it, as from ἀμαρύνειν, 'to flash,' or 'twinkle;' and Dr. Peile follows him.

582. πτανά κ.τ.λ. If these adjectives form the subject of φράσαι, as the poet appears to have meant, we have no choice but to read either ἀπ' ἀνεμοέντων with Hermann and Klausen, or ἀν ἀνεμοέντων with Franz, for κάνεμοέντων,—unless indeed the epic κε was employed in this single passage, as it often is by Pindar.

The Scholiast, taking φράσαι for the imperative, ἐννόησον, regarded πτηνὰ κ.τ.λ. as the accusative after βλαστοῖσι, which he explains by γεννώσκειαι ἀξουσι, and again, πολλὰ τίκτει ὁ ἀὴρ ἐκ τῆς ἡλιακῆς ἀκτίνος πτηνὰ καὶ ἐρπετά. εἰσι γὰρ ὄφεις ἐξ ἀέρος πίπτοντες. (He probably had in mind the πτερωτοὶ ὄφεις of Herod. ii. 75. Dr. Peile seems to be mistaken in proposing to restore ὄφεις ἐξ ἀέρος πίπτοντες.) —For the masculine ἡνεμοέντων the commentators compare δρόσοι τιθέντες, Ag. 545. Weil and Conington make κότον as well as πτηνὰ, &c., depend on βλαστοῖσι, and regard φράσαι as an exegetical infinitive, 'for a man to tell of.' We might read, κάνεμοέντ' ἀν—φράσαις κότον, comparing ἡνεμόεν φρόνημα, Soph. Ant. 354.

583. Hesych. αἰγίς· δέξια προή.

585. τίς λέγοι. Cf. Ag. 535, τὰ μέν τις εὐλόγειεν εὐπετῶς ἔχειν. Ibid. 1345. Soph. Antig. 604, τεὰν, Ζεῦ, δύναισιν τίς ἀνδρῶν κατάσχοι; Antipho, p. 112, init., πρὸς τίνας οὖν ἔλθοι τις βοηθοῦς; where Bekker says, "ἐλθοι libri omnes." Hermann gives τίς λόγῳ καὶ γυναικῶν φράσει κ.τ.λ. But φρεσὶν τλημόνων may very well signify 'bold in heart.' The MSS. give φρεσσὶν, but against the metre, as above 342 κτίσσας, and 362 πρόσσω. For the sentiment compare Eur. frag. incert. xxxii. (880 Dind.),

δεινὴ μὲν ἀλκή κυμάτων θαλασσίῳ,  
δεινὰ δὲ ποταμοῦ καὶ πυρὸς θερμῷ  
πνοαί,—

ἀλλ' οὐδὲν οὕτω δεινὸν ὥς γυνὴ κακόν.

In the next verse Klausen, followed by Peile, repeats ἔρωτας to suit the vulgate reading of the strophe, and Weil edits αἰναῖσι τ' ἄταισι κ.τ.λ.—συννόμους ἄταις is, 'intimately connected with the calamities (infatuated acts) of mankind.' Theb. 346, ξύννομον θέλων ἔχειν.

τλημόνων παντόλμους  
 ἔρωτας ἄταισι συννόμους βροτῶν;  
 ξυζύγους δ' ὀμαυλίας  
 θηλυκρατῆς ἀπέρωτος ἔρος παραινικῇ 590 (600)  
 κνωδάλων τε καὶ βροτῶν.  
 ἴστω δ' ὅστις οὐχ ὑπόπτερος στρ. β'.  
 φροντίσιν, τὰν δαεῖσ' ἅ παιδολῦ- (αὐμῇ)  
 μὰς τάλαινα Θεστίας μήσατο (605)  
 πυρδαῇ τινα πρόνοϊαν, 595  
 καταίθουσα παιδὸς δαφνινὸν  
 δαλὸν ἥλικ' ἐπεὶ μολῶν

588. Hesych. συννόμους' συνήθεις.

589. ὀμαυλίας, Schol. ὀμοκοιτίας. 'The inordinate love which sways the female both in beasts and mankind unhappily prevails over wedded fellowship,' and drives them to desert their mates for the novelty of another union. The compound παραινικῇ seems ἅπαξ λεγόμενον. Compare however παραπολέσθαι, Dem. p. 543, and the many verbs like παρορᾶν, παρακούειν, παραποιεῖν, implying that an act is wrongly or badly done. Hermann, placing the interrogation at ὀμαυλίας, reads πᾶρα νεῖκα, and calls παραινικῇ "mirum verbum." There are many "mira verba" in Aeschylus. The same indeed may be said for the irregularly formed adjective ἀπέρωτος.

592. οὐχ ὑπόπτερος. Schol. ὁ μὴ καὶ φως ἄλλ' ἀληθῶς μαθεῖν θέλων. 'Let him who is not flighty in his thoughts remember what sort of contrivance by a lighted brand the unhappy daughter of Thestius, the destroyer of her children, cunningly devised.' The common reading is δαεῖς τὰν κ.τ.λ., 'let him know by being told,' and the Schol. recognizes a variant ὑποπτέροις, γινωσκέτω ὅστις ὁ παιδευθεὶς οὐχ ὑποπτέροις φροντίσιν. Hermann has restored the metre by transposing τὰν δαεῖσ', and he adds, "aptum est δαεῖσα, quod sic demum, quia titionis vim norat, comburere cum isto fine potuit." It may be that ἴστω refers to the preceding sentiment, in proof of which the poet calls on people of sage minds to reflect on the story of Althaea. Should we then read τὰν δαεῖς ἄν —, 'having learnt this contrivance which,' &c. ? Or has Σκύλλαν (603) superseded the old reading γυναῖκα? — Hesych. δαεῖς

μαθών. On the story of Althaea and Meleager, as a Solar Myth, see Cox, Aryan Mythology, i. p. 438, "The brand is the torch of day, which is extinguished when the sun sets."

595. πυρδαῇ τινα. Hermann corrects πυρδαῇτιν (the Med. having πυρδαῇτινα), and in the antistrophe χρυσοκμήτοισιν. Hesych. χειρόκμητα' χειροποίητα. Compounds in δμη are from δᾶμ, 'tame,' rather than from δειμ, 'build.' In defence of πυρδαῆτις we might adduce the similar compound κεντροδηλῆτις, Suppl. 556. The Schol. however connects τὰν — τινα = ἦντινα, and appears to have found the nominative πυρδαῆς. Hence Weil gives πυρδαῆτις. For the α made long before π see sup. 216, and compare the compound χρυσεόστολμος Pers. 159. It seems best to construe ἦν πρόνοϊαν ἐμήσατο, πυρδαῇ τινα οὐσαν.

596. καταίθουσα. So Canter for κ' αἰθουσα.—δαφνινὸν, 'glowing,' an idea rather harshly borrowed from the bloody point of a spear. Others explain 'fatal,' but the sense of colour is borne out by Hesychius, δαφνινὸν μέλαν, δεινὸν, ποικίλον, ἐρυθρὸν, πυρρὸν (quoted by Peile). See Monk, Alceste. 598. Prom. 1043, δαφνινὸς αἰετός.

597. ἥλικα κ.τ.λ., 'of the same age with her son from the time of uttering his first cry as he came from his mother, and keeping pace with him through life to the day of his doom.' Schol. ξύμμετρον τῷ παιδὶ δαλὸν, ἐξότε πεσὼν ἀπὸ τῆς μητρὸς ἐβόησεν. Apollodor. i. 8, 1, 'Εγέννησε δὲ Ἀλθαία παῖδα ἐξ Οἰνέως Μελέαγρον, ὃν ἐξ Ἄρεος γεγενῆσθαι φασί. Τούτου δὲ ὄντος ἡμερῶν ἐπὶ παραγενομένης τὰς Μοῖρας φασὶν εἰπεῖν τότε

ματρόθεν κελάδησεν,  
 ξύμμετρόν τε διαὶ βίου 600 (610)  
 μοιρόκραντον ἐς ἄμαρ.  
 ἄλλαν δεῖ τιν' ἐν λόγοις στυγεῖν, ἀντ. β'.  
 φοινίαν Σκύλλαν, ἅτ' ἐχθρῶν ὑπαὶ  
 φῶτ' ἀπώλεσεν φίλον, Κρητικοῦς 605 (615)  
 χρυσεοδμήτοισιν ὄρμοις  
 πιθήσασα, δώροισι Μίνω,  
 Νίσον ἀθανάτας τριχὸς  
 νοσφίσας ἀπροβούλως (620)  
 πνέονθ' ἅ κυνόφρων ὕπνω· 610  
 κιγχάνει δέ μιν Ἑρμῆς.  
 ἐπεὶ δ' ἐπεμνησάμην ἀμειλίχων στρ. γ'.  
 πόνων, — ἄκαιρον δὲ δυσφιλὲς γαμή-

τελευτήσει Μελέαγρος, ὅταν ὁ καιόμενος ἐπὶ τῆς ἐσχάρας δαλὸς κατακαῇ. Τοῦτο ἀκούσασα, τὸν δαλὸν ἀνέλειτο Ἀλθαία, καὶ κατέθετο εἰς λάρνακα. Ibid. § 3, ὀργισθεὶς δὲ Μελέαγρος τοὺς μὲν Θεστίου παῖδας ἀπέκτεινε, τὸ δὲ δέρας (sc. κάπρου Καλυδωνίου) ἔδωκε τῇ Ἀταλάντῃ. Ἀλθαία δὲ λυπηθεῖσα ἐπὶ τῇ τῶν ἀδελφῶν ἀπωλείᾳ τὸν δαλὸν ἤψε, καὶ ὁ Μελέαγρος ἐξαίφνης ἀπέθανε. See also Diodorus, iv. 34. Pausan. x. 31, 2, τὸν δὲ ἐπὶ τῷ δαλῷ λόγον, ὡς δοθεῖν μὲν ὑπὸ Μοιρῶν τῇ Ἀλθαίᾳ, Μελεάγρῳ δὲ οὐ πρότερον ἔδει τὴν τελευτὴν συμβῆναι, πρὶν ἢ ὑπὸ πυρὸς ἀφανισθῆναι τὸν δαλὸν, καὶ ὡς ὑπὸ τοῦ θυμοῦ καταπρήσειεν αὐτὸν ἡ Ἀλθαία, τοῦτον τὸν λόγον Φρύνιχος ὁ Πολυφράδ-μονος πρῶτος ἐν δράματι ἔδειξε Πλευ-ρώνι·

ἐς κρυερὸν γὰρ οὐκ ἤλυσεν μόρον·  
 ἡκεῖα δὲ νιν φλῆξ κατεδαῖσάτο  
 δαλοῦ περθομένον  
 ματρὸς ὑπ' αἰνᾶς κακομηχάνων.

Here therefore, as in the opening of the Persae, Aeschylus seems to have imitated his contemporary Phrynichus.

602. ἄλλαν δεῖ. The MSS. have ἄλλα δῆ, and so apparently the Scholiast, who supplies ἴστω ὅστις κ.τ.λ. Turnebus gives δεῖ, Pauw ἄλλαν, and this has been generally received. But Hermann plausibly corrects ἄλλαν δ' ἔστιν.

603. ἐχθρῶν ὑπαί. Through the means or at the instance of his enemies. Cf. Eur. Cycl. 604, μῆ—ἀπολέσῃτ' Ὀδυσσεά

ὑπ' ἀνδρὸς κ.τ.λ. Med. 486, Πελλίαν ἀπέκτεινα παῖδων ὑπ' αὐτοῦ. Pausan. i. 19, 5, ἐς τοῦτον τὸν Νίσον ἔχει λόγος, τρίχας ἐν τῇ κεφαλῇ οἱ πορφυρεῖς εἶναι, χρῆναι δὲ αὐτὸν ἐπὶ ταύταις ἀποκαρεῖσαις τελευτᾶν. Ὡς δὲ οἱ Κρήτες ἦλθον ἐς τὴν γῆν, τὰς μὲν ἄλλας ἤρουν ἐξ ἐπιδρομῆς τὰς ἐν τῇ Μεγαρίδι πόλεις, ἐς δὲ τὴν Νισαίαν καταφεύγοντα τὸν Νίσον ἐπολι-όρκουν· ἐνταῦθα τοῦ Νίσου λέγεται θυγα-τέρα ἐρασθῆναι Μίνω, καὶ ὡς ἀπέκειρε τὰς τρίχας τοῦ πατρός. Apollodor. iii. 15, 8, ἀπέθανε δὲ καὶ Νίσος διὰ θυγατρὸς προ-δοσίαν. Ἐχοντι γὰρ αὐτῷ πορφυρεάν ἐν μέσῃ τῇ κεφαλῇ τρίχα, ταύτης ἀφαίρεσί-σης τελευτᾷ. ἡ δὲ θυγάτηρ αὐτοῦ Σκύλλα ἐρασθεῖσα Μίνωος ἐξείλε τὴν τρίχα. Μίνωος δὲ Μεγάρων κρατήσας καὶ τὴν κόρην τῆς πρύμνης τῶν ποδῶν ἐκδήσας ὑποβρύ-χιον ἐποίησε. Propert. iii. 19, 21, 'Tu-que O Minoa circumdata, Scylla, figura, Tondens purpurea regna paterna coma.' This legend also is a Solar Myth; see Aryan Mythol. i. 224.

609. ἀπροβούλως. Schol. ἀπρονοήτως, οὐ προσκεφαμένην τὸ ἀποβησόμενον· ὡς προδότις γὰρ τοῦ πατρὸς ἐτιμωρήθη ὑπὸ Μίνωος. On this view it will follow that μιν (611) refers to Scylla, whom Hermes conducted to the dead. Those who connect ἀπροβούλως πνέοντα, with Weil, Klausen, and Peile, consistently take μιν to mean Nisus, as the Scholiast does in spite of the comment just quoted.

613. ἀκαίρως δὲ MSS. In this diffi- cult passage I have edited, as the most



λευμ' ἀπεύχeton δόμοις (625)  
 γυναικοβούλους τε μήτιδας φρενῶν 615  
 ἐπ' ἀνδρὶ τευχεςφόρῳ,  
 † ἐπ' ἀνδρὶ λαοῖς ἐπεικότης σέβας.  
 τίω δ' ἀθήρμαντον ἐστίαν δόμων,  
 γυναικείαν ἄτολμον αἰχμάν. (630)

probable, ἄκαιρον δὲ, with an aposiopesis as in vv. 186. 377, so that, supplying λέγειν from ἐπεμνησάμην, we may understand thus:—'And now that I have made mention of relentless family troubles caused by women (in illustration of the general truth in v. 589), I might indeed go on to describe the crime of Clytemnestra, but it is not the place to do so here,—so I only say, *I prefer a hearth unembroiled by family quarrels, and a woman's disposition which is free from daring.*' By ἄκαιρον she means, that it is inconsistent with the position of a slave and a captive, sup. 66. The difficulty is to find a verb to govern γαμήλευμα and μήτιδας, on the latter of which the Schol. absurdly remarks λείπει εἰργάσατο. Now, as the reader was prepared to expect, after ἐπεὶ ἐπεμνησάμην κ.τ.λ., the apodosis νῦν καιρὸς ἐστὶ λέγειν δυσφιλὲς γαμήλευμα, the poet, in correcting and withdrawing this καιρὸς ἐστὶ, may have still left the accusative to depend mentally on λέγειν, or some such word. This must have been nearly the view of the Scholiast, whose note is λείπει, μνήσομαι Κλυταιμνήστρας. Weil suggests παρήσω δὲ for ἀκαίρως δὲ κ.τ.λ., 'should I pass over the hated marriage?' &c. Franz has edited ἀπύχουμαι, Scholefield ἐπεικότης ἔβαν, 'I naturally come to a marriage,' &c. In either case δὲ would introduce the apodosis after ἐπεὶ, as in II. vii. 149. Od. x. 112, &c. See Pers. 417. Ag. 196. Hermann makes the whole passage down to αἰχμάν a parenthesis, and reads ἄκαιρος δ' ὁ—σέβων—τίων τ', with this version:—"Quando autem mentionem feci tristium laborum (intempestivus enim, qui inimicum connubium, execrandum aedibus, et femineae mentis insidias viro bellatori, viro apud hostes claro structas colit, et suscipit igne carentem focum atque imbelles mulieris sceptrum): malorum autem maxime celebratur Lemnium." In favour of the above may be alleged

the MSS. reading τίων in 618, and a certain correspondence between σέβων and τίων,—and we may perhaps say, that ἄκαιρος ἐστὶν ὁ σέβων (κακόν) τι is equivalent to οὐ δίκαιόν ἐστιν ἐπαινεῖν αὐτό. But the great distance between the article and the participles, and the unnatural sense which he, in common with Klausen, gives to 618, 619, are objections to his otherwise ingenious view of the poet's meaning. This of course equally applies to Prof. Conington's view of construing ἀκαίρως τίω.

617. λαοῖς ἐπεικότης σέβας. 'Against a man who was with reason revered by his people.' Compare sup. 48. 150. λαοσεβῆς ἦρως Pind. Pyth. v. 89. We must understand σέβας ὄντι for σεβαστῶ, as the Schol. explains, who adds καὶ παρὰ τοῖς πολεμίοις, so that he seems to have found δόξαι. The Greeks, it is well known, seem to have regarded such forms as σέλας, σέβας, δέμας, δέπας, and even γέρας, as either indeclinable, or capable of very limited inflexions. Compare also θέμις. So also γέροντος τὸ μηδὲν ὄντος, Eur. Heracl. 167. I have adopted λαοῖς for δημοῖς from the very similar passage in v. 49, σέβας δι' ὧτων φρενὸς τε δαμίας περαῖνον, and because 'veneration' is not the sentiment of enemies, to whom Agamemnon was simply a terror, but of his own people. So Agamemnon is παντόσεμνος in Eum. 607. For ἐπεικότης the common reading is ἐπικότης, which the metre does not admit, and even if it did, it is evidently nonsense; for Klausen's "qui venerationem ira injicit" scarcely deserves notice. Scholefield, from an anonymous conjecture, and Franz after H. L. Ahrens, have restored ἐπεικότης. Hermann gives δόξαι ἐπικλύτω, comparing Apoll. Rhod. ii. 236, εἰ δὴ ἐγὼν ὁ πρὶν ποτ' ἐπικλυτος ἀνδράσι Φινεὺς ὄλβω μαντοσύνη τε.—ἀθήρμαντον, Schol. ἀθράσυντον.—On αἰχμή see Ag. 467.

κακῶν δὲ πρεσβεύεται τὸ Λήμνιον ἀντ. γ'.  
 λόγῳ, γοᾶται δὲ δὴ πάθος κατά- 621  
 πτυστον. ἤκασεν δέ τις  
 τὸ δεινὸν αὖ Λημνίοισι πῆμασιν.  
 θεοστυγῆτ' ὃ ἄγει (635)  
 βροτῶν ἀτιμωθὲν οἷχεται γένος. 625  
 σέβει γὰρ οὐτις τὸ δυσφιλὲς θεοῖς.  
 τί τῶνδ' οὐκ ἐνδίκως ἀγείρω ;  
 τὸ δ' ἄγχι πνευμόνων ξίφος στρ. δ'.  
 διανταίαι δ' ἔστυπες οὐτᾶ (640)

620. τὸ Λήμνιον. 'But of (all) evils the Lemnian takes the first place in story; and it is bewailed indeed as an execrable crime.' See Apollodor. i. 9, 17. Q. Smyrn. ix. 340 seqq. Eur. Hec. 887. Herod. vi. 138, who adds, that in consequence of the double crime which had been committed in that island, *νομίζονται ἀνὰ τὴν Ἑλλάδα τὰ σχετικά ἔργα πάντα Λήμνια καλέσθαι*.—πρεσβεύεται, 'takes precedence of,' Ag. 1271. Eum. 21.

621. πάθος. The Med. has δὴ ποθεῖ, Turn. δῆπουθεν, whence the ordinary reading δῆποθεν, which is rendered *ubique* or *undecunque*, or *profecto*. Hermann ingeniously restores γοᾶται δὲ γὰρ πάθος κατάπτυστον, *terra Lemnia abominandum malum luget*, adding "γοᾶσθαι Attici, non, ut Homerus, γοᾶν dicunt." Blomfield conjectures βοᾶται. Cf. Herod. iii. 39, ἐν χρόνῳ δὲ ὀλίγῳ αὐτῶν τοῦ Πολυκράτεος τὰ πρῆγματα αἴξετο, καὶ ἦν βεβωμένη ἀνὰ τε τὴν Ἰωνίην καὶ τὴν ἄλλην Ἑλλάδα. So also Weil, who reads βοᾶται, δ' αἰεὶ τόθεν κατάπτυστον. By γοᾶται the poet may mean, that it was made a subject of recital in θρήνοι, &c.

623. αὖ. This seems to mean, 'on every new occurrence of the like evil.' "Particula αὖ refertur ad id, quod modo dictum est; omnia mala hominibus videri quasi Lemnium repetitum." *Klausen*. Hermann and Weil read ἄν with Stanley, which, though not in a strictly correct position, is somewhat confirmed by the scholium *εἰκονίσαι τις*. Perhaps he read *εἰκᾶσαι δέ τις*. On ἄν and αὖ confused see on Theb. 702.

624. ἄγει. So Auratus for ἔχει. The latter might be defended (see on Ag. 1222), and is so by *Klausen* and *Peile*;

but in this place the context seems to favour the alteration. The sense is general, though the Schol. explains γένος τὸ τῶν Λημνιάδων, as just before he perhaps rightly limits τὸ δεινὸν to the crime of Clytemnestra.

626. σέβει γάρ. It is the odium and infamy attached to certain crimes on which the chorus here dwells, and which is conveyed by κατάπτυστον and ἀτιμωθὲν. The question of divine retribution, which is next entertained, is purposely kept distinct from the punishment which awaits the impious in the detestation of their fellow-creatures. This feeling of hatred on the part of the chorus was before expressed, v. 103.

627. τί τῶνδ' κ.τ.λ. 'Which of these is not a just inference?' But editors differ as to what the inference is that is intended to be drawn. Probably, that both hatred and retribution will attend the crime of Clytemnestra: that her history will be a by-word and her fate a warning to all posterity. Prof. Conington translates, 'which of these am I adding to the heap without reason?'

628. τὸ δ' ἄγχι πνευμόνων κ.τ.λ. 'And already the sharp sword which is at the heart is about to deal a home-thrust at the bidding of Justice; for the unlawful act of him who has impiously transgressed the majesty of Zeus is not wholly trampled under foot,' i. e. spurned and neglected by her. For τὸ πᾶν = πάντως see sup. 426. Ag. 969. On διανταίαν (πληγὴν) see Ag. 1316. Theb. 887. And for the sentiment, that impiety is not disregarded by heaven, as men vainly boast, Ag. 360—4.—σοῦται Med., and Schol. ὀργᾶ.

629. Hesych. δ' ἔστυπες δ' ἔστυπρον.

thought  
most vile  
evil  
Klausen 67



διαὶ Δίκας· τὸ μὴ θέμις γὰρ 630  
οὐ λὰξ πέδοι πατούμενον  
τὸ πᾶν Διὸς

σέβας παρεκβάντος οὐ θεμιστῶς. (645)

Δίκας δ' ἐρείδεται πυθμῆν, ἀντ. δ'.  
προχαλκεύει δ' Αἴσα φασγανουργός· 635  
τέκνον δ' ἐπεισφέρει δόμοισιν,

\* ἐκ δ' αἱμάτων παλαιτέρων  
τίνει μύσος (650)

χρόνῳ κλυτὰ βυσσόφρων Ἐρινύς.

OP. παῖ, παῖ, θύρας ἄκουσον ἐρκείας κτύπον. 640  
τίς ἔνδον, ὦ παῖ, παῖ, μάλ' αὔθις, ἐν δόμοις;  
τρίτον τόδ' ἐκπέραμα δωμάτων καλῶ, (655)

633. παρεκβάντος. The MSS. and Schol. give παρεκβάντες, which might be taken as exegetical of τὸ μὴ θέμις on the principle pointed out on Prom. 209. Franz reads παρεκβάντας depending on οὐτῶ, after Müller. Weil makes τὸ μὴ θέμις — πατούμενον parenthetical, and reads οὐκ ἐξ, "quae (conculcari) nefas est, Justitia non sinit pedibus conculcari." Thus also παρεκβάντας depends on οὐτῶ. But with Stanley and Hermann, it seems better to change εἰ into οἰ. Cf. Hesiod. Opp. 226, παρεκβαίνουσι δικαίου.

634. ἐρείδεται πυθμῆν. The stump or block on which the anvil is laid (or which is used as an anvil) is firmly based or planted in the ground. Or simply, perhaps, 'the tree of justice is firmly rooted,' cf. 196. 252. — προχαλκεύει for προσ— is due to Hermann. By a similar metaphor, Justice is said to whet the sword on a whetstone, Ag. 1513. The meaning here is, that Fate forges a sword *beforehand*, to be ready for the hand of Justice when she wishes to strike.

636. δόμοισιν, ἐκ δ' αἱμάτων. This is the correction of Hermann for the corrupt διμάσε δωμάτων. The words of the Schol. support his conjecture: ἐπεισφέρει δὲ τοῖς οἰκοῖς τέκνον παλαιῶν αἱμάτων, ὅ ἐστι, τίκτει δ' φόνος ἄλλον φόνον, and hence Canter first restored αἱμάτων. Weil, τέκνον δ' ἐπεισφέρει δόμοις αἱμάτων παλαιτέρων. After φασγανουργός he inserts νέον ξίφος. For the doctrine of one crime begetting another, see Ag. 730

seqq. Inf. 792.

638. ἐκτίνει μύσος. Schol. ἀπαίτει. 'In due time the deep-minded Fury (or family curse) when called upon pays to the uttermost (ἐκ) the guilt of former murders.' We might, at first sight, regarding Ἐρινύς simply as the avenging Fury, have expected ἐπεξῆλθε or πράσσεται, 'exacts' rather than 'pays,' as the murderer is said to pay, ἐκτίνει δ' καίωνων, Ag. 1539. But the curse itself is here regarded as the Erinys of the family, which owes a debt to Justice not yet fully discharged; and τίνειν μύσος thus follows the ordinary construction of τίνειν ἀδικίαν, 'to atone for' (sup. 427). — χρόνῳ κλυτὰ is taken together by Dr. Donaldson, who compares Pind. Pyth. xi. 32, χρόνῳ κλυταῖς ἐν Ἀμύκλαις. However, κλυτὸς is a common epic epithet of gods, and in Pers. 502, θεοκλυτεῖν must mean 'to invoke the divine majesty.' — βυσσόφρων, μῆμων, Eum. 361.

640. Orestes now appears with Py-lades, both disguised as wayfaring men, knocking at the door of the palace. After two distinct pauses the servant (οἰκέτης) is heard to reply from within (ὑπακούειν). The attendants carrying the baggage of Orestes (σάγην, v. 551), are seen on one side of the stage, to be afterwards introduced into the house separately (v. 700).

641. Compare Plautus, Rudens, 413, 'Heus, ecqui in villa est? ecquis hoc recludit? ecquis prodit?'

642. τρίτον τόδ'. 'This is the third



εἴπερ φιλόξεν' ἐστὶν Αἰγίσθου βία.

## ΟΙΚΕΤΗΣ.

εἶεν· ἀκούω. ποδαπὸς ὁ ξένος; πόθεν;  
 OP. ἄγγελλε τοῖσι κυρίοισι δωμάτων, 645  
 πρὸς οὓσπερ ἤκω καὶ φέρω καινοὺς λόγους—  
 τάχυνε δ', ὥς καὶ νυκτὸς ἄρμ' ἐπείγεται (660)  
 σκοτεινὸν, ὥρα δ' ἐμπόρους μεθίεναι  
 ἄγκυραν ἐν δόμοισι πανδόκοις ξένων—  
 Ἐξελθέτω τις δωμάτων τελεσφόρος 650  
 γυνὴ τόπαρχος, ἄνδρα δ' εὐπρεπέστερον  
 αἰδῶς γὰρ ἐν λέσχαισιν οὐκ ἐπαρμένους (665).

time I have had to call for some one to come out of the house, if, as I suppose, Aegisthus keeps an hospitable one.' This impatient speech, in strict accordance with the plan formerly proposed v. 557 seqq., implies a doubt as to whether Aegisthus opens his house at all to travellers, and is intended to convey some reproach for the tardiness of the door-keeper. Klausen and (formerly) Dindorf retained βία, with ed. Rob., but Dind. (ed. 4) since edited βίαν. The Med. has διαί, whence Franz edits διαί, Peile and Well. διαί with Schütz. Hermann also gives βίαν, i. e. καλῶ Αἰγίσθου τρίτον τὸδε ἐκπέραμα. Weil, Αἰγίσθου τέλη, i. e. 'the government.' The nearest reading to the MS. would be λίαν, 'if Aegisthus keeps such splendid hospitality' as he professes. The poet would not have used the form διαί except from the necessity of the metre. But we find φίλτατ' Αἰγίσθου βία inf. 879. Τυδεύς βίαν Theb. 567. Πολυνεΐκος βίαν ib. 573. Soph. Phil. 321. So the syntax here is, εἴπερ τὰ δώματα φιλόξενα ἐστὶν Αἰγίσθου, for εἰ ἔχει αὐτὰ φιλόξενα. And βούλιος is corrupted to δούλιος Suppl. 593.

644. εἶεν· ἀκούω. 'Well, well, I hear.' The same words occur Ar. Pac. 663, and the metrical licence is conceded to a formula of familiar application.

645. ἄγγελλε — Ἐξελθέτω τις. 'Go and say to the owners of the house, to whom I am come bringing news (and be quick, for it is late, and time for travellers to rest), Let some one come forth from the house who brings authority, (be it) a woman having the command of the place

(or a man), though for a man to come is more befitting, for in that case reserve in conversation does not render words obscure. A man speaks with confidence to a man, and exhibits plain credentials (shows clearly why he has come).'

647. Hesych. ἐπείγεται· σπεύδει, σπουδάζει.

649. δόμοισι πανδόκοις. The rooms set apart for the general reception of guests,—the ἀνδρῶνες εἵλενοι of v. 699. So γυναικεῖα δώματα sup. 33, means the γυναικωνίτις. The more proper (but not tragic) word for 'a room' is δωματίον.

650. τελεσφόρος. Schol. ἀρχηγός, διοικητής. Cf. ἀνὴρ τέλειος, Ag. 945. For τόπαρχος the Med. has ταπαρχος (a corruption from an old variant γυνή τ' ἄπαρχος or ἑπαρχος) with ὁ written above the first α. Hermann adopts Bamberger's not improbable but unnecessary correction στέγαρχος. Franz has γυνή τ' ἄπαρκούσ' after H. L. Ahrens. Weil, γυνή τ' ἀνάρχος.

651. ἄνδρα δ'. So ed. Turn. The rest have ἄνδρα τ'. Schol. βέλτιον ἄνδρα ἐξελεῖν. The object of these words, which the servant is told to repeat to his master, is to induce Aegisthus to come out first, as it would have been safer to despatch him before the queen was aware of the danger. At the same time, asking for either indifferently would tend to disarm suspicion. All the editions place a full stop after ξένων in 649. For the sentiment we may compare Eur. Suppl. 40, πάντα γὰρ δι' ἀρσένων γυναιξὶ πρᾶσσειν εἰκός, αἵτινες σοφαί.

652. ἐν λέσχαισιν. The MSS. give ἐν λεχθεῖσιν, but the comment of the Schol.,

λόγους τίθησιν· εἶπε θαρσήςσας ἀνὴρ  
πρὸς ἄνδρα, κασήμενεν ἐμφανὲς τέκμαρ.

## ΚΛΥΤΑΙΜΝΗΣΤΡΑ.

ξένοι, λέγούτ' ἂν εἴ τι δεῖ· πάρεστι γὰρ 655  
ὁποῖα περ δόμοισι τοῖσδ' ἐπεικότα,  
καὶ θερμὰ λουτρά, καὶ πόνων θελκτηρία (670)  
στρωμνὴ, δικαίων τ' ὁμμάτων παρουσία.  
εἰ δ' ἄλλο πρᾶξαι δεῖ τι βουλευώτερον, *2d. 1st. 2d. 1st.*  
ἀνδρῶν τόδ' ἐστὶν ἔργον, οἷς κοινώσομεν. 660

OP. ξένος μὲν εἰμι Δαυλιεὺς ἐκ Φωκέων·  
στείχοντα δ' αὐτόφορτον οἰκείῃ σάγγῃ (σάτιω) (675)  
ἐς Ἄργος, ὥσπερ δεῦρ' ἀπεζύγην πόδας,

ἐν ταῖς πρὸς γυναικας ὁμιλίαις, leaves no doubt of the truth of Hermann's and Emper's emendation, adopted also by Franz and Weil, who reads *λόγους τίθησ'*, *ἴν' εἶπε κ.τ.λ.* For *λέσχη* here implies the unbusiness-like conversation which would naturally be held with a lady, while *αἰδῶς* is that feeling of restraint which hesitates to declare in her presence, plainly and at once, the purpose of the visit. The aorist participle, as Hermann observes, would be out of place; and he might have added, the article could hardly be omitted. The sentiment is repeated inf. 722.—The *οὐκ* does not negative *ἐπαργέμους*, but the entire clause.

654. *ἐμφανὲς τέκμαρ*, 'he declares his meaning plainly,' he signifies without reserve the object of his mission. This seems the natural sense of the word *τέκμαρ* (Ag. 306, *τέκμαρ τοιοῦτο ἐμβολὸν τε σοι λέγω*), while if any *visible* token were meant, we might rather have looked for *ἐδήλωσεν* than *ἐσήμηνεν*. The idea probably is, that a woman might be cajoled by a false messenger; compare inf. 830. Ag. 467.

656. *ἐπεικότα*, 'fit,' 'becoming,' *ἐπεικῇ*. So Ag. 888, *ἀπουσία μὲν εἶπας εἰκότως ἐμῇ*. Inf. 701, *δώμασιν τὰ πρόσφορα*.

657. MS. *θελκτήρια*. Weil transposes this verse to follow 701.

658. *δικαίων ὁμμάτων παρουσία*. Apparently guests had a reluctance to fare with hosts of bad repute. There was something to a Greek even in the omen

of being looked at by an honest eye Cf. Xen. Anab. vii. 7, 46, *σὺ δὲ ἐδέξω ἡδέως καὶ ὁμμασι καὶ φωνῇ καὶ ξενίοις*. Ovid, Met. viii. 677, '*vultus accessere boni*.' Thus we do not need H. L. Ahrens' *δικαίων θ' εἰμάτων*, much less Hermann's *δικαίων τ' ὁμπίων* (Hesych. *ὁμπνία, καρποφόρος τροφή*).

659. *βουλευώτερον*. 'Of a more private kind,' 'more a matter for consultation.' Cf. Suppl. 593. Schol. *εἰ δὲ οὐ διὰ ξενίαν ἤκετε, ἀλλὰ δι' ἄλλο τι*. Klausen thinks that Clytemnestra must have overheard the remarks of Orestes about the unsuitness of women for holding a conference; but the supposition is hardly necessary.

660. *οἷς κοινώσομεν*. To whom (if you desire it) we will communicate your wish. That they *did* desire it is shown by v. 703 and 721.

662. *αὐτόφορτον*. Hesych. *αὐτόφορτοι αὐτοδιάκονοι. κυρίως δὲ οἱ ἐν τοῖς ἰδίοις πλοίοις*. (Soph. frag. 250.) Hence, perhaps, the Schol. explains *ἐπὶ ἰδία πραγματεία*. But our poet seems to have used it in the simple sense of '*self-burdened*,'—not indeed that Orestes, who had attendants with him (700), is to be supposed to have carried his own bundle, but that he was accompanying his effects in their removal, instead of sending them by a separate conveyance. Cf. Plut. Apophth. Reg. Pisistr. 1, *Πεισίστρατος στραματόδεσμον αὐτὸς κομίζων*.

663. *ὥσπερ — πόδας*, 'as on coming here I took rest for my feet.' 'Ita instructus, ut pedibus ad itinere solutis

v. 663 - 2d.

"As I did stand and come N Π  
higher" into  
and so on.

stand and come N Π  
βαίναν πόδα -

- ἀγνὼς πρὸς ἀγνῶτ' εἶπε συμβαλὼν ἀνὴρ,  
 ἐξιστορήσας καὶ σαφηνίσας ὁδὸν, 665  
 Στρώφιος ὁ Φωκεύς· πεύθομαι γὰρ ἐν λόγῳ·  
 Ἐπείπερ ἄλλως, ὦ ξέν', εἰς Ἄργος κίεις, (680)  
 πρὸς τοὺς τεκόντας, πανδίκως μεμνημένος,  
 τεθνεῶτ' Ὀρέστην εἰπέ· μηδαμῶς λάθῃ·  
 εἴτ' οὖν κομίζειν δόξα νικήσει φίλων, 670  
 εἴτ' οὖν μέτοικον εἰς τὸ πᾶν αἰεὶ ξένον  
 θάπτειν, ἐφετμὰς τάσδε πόρθμευσον πάλιν· (685)  
 νῦν γὰρ λέβητος χαλκεύου πλευρώματα  
 σποδὸν κέκευθεν ἀνδρὸς εὖ κεκλαυμένου.  
 τοσαύτ' ἀκούσας εἶπον· εἰ δὲ τυγχάνω 675  
 τοῖς κυρίοισι καὶ προσήκουσιν λέγων,  
 οὐκ οἶδα, τὸν τεκόντα δ' εἰκὸς εἰδέναι. (690)

huc adveni," Weil. Schol. τῆς ὁδοῦ τῆς ὁδοιπορίας ἀπέλυσα ἐπὶ τῷ ξενισθῆναι παρ' ὑμῖν. ἐκ μεταφορᾶς τῶν ἀπολυμένων τοῦ συγοῦ Ἰππων καὶ ἐπὶ φάτνην ὁρμώντων. So Babrius, fab. 37, 6, ὁ βοῦς μὲν ὁ γέρον εἰς νομὰς ἀπεξεύχθη. It would seem that either the poet wrote ἀπεξύγην ὁδοῦ or the grammarian τοὺς πῶδας τῆς ὁδοιπορίας ἀπέλυσα. Supra, 100, λέγοις ἂν, ὥσπερ ἡδέσω τάφον πατρός. Herod. vi. 41, ὥσπερ ὠρμήθη ἐκ Καρδῆς πόλιος, ἐπλεε διὰ τοῦ Μέλανος κόλπου. Thuc. viii. 23, Ἀστυχὸς ὁ Λακεδαιμόνιος ναύαρχος τέσσασι ναυσὶν, ὥσπερ ὤρητο, πλέων ἐκ τῶν Κεγχρεῶν ἀφικνεῖται ἐς Χίον. Ibid. iii. 105. Plat. Protag. 314, B, νῦν μέντοι, ὥσπερ ὠρμήσαμεν, ἴωμεν καὶ ἀκούσωμεν τοῦ ἀνδρός. What Orestes means to say is this,—that he had not deviated from his original route in order to bring the message.

664. συμβαλὼν, συντυχῶν. Perhaps συμβολῶν, as Theb. 344.

665. ἐξιστορήσας καὶ σαφηνίσας. Schol. ἐρωτήσας καὶ μαθὼν. He therefore took σαφηνίσας as if for σαφηνισάμενος, 'having ascertained.' But it rather means 'having told me whither he was going.' See Prom. 235.

666. πεύθομαι γὰρ ἐν λόγῳ. The name of Strophius (Ag. 854), at which the ears of Clytemnestra would be anxiously opened, is thus casually mentioned, as a matter of indifference.

667. ἄλλως, 'at all events,'—for a purpose unconnected with the present message. Schol. δι' ἄλλην χρεῖαν. Plutarch, de Fortun. Rom. § xii., τῶν βαρβάρων τις ἄλλως τὸν τόπον περιῶν. Cobet, Var. Lect. p. 129, considers a present κίω as incorrect as a present ὄφλω, and thinks the poet has here used a word of false analogy.

669. εἴτ' οὖν. The οὖν must here be construed separately, or the next clause will be unconnected: 'Whether then the opinion of his friends shall prevail to bring him home, or to bury him abroad, entirely and for ever a stranger, convey these instructions to us on your return.' In the next verse εἴτ' οὖν forms the usual combination, meaning literally 'or whether consequently,' i. e. if the former alternative is considered as rejected. The Schol. wrongly construed μηδαμῶς λάθῃ δόξα. For μέτοικον see Pers. 321. Pind. Pyth. ix. 83. Eur. Heracl. 1033, μέτοικος αἰεὶ κείσομαι κατὰ χθονός.

674. κεκλαυμένον, 'deflecti,' 'duly lamented.' (Ag. 429.) Compare ὤμωγμένον, Eur. Bacch. 1286. The use of κεκλαυμένον, 'lacrymis suffusus,' sup. 448, inf. 718, is not to be confounded with this, which refers to a solemn duty paid to the dead, and without which the spirit could not rest.

677. τὸν τεκόντα. 'His parent,'—said generally, and without reference to



ΚΑ. οἱ γὰρ, κατ' ἄκρας εἶπας ὡς πορθοῦμεθα.  
 ὦ δυσπάλαιστε τῶνδε δωμάτων Ἀρά,  
 ὡς πόλλ' ἐπωπῆς κακποδῶν εὔ κείμενα 680  
 τόξοις πρόσωθεν εὐσκόποις χειρουμένη,  
 φίλων \*δ' ἀποφιλοῖς με τὴν παναθλίαν. (695)  
 καὶ νῦν Ὀρέστης—ἦν γὰρ εὐβόλως ἔχων,  
 ἔξω κομίζων ὀλεθρίου πηλοῦ πόδα—  
 νῦν δ', ἥσπερ ἐν δόμοισι βακχείας καλῆς 685

the question whether both or only one survived. He appears indirectly to mean, that the supposed father and lord of the house should be sent for, that he may be personally assured of the matter. Madvig, Adv. Crit. i. p. 204, regardless of the pause, reads *εἰκός σ' εἶδέναι*, 'you surely must know who his father is.'

678. In ed. Rob. this speech is given to an attendant (θερ.). In the Med. no name is prefixed. In ed. Turn. it is assigned to Electra, and so Blomfield, Klausen, Davies, and Peile. But it does not appear that Electra is present during the scene; and the hypocritical grief and ill-disguised exultation at the reported death are well suited to Clytemnestra, to whom most editors assign the passage, after Portus.—*εἶπας* is the conjecture of the present editor, also made by Bamberger, for *ἐνταῦς* of the Med. The meaning is, 'We learn from your words how utterly we are ruined.' Neither *ἐνθάδ' ὡς* (Turn. Dind.) nor *ἔμπαν ὡς* (Klausen), nor *ἔμπας ὡς* (Müller) seems likely to be right. Nor is Hermann's *ἐκπαθῶς* better than Peile's *ἐμπέδως*, which he translates in homely fashion, 'clean down on the ground is the desolation of our house.'

679. Ἀρά. Curse or Fury of the family (Eum. 395. Ag. 1579).

680. ὡς πόλλ' ἐπωπῆς. 'Upon how many things, though lying out of harm's way (viz. Orestes, supposed to be safely living with Strophius), do you set your eye, bringing them down from afar with well-aimed arrows.' The figure of speech reminds us of the Assyrian representation of the god Nisroch, who is pictured hovering over armies, &c., with a destroying bow. Compare Herod. iii. 35, *δέσποτα, οὐδ' ἂν αὐτὸν ἐγώ γε δοκέω τὸν θεὸν οὕτω ἂν καλῶς βαλάνειν*, and Mr. Blakesley's note. The Schol. here is corruptly edited by W. Dindorf. Read

thus:—*ἐφορᾶς πολλὰ τὰ ἡμέτερα εὐτυχήματα* (MS. *ἀτυχήματα*), καὶ τὰ πόρρωθεν καλῶς κείμενα τῶν φίλων—*τοῖς τόξοις εὐστόχως ἰκνουμένη* (MS. *κινουμένη*). [*ἀποφιλοῖς*]: *ἀπογυμνοῖς* με. He wrongly took *πρόσωθεν* with *κείμενα* (unless he so explains *ἐκποδῶν*), and then added *τοῖς τόξοις*—*ἰκνουμένη* to indicate that these words must be taken together. Hermann reads *ἀποφιλοῖ*, and places this verse after 684. I have added δὲ, to connect this verse with the preceding: not that this is necessary, but that it is more after the manner of Aeschylus.

683—6. These lines reflect the words which Electra had so often said to Clytemnestra, and which the latter now retorts in derisive irony, though she intends the supposed messenger to take them in their natural sense, viz. that Orestes had died at the very time when his troubles seemed at an end. The MSS. give *ρομίζων* and *εὐβούλως*. The former was corrected by Turnebus from the scholia, the latter by Porson. Soph. Phil. 1260, *ἴσως ἂν ἐκτὸς κλαυμάτων ἔχοις πόδα*. So also Prom. 271, *ὅστις πημάτων ἔξω πόδα ἔχει*. The metaphor is probably from a lucky throw of the dice, Ag. 33. Inf. 956.

685. For *ἥσπερ* I have given *ἥσπερ*, and *ἐγγράφεις* for *ἐγγράφει*, with Frauz. The Family-curse, Ἀρά, is still addressed, and in language rendered somewhat incoherent by excitement, precisely like the speech of Clytemnestra in Soph. El. 783, on hearing the tidings of her son's death. 'You put before us, and show written on the house in plain words, the *βακχεία* καλῇ of which hope was the cure,' i. e. of which Electra hoped and said there would be a cure in the return of her brother. There is a double meaning in *βακχεία* καλῇ, by which Clytemnestra means joy at the death, while Electra, whose expression she

*Bacchic festival  
celebrated.*

ιατρός ἐλπὶς ἦν, παροῦσαν ἐγγράφεις.

OP. ἐγὼ μὲν οὖν ξένοισιν ὧδ' εὐδαίμοσιν (700)

κεδνῶν ἕκατι πραγμάτων ἂν ἤθελον  
γνωστὸς γενέσθαι καὶ ξενωθῆναι· τί γὰρ  
ξένου ξένοισιν ἐστὶν εὐμενέστερον ; 690

πρὸς δυσσεβείας \*δ' ἦν ἐμοὶ τόδ' ἐν φρεσὶν,  
τοιόνδε πρᾶγμα μὴ καρανῶσαι φίλοις, (705)  
καταινέσαντα καὶ κατεξενωμένον.

KA. οὐ τοι κυρήσεις μείον ἀξίων σέθεν,  
οὐδ' ἦσσον ἂν γένοιο δώμασιν φίλος. 695

ἄλλος δ' ὁμοίως ἦλθεν ἂν τάδ' ἀγγελῶν.  
ἀλλ' ἔσθ' ὁ καιρὸς ἡμερεύοντας ξένους (710)  
μακρᾶς κελεύθου τυγχάνειν τὰ πρόσφορα.  
ἄγ' αὐτὸν εἰς ἀνδρῶνας εὐξένους δόμων,

quotes, meant the 'fine doings' or unseemly revelry in the palace. It may be that there is an allusion to a form of inscription not uncommon on Greek vases, where the name of a person, male or female, has the epithet *καλὸς* or *καλὴ* appended in compliment. The words of the Schol. are very obscure, *τάξον αὐτὴν ἀφανισθεῖσαν ἀρεῇ. ὡς πρὸς τὸ ἐλπὶς ἀπέδωκε*. He seems to have read *ἀποῦσαν* for *παροῦσαν*, and to have construed *ἀποῦσαν* *ἐλπίδα*. Hence he explains *βακχείας* *καλῆς* by *ἡ εὐφροσύνη τῶν βασιλείων οἴχεται*. The general sense, according to the reading in the text, is, 'You confirm and establish that very joy which Electra hoped would be brought to an end.'

687. There is irony in *εὐδαίμοσιν*, as well as *κεδνῶν ἕκατι πραγμάτων*. For he speaks in reference to the intended murder. So perhaps in *καρανῶσαι φίλοις*.

690. *ξένου ξένοισιν*. 'What relation is more friendly than that of a guest towards his hosts?' The Schol. must have read *ξένῳ*, for he explains *ἢ τὸ ἀγαθὰ ἀγγεῖλαι*.—In the next verse δὲ, which is wanting in the MSS., was inserted by Pauw.

692. *καρανῶσαι*. Cf. v. 519.

693. *Σοφοκλῆς* (*frag.* 893). Cf. *Thuc.* iv. 122, *Ἀριστάνωμος τοῖς μὲν ἄλλοις κατήνει*. *Oed.* Col. 432. 1633. 1637. For *ξενοῦσθαι* and its compounds see on

Ag. 1291.

694. *μείον ἀξίων*. So Blomf., Dind. after Pauw. The old reading *ἀξίως* is retained by Klausen, Peile, and Hermann. 'You shall not meet with (hospitality) the less worthily of yourself.' But (1) the ellipse is very harsh, and *τυγχάνειν καλῶς* sup. 205, which Klausen compares, has τὰ λοιπὰ either for its subject or its object. (2) The Schol. gives τῶν σοι (l. σου) ἀξίων τιμῶν. (3) The terminations —*ως* and —*ων* are sometimes interchanged, as Ag. 1366, *πρεπόντων* for *πρεπόντως*. Hermann inclines to the genitive, but thinks *ἀξίως* capable of defence. *ἀξίας* Dind., Weil. See Soph. El. 800.

698. *μακρᾶς κελεύθου*. This may depend on *πρόσφορα*, as Eur. Hel. 508, τὰ πρόσφορα τῆς νῦν παρούσης συμφορᾶς αἰτήσομαι. But *ἡμερεύειν κελεύθου*, 'to spend the day on a long journey,' 'to travel a long day's journey,' seems used as *μετοικεῖν γῆς* Suppl. 603, *ταγεῖν* 'Ασίδος Pers. 760, on the principle that the verb involves the substantive (*ἡμέρα* = *ἡμέκος* *ἡμέρας*). See Matth. Gr. Gr. § 338. Jelf, § 522, 2. Perhaps, as *πανημερεύειν* is used actively in Eur. Rhes. 361, we should read *μακρὰν κέλευθον*. Similar verbs are *ὀρθρεύειν* (Theocr. x. ult.), *διανυκτερεύειν*, *νυχεύειν*.

699. *ἄγ' αὐτόν*. This is said to an attendant, as in Eur. Alcest. 546, *ἡγοῦ σὺ, τῶνδε δαμῶντων ἐξωπλούς ξενῶνας οἴξας*.



ὀπισθόπους δὲ τούσδε καὶ ξυνεμπόρους· 700  
 καῖκεῖ κυρούντων δώμασιν τὰ πρόσφορα.  
 αἰνῶ δὲ πράσσειν ὥς ὑπευθύνῳ τάδε. (715)  
 ἡμεῖς δὲ ταῦτα τοῖς κρατοῦσι δωμάτων  
 κοινώσομεν τε κοῦ σπανίζοντες φίλων  
 βουλευσόμεσθα τῆσδε συμφορᾶς πέρι. 705

ΧΟ. εἰεν, φίλῃαι δμῳίδες οἰκων, *i.e. to the ladies*  
 πότε δὴ στομάτων (720)  
 δείξομεν ἰσχὺν ἐπ' Ὁρέστη;  
 ὦ πότνια χθών, καὶ πότνι' ἄκτῃ  
 χώματος, ἣ νῦν ἐπὶ νανάρχῳ 710

700. ὀπισθόπους τούσδε. Hermann reads ὀπισθόπουν τε τοῦδε καὶ ξυνέμπορον. Dr. Peile, after Abresch, takes ὀπισθόπους for the nominative (Hesych. ὑποστρέφας), and follows Pauw in editing τόνδε ξυνέμπορον. But it is far from certain that Orestes and Pylades appeared alone on the stage. As in Suppl. 962, casual mention is made of attendants who take no part in the proceedings, so here it is very credible that the two wayfarers were accompanied by servants. (See the note on αὐτόφορτον, v. 662.) As for the δὲ, which Peile and Klausen regard as introducing a new proposition, we have seen that it is not unfrequently used by Aeschylus in the copulative sense; cf. Suppl. 15. For the form ὀπίσθοπος the commentators compare ἀελλόπος, πούλυπος, Οἰδίπος.

701. δώμασιν. Weil reads σώμασιν, with Voss. See on 657. For the accusative cf. Eur. Phoen. 512, τυχεῖν ἃ χρήζει, and *ib.* 1666, οὐ γὰρ ἂν τύχοις τάδε.

702. ὥς ὑπευθύνῳ. Schol. ὥς δώσονται δίκην, ἣν τι παρὰ τὸ δέον ποιήσῃς. Another scholium gives ὑποδίκῳ. Both are clearly in favour of the reading in the text, though Klausen claims them in defence of the MSS. reading ἐπευθύνῳ. Dr. Peile follows him, and translates, 'I advise that this be done as it would for the eye of a master.' But the meaning surely is, 'I bid you do this, and hold you responsible for executing my orders.' "Egregie a poeta significatur, nuntios Orestis mortem afferentes servis invisiores esse quam matri." Weil.—αἰνῶ for παρ-αἰνῶ, as sup. 546.

704. κοινώσομεν. See v. 660.—οὐ σπανίζοντες φίλων. "Vides eam fretam

praesidio Aegisthi pariter, ut Ag. 1357" (1411). Klausen. The idea occurs suddenly to her mind, that the death of Orestes may cause a revolution, and the dreaded retribution may arrive. Hence the allusion to her not unbefriended condition. Nothing can be more natural than the conduct of Clytemnestra. She is glad, but does not exult; inclined to believe the report, but not blindly credulous; she gives no decisive reply, and expresses no opinion, till she has talked the matter over with Aegisthus. Not less characteristic is the cold and calm look she displays to her servants, v. 725, which *they* well know to be a hypocritical one.

705. βουλευσόμεσθα seems ambiguous. She is supposed to consult about the question proposed sup. 670.

706. The ἡγεμόνων addresses the rest of the chorus. Hence the singular ὁρῶ in 718.

707. στομάτων ἰσχὺν, i. e. μεγάλην φωνήν, a loud paean of joy, in place of the hitherto secret tears (v. 73) and stealthy expressions of hope (v. 124). Weil reads φιλίαν for φίλια.

709. ἄκτῃ χώματος, raised or elevated mound. So Soph. Antig. 1131. This supplies us with a hint as to the appearance of the tomb exhibited on the stage, viz. that it was not a ξεστὸς τάφος or built of squared stone, but only a barrow, χῶμα. So the tomb of Darius appears to have been from Pers. 660, ἐλθ' ἐπ' ἄκρον κόρυμβον ὄχθου.—The use of πότνια here, for σεμνή, makes it doubtful if Aeschylus used the word in its now generally received sense of 'mistress.'



σώματι κείσαι [τῷ] βασιλείῳ,  
νῦν ἐπάκουσον, νῦν ἐπάρηξον· (725)

νῦν γὰρ ἀκμάζει Πειθὼ δολίαν  
ξυγκαταβῆναι, χθόνιον δ' Ἑρμῆν  
[καὶ τὸν νύχιον] τοῖσδ' ἐφοδεῦσαι 715  
ξυφοδηλήτοισιν ἀγῶσιν.

ἔοικεν ἀνὴρ ὁ ξένος τεύχειν κακόν. (730)

τροφὸν δ' Ὀρέστου τήνδ' ὀρῶ κεκλαυμένην.

ποῖ δὴ πατεῖς, Κίλισσα, δωμάτων πύλας ;

λύπη δ' ἄμισθός ἐστί σοι ξυνέμπορος. 720

713. δολίαν. The common reading is δολία, but Pauw seems rightly to have given δολίαν. For ἀκμάζει is impersonal in Theb. 95, ἀκμάζει βρετῶν ἔχεσθαι, ἡβῆ in Ag. 568, and the Med. in other places has the nominative by an error for the accusative, as θῆρα πατρώα v. 243, τοιάδε v. 472. The Schol. however also found the nominative, νῦν καιρὸν ἔχει ἡ δολία πειθῶ συναγωνίσασθαι τῷ Ὀρέστῃ.—ξυγκαταβῆναι, 'to enter the lists on the side of Orestes.' See on καθήκειν, sup. 446. Xen. Anab. iv. 8, 27, πολλοὶ κατέβησαν.

715. καὶ τὸν νύχιον. "Nihil ineptius fingi potest additamento isto καὶ τὸν νύχιον. Scripsit aliquis interpres τὸν χθόνιον καὶ τὸν νύχιον." Hermann; who however prefers to reject χθόνιον and retain νύχιον θ', of which he regards χθόνιον as a mere synonym. The words καὶ τὸν νύχιον had been marked as spurious in a former edition of this play. Dr. Peile thinks they are used of Orestes, and translates, 'and marshal the night-faring man on his way to' &c. But ἐφοδεῦναι τινὰ ἀγῶνι is a very doubtful idiom; the word seems to mean 'to inspect' in Ar. Av. 1160; but it is there used in the passive. The Schol. has συνάρασθαι πρὸς τὴν ὁδόν. The sense probably is 'to direct,' 'to see that all is right for,' *viam praeire*. Well., &c., and differs but little from ὁρθῶσαι ἀγῶνας sup. 575. There is doubtless an allusion to Hermes' titles of ὁδῖος and πομπαῖος, Eum. 91.

717. ὁ ἀνὴρ ὁ ξένος, irony again: 'this (pretended) stranger appears to be causing a mischief to the family; for I see here the nurse of Orestes all in tears.' This is said alone, and in a tone intended to put the nurse off her guard. Schol. on τεύχειν, ἀντὶ τοῦ, πεποικηκέναι πένθος τῷ

οἴκῳ διὰ τῆς ἀγγελίας. Certainly there is nothing in this comment to prove that a verse has been lost, which Hermann proposes to supply thus:—*τυχεῖν κακὸν οἴκοισι πένθος θεῖς νέοις ἀγγέλμασιν*. The meaning merely is, that the man seems to be the author and originator of mourning to the family, and the Scholiast wished to show how that could be. Cf. τεύχειν κακὰ Eum. 122.—*κεκλαυμένην*, see sup. 448.

719. Κίλισσα. So the Med. Γέλισσα, the reading of Robortello, is wrongly preferred by Peile and Klausen. Not only has that name no meaning (as is usual in all Greek names), but the Gentile appellation is quite appropriate to one in the position of a nurse. No importance can justly be attached to the remark of the Scholiast on Pindar, that she was called Arsinoe, and by Pherecydes Laodamia.—For πύλας it is not unlikely that we should restore πέλας. The words are probably confounded in Prom. 430. Cf. Here. Fur. 139, Λύκον περῶντα τῶνδε δωμάτων πέλας. It is a very strange phrase, πατεῖν πύλας, for ἀμείβειν βαλὼν (v. 562), or rather, for στείχειν πρὸς πύλας. Cf. Ag. 1269, πρὸς βωμόν εὐτόλμως πατεῖς. The use of ποῖ followed by an accusative with πρὸς is not uncommon, 'what is your object in going to,' &c. Cf. Ar. Pac. 157, τί ποιεῖς; ποῖ παρακλίνεις τοὺς μυκτῆρας πρὸς τὰς λαύρας; As the nurse was leaving the palace to call Aegisthus, we can only render it, 'Whither are you going, that you are passing the door?'

720. ἄμισθος ξυνέμπορος. 'An unhired attendant,' i. e. unsought and unbidden; cf. ἀκέλευστος ἄμισθος αἰοῖδ' Ag. 951, δαῖτ' ἀκέλευστος ἔτευξεν ib. 710.

to be killed  
the wounds are  
made' &c

## ΤΡΟΦΟΣ.

Αἰγισθον ἡ κρατοῦσα τοῖς ξένοις καλεῖν  
 ὅπως τάχιστ' ἄνωγεν, ὡς σαφέστερον (735)  
 ἀνὴρ ἀπ' ἀνδρὸς τὴν νεάγγελτον φάτιν  
 ἔλθων πύθηται τήνδε. πρὸς μὲν οἰκέτας  
 ἔθετο σκυθρωπῶν ἐντὸς ὀμμάτων γέλων, 725  
 κεύθουσ' ἐπ' ἔργοις διαπεπραγμένους καλῶς  
 κείνη, δόμοις δὲ τοῖσδε παγκάκως ἔχει, (740)  
 φήμης ὑφ' ἧς ἡγγειλαν οἱ ξένοι τορῶς.  
 ἡ δὲ κλύων ἐκείνος εὐφρανεῖ νόον,

721. The nurse, a garrulous gossip who has been despatched to summon Aegisthus, now comes forward alone on the stage and opens her griefs to the chorus. She is instructed to convey such a message to Aegisthus as suits the present purpose (757).—τοῖς ξένοις is Pauw's correction for τοῖς ξένους, which Well., Klausen, Peile, Dind., retain. So also the Schol., ἡ τοῖς ξένους κρατοῦσα καὶ ὑποδεξαμένη. It is, however, very harsh to explain either 'My mistress bids me say that the strangers are calling for Aegisthus,' or, as Hermann suggests, 'bids the strangers call Aegisthus,' i. e. by means of me as their messenger. The dative, as it seems, has been rightly admitted by Franz and Hermann. Weil marks the loss of two half-verses.

722. σαφέστερον ἀνὴρ ἀπ' ἀνδρὸς. See 652.

725. ἔθετο. The old reading is θέτο σκυθρωπῶν. Compare the vulg. κάνας γ' for ἔκανες in v. 916, and see on Pers. 499. Hermann adopts the improbable compound ~~θετοσκυθρωπῶν~~ from the conjecture of Erfurd, which he calls "praeclara emendatio." And Prof. Conington admits θετοσκυθρωπῶν with equal praise. Thus he makes κεύθουσα refer back to ἡ κρατοῦσα ἄνωγεν. As the Greeks considered the eyes the seat of mirth (as appears by such expressions as ὀφθαλμοὺς γελῶν, ὀφθαλμοὺς μειδῶντι, &c.), so θέσθαι γέλων ἐντὸς ὀμμάτων was a natural phrase for the attempt to disguise inward satisfaction. See Agam. 262. Literally, 'To her domestics indeed she concealed under a scowling look a smile, hiding her mirth at deeds done as well for her

as they are bad for the house, from the plain tidings brought by the strangers.' Compare Shakespeare, Two Gentlemen of Verona, i. 2, 'How angrily I taught my brow to frown, When inward joy enforced my heart to smile.' Hor. Sat. ii. 5, 103, 'est Gaudia proidentem vultum celare.' Weil reads, τὴν δὲ πρὸς μὲν οἰκέτας θέτο σκυθρωπῶν, ἐντὸς ὀμμάτων γέλων κεύθουσ' κ.τ.λ. Madvig, Adv. Crit. i. p. 204, would read θέτο σκυθρωπῶν ἐκτὸς ὀμμάτων, τὸν γέλων κεύθουσα, 'to the servants without she showed a doleful look, while she concealed a smile of joy.' But the poet would not have said τὸν γέλων.

727. ἔχει. Klausen, followed by Peile, gives ἔχειν from the Med. But the Schol. has κακῶς ὁλκος διάκειται ὑπὸ τῆς φήμης ἧς ἡγγειλαν οἱ ξένοι σαφῶς. It would however be easy to understand οὕτω διαπεπραγμένοις ὥστε παγκάκως ἔχειν δόμοις.

729. ἡ δὲ κλύων ἐκείνος. 'Though Clytemnestra looks stern and grave, without doubt he will indulge his joy at the tidings.' Such seems to be the sense. Dr. Peile translates, 'We may be sure, then, his hearing will make him a merry heart, the moment he receives the intelligence.' It is true that εὐφρανεῖ νόον scarcely implies of itself any outward demonstration; but still the words must mean something different from the morose reserve of Clytemnestra. Like the Latin *indulgere genio*, εὐφραίνει νόον has the notion of giving way to pleasure. So Alcest. 788, εὐφρανε στυγνὸν, πῖνε, τὸν καθ' ἡμέραν βίον λογίζου σὸν.

εὐτ' ἂν πύθῃται μῦθον. ὦ τάλαιν' ἐγώ. 730  
 ὥς μοι τὰ μὲν παλαιὰ συγκεκραμένα  
 ἄλγη δύσοιστα τοῖσδ' ἐν Ἀτρέως δόμοις (745)  
 τυχόντ' ἐμὴν ἤλγυνεν ἐν στέρνοις φρένα·  
 ἀλλ' οὐ τί πω τοῖόνδε πῆμ' ἀνεσχόμην.  
 τὰ μὲν γὰρ ἄλλα τλημόνως ἤντλουν κακά. 735  
 φίλον δ' Ὀρέστην, τῆς ἐμῆς ψυχῆς τριβὴν,  
 ὃν ἐξέθρεψα μητρόθεν δεδεγμένη, (750)  
 καὶ νυκτιπλάγκτων ὀρθίων κελευσμάτων  
 καὶ πολλὰ καὶ μοχθῆρ' ἀνωφέλῃτ' ἐμοὶ  
 τλάσῃ· τὸ μὴ φρονοῦν γὰρ, ὥσπερ εἰ βοτὸν, 740  
 τρέφειν ἀνάγκη, πῶς γὰρ οὐ ; τρόπῳ φρενός.  
 οὐ γάρ τι φωνεῖ παῖς ἔτ' ὢν ἐν σπαργάνοις, (755)  
 εἰ λιμός ἢ δίψη τις ἢ λιψουρία (*λεπίσαι cf. ἑν. ἐσθ.*).  
 ἔχει· νέα δὲ νηδὺς αὐτάρκης τέκνων.  
 τούτων πρόμαντις οὔσα, πολλὰ δ', οἶομαι, 745  
 ψευσθεῖσα, παιδὸς σπαργάνων *φαιδρύντρια*  
 γναφεὺς τροφεὺς τε ταῦτόν εἰχέτην τέλος. (760)  
 ἐγὼ διπλᾶς δὲ τάσδε *χειρωναξίας*  
 ἔχουσ' Ὀρέστην ἐξεδεξάμην πατρί.

731. τὰ μὲν παλαιά. Schol. ἡ κρεουργία τῶν Θυέστου παίδων καὶ ὁ Ἀγαμέμνωνος θάνατος. See on Theb. 737.

732. τοῖσδ' ἐν Ἀ. δόμοις, 'in this house when Atreus had it.'

735. τλημόνως, 'patiently.' Cf. Ag. 1273. Eur. Suppl. 947, μένειν χρῆ τλημόνως.

736. φίλον δ' Ὀρέστην. The construction is irregular, to suit the rambling style of the soliloquy. She ought to have said ἀπώλεσα or τεθηγρότα ἀκούω, but does not finish the sentence till v. 750, and then turns it in a different way. Translate:—'But as for the dear Orestes, the darling of my soul, whom I brought up from the day I took him of his mother, and all my many troubles from the shrill cries that kept me astir at nights,—all of no avail to me who had to endure them, for,' &c. If the text be right, as Hermann thinks it is, though others suppose something to have been lost, *κελευσμάτων* is the genitive after πολλὰ καὶ μοχθηρά.

The construction would be rather clearer if we were to read *τὰ πολλὰ καὶ μοχθηρά*, and (as Portus proposed) *καὶ νυκτιπλάγκτων*.

737. μητρόθεν. Theocr. xvii. 59, δεξαμένα παρὰ ματρός. Ar. Ach. 478, σκάνδικά μοι δὸς μητρόθεν δεδεγμένος. Od. xix. 355, δεξαμένη χεῖρесс, ὅτε μιν πρῶτον τέκε μήτηρ.

741. τρόπῳ φρενός. 'According to his humour.' Scholéf.

743. εἰ λιμός. So Stanley for ἡ λιμός. Hermann and Franz adopt the correction; though in v. 876, ἡ—ἡ is certainly for εἶτε—εἴτε. For the Ionic form δίψη Herm. and Well. propose δίψησις, J. Wordsworth δίψ' εἴτις, admitted by Dindorf.

744. αὐτάρκης. Schol. ἐαυτῇ ἀρκεῖν καὶ βοηθεῖν βούλεται. 'Helps itself,' Scholéf.

746. φαιδρύντρια, 'cleanser,' 'washer' (Ag. 1078).

749. πατρί. 'For the father,' i. e. to



τεθνηκότος δὲ νῦν τάλαινα πεύθομαι. 750  
στείχω δ' ἐπ' ἄνδρα τῶνδε λυμαντήριον  
οἴκων· θέλων δὲ τόνδε πεύσεται λόγον. (765)

ΧΟ. πῶς οὖν κελεύει νιν μολεῖν ἑσταλμένον ;  
ΤΡ. ἦ πῶς ; λέγ' αὖθις, ὥς μάθω σαφέστερον.  
ΧΟ. ἦ ξὺν λοχίταις εἶτε καὶ μονοστιβῇ. 755

ΤΡ. ἄγειν κελεύει δορυφόρους ὁπάονας.  
ΧΟ. μὴ νυν σὺ ταυτ' ἄγγελλε δεσπότου στύγει, (770)  
ἀλλ' αὐτὸν ἐλθεῖν, ὥς ἀδειμάντως κλύη,  
ἄνωχθ' ὅσον τάχιστα γηθούσῃ φρενί  
ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος. 760

present it to him ; but *from* the mother, sup. 737. But Porson (on Hec. 533) takes the dative as equivalent to 'from.' It is thus a dative of place, '*at* the hands of,' &c. See Eum. 424.

750. *τεθνηκότος*. Both the accusative and the genitive occur with *πυνθάνεσθαι* in the sense of 'hear of.' Examples of the latter are II. xvii. 102. Thuc. iv. 6.

752. *τόνδε λόγον*. So Blomf., Dind., Herm. for *τῶνδε λόγων*. The mere cacophony of the latter (with *θέλων*) is some argument against it.

754. *ἦ πῶς* ; 'Did you ask *how*?' Explain your meaning more clearly.'—'I meant to ask whether he is to come with his body-guards or alone.' In the former verse Hermann and Franz, after Canter, give *τί πῶς* ; (a combination which requires to be defended by examples.) Dindorf and Weil edit *ὅπως* ; with Schütz,—a comic rather than a tragic idiom. Cf. Eur. Ion 958, *καὶ πῶς ἐν ἄντροις παῖδα σὸν λιπεῖν ἔτλης* ;—*πῶς δ' ; οἰκτρὰ πολλὰ στόματος ἐκβαλοῦν' ἔτη*. The nurse does not see the point of the question, which is, to know whether Aegisthus will come armed to hear the message, and so be able to offer resistance. In the second verse the Med. gives *ἦ ξὺν*, which Klausen edits (interrogatively). If we supply *ἔρωτῶ* or *θέλω εἰδέναι*, there is no reason to alter *ἦ* to *εἰ* with Turn. Vict., as Hermann, Peile, and others have done.

757. *δεσπότου στύγει*. Schol. *τῷ μισομένῳ ὅπ' Ἀγαμέμνονος*, i. e. 'to that object of our master's detestation,'—Aegisthus. So a person is called *μισήμα* in Theb. 173 and elsewhere. Peile translates, 'our wretch of a master,' comparing

the well-known periphrasis *σὺς μέγα χρῆμα*, Herod. i. 36. But it may be doubted if the Greeks ever extended this idiom so as to make *δεσπότου στύγος* a synonym of *στυγερός δεσπότης*. The meaning probably is (in connexion with *γηθούσῃ φρενί* below, and in reference to the nurse's disparagement of Aegisthus at v. 751), 'Now don't you tell this with any show of dislike towards your master, but tell him, with a cheerful mind, to come quickly,' &c.

758. *αὐτὸν ἐλθεῖν*. 'In order that he may hear the news fearlessly, bid him come alone,'—i. e. assure him that he has no need of body-guards, in order to disarm his suspicions.—*γηθούσῃ* for *γαθούσῃ* is Pauw's correction. The present *γηθέω* was scarcely used by the earlier Greeks (though it is found Theocr. i. 54). We have indeed *ἐπεγήθει* Prom. 162, but the reading is doubtful. Hermann gives *ὅσον τάχιστα γ' εὐδοῦσῃ φρενί*, alleging that *γηθούσῃ*, if said of the nurse, would have told her too much of the secret ; if of Aegisthus, it would have made him suspect the nurse. But see on v. 761.

760. *κρυπτὸς ὀρθοῦται λόγος*. These words were recovered by Porson from Eustathius, p. 1013, 11, who quotes as a verse of Euripides (see frag. 1054), *ἐν ἀγγέλῳ γὰρ κρυπτὸς ὀρθοῦται λόγος* (with the var. lect. *κυπτός*). The Med. and the other old copies give *κρυπτὸς ὀρθοῦσῃ φρενί*, from a confusion with the preceding line (see Ag. 1187). The meaning is, that a confidential message can only be rightly conveyed by a personal interview. The nurse is instructed to say this to Aegisthus, to induce him to come in

- TP. ἀλλ' ἡ φρονεῖς εἰ τοῖσι νῦν ἡγγεγμένοις ;  
 XO. ἀλλ' εἰ τροπαίαν Ζεὺς κακῶν θήσει ποτέ ; (775)  
 TP. καὶ πῶς ; Ὁρέστης ἐλπίς οἴχεται δόμων.  
 XO. οὐπῶ· κακός γε μάντις ἂν γνοίῃ τάδε.  
 TP. τί φῆς ; ἔχεις τι τῶν λελεγμένων δίχα ; 765  
 XO. ἄγγελλ' ἰοῦσα, πρᾶσσε τάπεσταλμένα·  
 μέλει θεοῖσιν ὧνπερ ἂν μέλη πέρι. (780)  
 TP. ἀλλ' εἴμι καὶ σοῖς ταῦτα πείσομαι λόγοις·  
 γένοιτο δ' ὥς ἄριστα σὺν θεῶν δόσει.  
 XO. νῦν παραιτουμένα μοι, πάτερ στρ. α.  
 Ζεῦ θεῶν Ὀλυμπίων,

person. See above, v. 650. For the use of *ἐν* compare Thuc. vii. 8, νομίζων οὕτως ἂν μάλιστα τὴν αὐτοῦ γνώμην, μηδὲν ἐν τῷ ἀγγέλῳ ἀφανισθεῖσαν, μαθόντας τοὺς Ἀθηναίους βουλευσάσθαι περὶ τῆς ἀληθείας. Also iv. 113, 2.

761. φρονεῖς εἰ. 'Can it be that you are glad at the present tidings?' Peile prefers to translate, 'Well, if you have any good purpose to serve by what you just now bid me say—,' reading ἀλλ' εἰ after Aldus. But the scholium χαίρεις, on the preceding verse, evidently belongs to this, as Hermann observes. Compare Ag. 262, εἰ γὰρ φρονούντος ὅμμα σοῦ κατηγορεῖ. The sense however may be, 'Can it be that you are not rightly-minded in respect of the present news?' i. e. in telling me to put on a cheerful look.—For ἀλλ' ἡ see sup. 212. Ag. 267. Eur. Alcest. 816. Soph. El. 879.

762. ἀλλ' εἰ κ.τ.λ. 'But what if Zeus shall one day bring about a change from misfortune?'—'Impossible!' replies the still incredulous nurse, 'since Orestes is gone, the hope of the family.' Cf. Suppl. 504, ἀλλ' εἰ δρακόντων δυσφρόνων ἐχθρῶσιν ; Or, without a question, we might translate, 'Nay, I was only thinking whether,' &c. For the chorus are trying to allay the suspicion of the nurse that there must be some cause for this unwonted joy. For τροπαίαν see Theb. 702.—καὶ πῶς, 'indeed!' 'surely not.' Ag. 532.

766. ἄγγελλ' ἰοῦσα. 'Go, and deliver the message,' i. e. don't stay to question us further ; 'do what has been commanded.' Cf. Eur. Trond. 1149, σὺ δ' ὥς τάχιστα πρᾶσσε τάπεσταλμένα. Frag. Dan. 47,

ὑπέρητην γὰρ ὄντα τάπεσταλμένα πρόσσειν προθύμως. There is great art in the manœuvre by which the chorus, who are under a promise of secrecy (v. 546), yet reveal just enough to excite the curiosity of the nurse without satisfying it.

767. μέλει θεοῖσιν. So Ag. 947, μέλοι δέ τοι σοὶ τῶνπερ ἂν μέλλῃς τελεῖν. Here it may be regarded as a formula for discouraging further inquiry.

770. The nurse having entered the palace, as before Orestes and Pylades had done, and the Queen having also retired to consult with Aegisthus (v. 705), the chorus are now left to themselves, and throwing off all reserve and disguise utter a hearty prayer that Orestes may at length find an end of all his troubles, that order and virtue may be restored to the house, that a crowning act of retribution may put an end for ever to the murders in the family. Apollo and Hermes are invoked, the one as holding the prophetic seat, the other as the god of craft and concealment. They promise offerings and the institution of solemn dirges to expiate the guilt incurred in the family. Orestes is exhorted to act with firmness, and to think only of his dead father by way of hardening himself to his mother's cry for mercy.—This stasimon is so corrupt that some licence must be allowed in emending the text, so as to satisfy fairly the requirements of both sense and metre. Prof. Conington gives up the attempt to make out any antistrophic correspondence, and contents himself generally with representing the old readings, though avowedly corrupt.



- / δὸς τύχας εὖ τυχεῖν κυρίως 772 (785)  
 τὰ σῶφρον' εὖ μαιομένοις ἰδεῖν  
 διὰ δίκας πᾶν ἔπος  
 ἔλακον ᾧ Ζεῦ, σύ νιν φυλάσσοις. [ἐή.] 775  
 πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν μελάθρων, Ζεῦ,  
 θές, ἐπεὶ νιν μέγαν ἄρας [στρ. β'.  
 δίδυμα καὶ τριπλᾶ  
 παλίμπωνα θέλων ἀμείψει.  
 ἴσθι δ' ἀνδρὸς φίλου πῶλον εὖ- ἀντ. α'.  
 νιν ζυγέντ' ἐν ἄρμασιν (795)  
 πημάτων, ἐν δρόμῳ προστιθεῖς 782  
 μέτρον' τίς ἂν σωζόμενον ῥυθμὸν  
 τοῦτ' ἴδοι διὰ πέδον

772. εὖ τυχεῖν. The Med. has τυχεῖν δέ μου. Hermann has given εὖ τυχεῖν from the Schol., δὸς μοι εὐτυχίαν εὐτυχεῖσαι βεβαίως. Franz edits μοι τυχεῖν, Conington δὸς τύχας τυχεῖν δόμου κυρίως. —κυρίως, which occurs also in Ag. 171, seems to mean 'properly,' 'as they ought.'

773. τὰ σῶφρονα, i. e. σωφροσύνην. The Med. gives τὰ σωφροσύν—, probably from a gloss superscribed having been introduced as a various reading. The antistrophic verse makes the correction of Hermann nearly certain. Literally, 'Grant that their fortunes may turn out well, who desire what is right and reasonable to see it.' Where ἰδεῖν is added much as εἰπεῖν in Ag. 358. Hermann however gives ἔχειν for ἰδεῖν,—but εὖ may be compared with Suppl. 73, κλέβει εὖ τὸ δίκαιον ἰδόντες, 'to see it well,' meaning 'to see it thrive.'

774. διὰ δίκας. Here διὰ is a monosyllable, as in Pers. 565. 640. Inf. 784. Hermann has καὶ δίκαν from the Schol. κατὰ δίκαν, ὅ ἐστι κατὰ τὸ δίκαιον. By πᾶν ἔπος ἔλακον is meant, that the above is a sort of prophetic declaration, that it will be so.

775. ᾧ Ζεῦ, σύ νιν φυλάσσοις. A former correction of Hermann's for Ζεῦ, σὺ δέ νιν κ.τ.λ.

776. πρὸ δέ γ' ἐχθρῶν τὸν ἔσωθεν. So Hermann and Seidler for πρὸ δὲ δὴ ἔχθρῶν τῶν ἔσω. 'Yea, and set thou him that is within the palace (Orestes) before (i. e. above) his enemies; since by raising him to be great you will receive gladly a double

and triple return,' viz. in sacrifices, sup. 247 seqq.—μέγαν ἄρας, cf. ἀπὸ σμικροῦ δ' ἂν ἄρειας μέγαν, v. 254.

778. Cf. Ag. 520. Π. i. 127, αὐτὰρ Ἀχαιοὶ τριπλῇ τετραπλῇ τ' ἀποτίσσομεν.

779. ἴσθι. Schol. γίνωσκε. Hermann and Franz admit Pauw's conjecture ἴσχε, 'sustain him in the course,' or rather perhaps, 'check his speed.' But the change seems by no means necessary: 'Know that the orphan son of a dear sire is yoked in the chariot of misfortune, and set a limit to his course.' The common reading is ἄρματι, but Hermann has restored the plural from the Scholiast, on metrical grounds.—ἀνδρὸς φίλου, scil. τοῦ θυτῆρος καὶ σε τιμῶντος μέγα, sup. 247.

784. τοῦτ' ἴδοι διὰ πέδον. So Blomfield for τοῦτ' ἰδεῖν δάπεδον. Some alteration is necessary to make the passage grammatical; and ΔΑΟΙ for ΔΕΙΝ is as simple and easy as any that has been proposed,—more so than κτίσων for τίς ἂν, which Franz has given on the conjecture of H. L. Ahrens, or τίς αὖ, Hermann's reading. The Schol. found ἰδεῖν, but he explains it by ἴδοι, and another scholium supplies δπως. The διὰ is here, as unquestionably in many other places (see 774), a monosyllable. If we retain δάπεδον (or, as Hermann writes it, γάπεδον,—but see on Prom. 848), the sense will be precisely the same, ἀνόμενων δάπεδον being like πηδῶν πεδία, Ajac. 30; πλανηθεὶς χθόνα, Eur. Hel. 598; πόντιον κλύδων' ἀλώμεναι, Oed. Col. 1686; στεῖχ' ἀνηρότους γῆρας, Prom. 727. Translate: 'Would that one could see the strained



ἀνομένων βημάτων ὄρεγμα ; 785  
οἱ τ' ἔσω δωμάτων πλουτογαῖθῃ μυχὸν ἐνίζετε, στρ.  
κλύτε, σύμφρονες θεοί. [γ'.  
ἄγετε, τῶν πάλαι  
λύσσασθ' αἶμα προσφάτοις δίκαις· (φείω) 790  
\* τῶνδε γὰρ ἐνδίκως \* πεπραγμένων  
γέρων φόνος μηκέτ' ἐν δόμοις τέκoi. (805)  
τὸ δὲ καλῶς κτίμενον ὦ μέγα ναίων μεσφδ.  
στόμιον, εὖ δὸς ἀνιδεῖν δόμον ἀνδρὸς  
φιλίοις ὄμμασι λαμπρῶς 795 (810)  
ἐκ δνοφερᾶς καλύπτρας. [ἀντ. γ'.  
ξύλλάβοι δ' ἐνδίκως παῖς ὁ Μαΐας ἐπιφορώτατος,

pace of his steps keeping regular time as they go over this course.' Schol. εὐ-  
τακτον καὶ μὴ τραχείαν πορεῖαν. It  
seems that another Schol. read πημάτων  
for βημάτων. By ῥυθμὸν we must under-  
stand the 'stepping in time' or measured  
paces of a horse in harness. For the  
middle σώζεσθαι see Prom. 43.

785. Hesych. ὄρεγμα· βῆμα, ὄρημα,  
ἄλμα.

786. ἔσω Herm. for ἔσωθε. Weil, who  
transposes the strophe and the anti-  
strophe, reads ξύλλάβοιτο in 797.—ἐνί-  
ζετε, the emendation of Hermann for  
νομίζετε. Compare Pers. 143, τόδ' ἐνε-  
ζόμενοι στόγος ἀρχαῖον. Eur. El. 1108,  
μουσεῖα καὶ θάκουσ ἐνίζουσαν ἀηδόνα. The  
gods are addressed who were worshipped  
as the protectors of the family, and who  
occupied shrines or had altars in the  
interior of the palace, as Zeus Ἐρκείος,  
Κτήσιος, Ἑστία, Ἐκάτη, &c.

790. Photius, πρόσφατος, κυρίως μὲν ὁ  
νεωστὶ ἀνηρημένος—καταχρηστικῶς δὲ  
καὶ πᾶν ὅτι οὖν ἔστι συμβεβηκός.

791. The words τῶνδε γὰρ ἐνδίκως are  
inserted only on conjecture, and as a  
probable restoration of both sense and  
metre. In the MSS. and edd. πεπραγ-  
μένων follows τῶν πάλαι, which can  
hardly be right, since τῶν πάλαι αἶμα  
must mean 'the blood of those long ago  
slain,' which is now to be atoned for by  
fresh acts of justice. Weil reads δια-  
πεπραγμένων, occisorum, thus making  
a dochmiac.

792. γέρων φόνος. 'May old murders  
no longer beget new murders,' i. e. may  
the curse inherent in the family now be-

come exhausted, as by old age. On the  
peculiar figure here employed see sup.  
636. Ag. 734.

793. κτίμενον. So Franz and Hermann  
for κτάμενον. Compare the Homeric ἐθ  
κτίμενον ποτλίεθρον, Il. iv. 33, &c.—  
στόμιον, the prophetic adytum, called  
μυχὸν χθονὸς inf. 941. The metre of  
these two verses is Paonic, as in Ag. 972.  
Eum. 325. 335, &c.

794. ἀνιδεῖν. Schol. ἀναβλέψαι. The  
word seems ἡπαρ λεγόμενον, and is not  
free from suspicion. Hermann gives  
ἀνέδην, "fac ut domus viri libere, et ipse  
(Agamemnon) amicis oculis ex caliginoso  
velamine (sepulcri) adspectat."

795. The Med. here has καὶ νιν ἑλευ-  
θερίως λαμπρῶς τ' ἰδεῖν φιλοῖς ὄμμασιν  
δνοφερᾶς καλύπτρας. Compare Eur. Ion  
1467, ὅ τε γηγενέτας δόμος οὐκέτι νύκτα  
δέρεται, ἀελίου δ' ἀναβλέπει λαμπάσιν.  
Hermann reads καὶ νιν ἰδεῖν, and expunges  
ἑλευθερίως λαμπρῶς as an explanation  
of ἀνέδην in the preceding verse. For  
Eustathius explains the latter word by  
ἀνέτως καὶ ἑλευθερώς, Favorinus by φανερῶς. Weil reads καὶ νιν ἑλευθερίας |  
λαμπρὸν ἰδεῖν φῶς φιλοῖς | ὄμμασιν ἐκ  
δνοφερᾶς καλύπτρας.—ἐκ δνοφερᾶς was  
long ago restored by Hermann from the  
Schol. τοῦ σκότους. For the idea of  
'seeing from a dark veil,' compare sup.  
46. Ag. 1149, ὁ χρησμός οὐκέτ' ἐκ καλυμ-  
μάτων ἔσται δεδορκός.

797. ἐπιφορώτατος. 'Most favourable,'  
—a metaphor from wind, as οὐρίαν in the  
next verse proves. Schol. ὡς ἐπὶ ἀνέμου  
εἶπεν. Thuc. iii. 74, εἰ ἀνεμος ἐγένετο τῇ  
φλογὶ ἐπιφόρος ἐς αὐτήν. Franz, after

πρᾶξιν οὐρίαν θέλων. 1. wishings an.  
 τὰ δ' ἀλὰ ἀμφανεῖ 800  
 χρήζων ἄσκοπον δ' ἔπος λέγων (815)  
 νύκτα πρό τ' ὀμμάτων σκότον φέρει,  
 καθ' ἡμέραν δ' οὐδὲν ἐμφανέστερος.  
 καὶ †τότε δὴ πλοῦτον στρ. δ'.  
 δωμάτων λυτήριον 805 (820)  
 θῆλυν οὐριοστάταν, skandius κοῖμους 27. 28  
 ἄμα δὲ κρεκτὸν γοατὰν νόμον βλαμὴ, θυγὴ (κρεκτὸν. met. lo  
 θήσομεν πόλει· τὰ δ' εὖ this agree with the preceding.  
 ἔχοντ' ἐμὸν κέρδος αὖξει τόδ', ἄ- used of sleep The crown with  
 τα δ' ἀποστατεῖ φίλων. (825)  
 σὺ δὲ θαρσῶν, ὅταν ἦκη μέρος ἔργων, 810  
ἀντ. β'.

Emper, gives ἐπεὶ φορώτατος πρᾶξιν οὐριεῖ. The metre would be satisfied by pronouncing the word ἐπιφορώτατος, after the Aeolic way of λόφος for λόφος, σκύφος for σκύφος, ὕψις for ὕψις II. xii. 208, ζεφυρή Od. viii. 119, πιπφαύσκων II. x. 478. 502. But the necessity for this is removed by Hermann's correction of v. 786.

800. τὰ δ' ἀλὰ ἀμφανεῖ. So Hermann for πολλὰ δ' ἔλλα φανεῖ χρήζων κρυπτά. The Schol. Med. confirms the correction, τὰ δὲ κρυπτά νῦν φανερώσει. Another scholium has θέλων (see on 332) πολλὰ κρυπτά εὐρήσει. In neither is any mention of ἔλλα, which is a corruption of ἀλὰ, while κρυπτά is a mere gloss upon it. We have τὸ φωτῶν ἀλαὶν γένος Prom. 560.—χρήζων, 'if he wills it.' Cf. v. 332.

801. ἄσκοπον ἔπος. So ἄσκοπα ἔπη in Soph. Phil. 1112. Hermes, who is peculiarly the god of craft, will conduct the enterprise by stealth and delusive words. Which the poet thus expresses:—'But speaking an unlooked-for word both by night he carries darkness before his face, and by day is not clearer.' Hermann appears to take ἔπος for the word by which Hermes summons men to the shades. This command, coming by day or by night, is unforeseen; and thus Aegisthus little knows how near he is to his end.—For καθ' ἡμέραν in this sense the Greeks commonly use μεθ' ἡμέραν, but we have νύχιος ἢ καθ' ἡμέραν Eur. Electr. 603, λευκὸν κατ' ἡμᾶρ Ag. 651. The Schol. has νύκτα γὰρ καὶ σκότον πρό

τοῦ προσώπου φέρει.

804. καὶ τότε δὴ. This verse cannot be restored with anything like certainty. Hermann's conjecture is καὶ τότε ἤδη, τότε πλοῦτον οἴσομεν. Perhaps κτύπον, the joyous beating of instruments, hands &c., or χορὸν. Weil gives πότμοις δωμάτων λυτήριον. What follows he re-writes rather than emends. The remark of the Schol. is of no value, for he explains λυτήριον by ἐλεύθερον.—οὐριοστάταν, Schol. οὐρίως σταθέντα. The word was probably used of a settled favourable gale, as an epithet of ἄνεμος. Applied to χορὸν, it would mean 'taking up a favourable station,' e.g. by the altar.

807. ἄμα δὲ κρεκτὸν γοατὰν νόμον θήσομεν. So Hermann for δημοῦ κρεκτὸν γοήτων νόμον μεθήσομεν (where δημοῦ is the correction of a later hand in the Med. over the erasure of the original word). There is no known word γοατής, but it has the analogy of βοᾶν τάλαιναν αὐδᾶν, Pers. 577.—κρεκτὸς νόμος is properly said of the notes of a harp; but we find κρέκειν αὐδᾶν Ar. Av. 683; and the cithern was solely an instrument of joy.

809. ἔχοντ' ἐμὸν κέρδος αὖξει. So Hermann for ἐμὸν ἐμὸν κέρδος ἀέξεται. The metre shows the vulgate to be wrong; and the correction is confirmed by the scholium, τὰ καλῶς ἀποβαίνοντα τὸ ἐμὸν κέρδος ἐστίν, τῶν δὲ περὶ Ὀρέστην καὶ Ἠλέκτραν ἀπαλλαγῇ ἄτης.

*Ibid.* ἔτα ἀποστατεῖ. 'So far all is well.' Compare Ag. 1073, ἀλλὰ δ' ἐκὰς ἀποστατεῖ.

ἐπαύσας πατρὸς αὐδάν

θροούσα Τέκνον,

πέραν' οὐκ ἐπίμομφον ἄταν. (830)

· | Περσεύς τ' ἐν φρεσὶν καρδίαν σχεθὼν ἀντ. δ'. 815

τοῖς θ' ὑπὸ χθονὸς φίλοις

τοῖς τ' ἄνω πρόπρασσ' ἰών

χάριτας ὀργᾶς λυγρᾶς, ἔνδοθεν (835)

φοινίαν ἄγαν τιθεῖς,

τὸν αἴτιον δ' ἐξαπολλὺς μόρου

820

\* \* \* \*

### ΑΙΓΙΣΘΟΣ.

ἦκω μὲν οὐκ ἄκλητος, ἀλλ' ὑπάγγελος·

νέαν φάτιν δὲ πεύβομαι λέγειν τινὰς

ξένους μολόντας οὐδαμῶς ἐφίμερον. 825 (840)

μόρου δ' Ὀρέστου, καὶ τόδ' ἀμφέρειν δόμοις

ἔσ. = "δυσλίκω"

812. ἐπαύσας πατρὸς αὐδάν. In this antistrophe Franz has admitted the emendations of Seidler and Blomfield. The Med. has ἐπαύσας πατρὸς ἔργῳ | θροούσῃ | πρὸς σὲ τέκνον πατρὸς αὐδάν | καὶ περαινὼν ἐπίμομφαν ἄταν. Cf. Eur. Orest. 826, τέκνον, οὐ τολμᾷς ὅσια κτείνων σὺν ματέρα. The Schol. has ἐπικαλεσάμενος τὸ εἶδωλον τοῦ πατρὸς, whence it would seem that he found either εἰκὼν for ἔργῳ, or σκιάν for αὐδάν. He appears to have referred θροούσῃ to the chorus, ἐμοὶ θροούσῃ πρὸς σε πατρὸς αὐδάν, ὥς ἂν εἰ πατήρ συμβουλευέσθην. Translate:—"But do you confidently, when your share of action has arrived, uttering the name of Father to her crying out *My son!* accomplish a calamity which is free from blame."

815. Περσεύς καρδίαν, 'the resolution of a Perseus.' Schol. ἀποστραφὲς ὡς ἐκείνος, μή πῶς θεόμενος αἰδεσθῆς τὴν μητέρα.

817. τοῖς τ' ἄνω πρόπρασσ' ἰών. So Hermann for τοῖς τ' ἄνωθεν προπράσσαν. Weil, after Euger, gives πρόπρασσον, and reads ἐργάνας (i. e. ἐργασίας) for ὀργᾶς, the Med. giving χάριτος ὀργᾶς λυγρᾶς, emended by Hermann after Blomf. and Schütz. By χάρις ὀργῆς we may understand the duty of revenge which is owed by a son to a father. Compare χάριτες

in v. 312. This, the chorus says, may be paid (viz. in the reproaches against his mother, inf. 890 seqq.) before the deed is done, for the sake both of the dead Agamemnon and the surviving Electra. We do not elsewhere find προπράσσειν, but πράσσειν χάριν, 'to do a favour,' occurs Eur. Ion 895. Eur. El. 1133.

819. φοινίαν ἄγαν. The Med. gives ἄταν, but the metre requires a short syllable. Both here and in Ag. 709 Hermann has introduced a conjectural form ἄγην from ἄζω, connected with ἄγνός, and meaning 'a sacrifice,' or 'consecration.' The reading given above seems safer; for φοινία ἄγη = ἐπιφθονός φόνος. See Ag. 130, where ἄγα has been restored for the vulg. ἄτα. Like ἄχος used for 'a crime,' ἄγη is anything which excites wonder, horror, or any strong emotion.

820. The metre shows that a verse has been lost after this; and the preceding δὲ seems to indicate that a new sentence was commenced, which we might complete by some such addition as ἐβόμαχον κάλει Δίκην, 'invoke Dikē as you deal the fatal blow.'

826. μόρου δ' Ὀρέστου. Usually these words are connected with the preceding



γένοιτ' ἂν ἄχθος δειματοσταγὲς φόνω *ecthing with leucos*  
 τῷ πρόσθεν ἑλκαίνοντι καὶ δεδηγμένῳ. *festering*

πῶς ταύτ', ἀληθῇ καὶ βλέποντα δοξάσω,

ἣ πρὸς γυναικῶν δειματούμενοι λόγοι 830 (845)

πεδάρσιοι θρώσκουσι θνήσκοντες μάτην ;

τί τῶνδ' ἂν εἴποις ὥστε δηλῶσαι φρενί ;

ΧΟ. ἡκούσαμεν μὲν, πυνθάνου δὲ τῶν ξένων

ἔσω παρελθών. οὐδὲν ἀγγέλων σθένος

ὥς αὐτὸν αὐτῶν ἄνδρα πεύθεσθαι πάρα. 835 (850)

verse, and a full stop placed after them, in which case καὶ τόδ' ἂν φέρειν is probable. But the sense seems rather to be this:—‘For as to the death of Orestes, to attribute *this* also to the family would be a fear-instilling burden to one already festering and bitten by (i. e. sore from the bite of) the former murder.’ The news, says Aegisthus, is by no means agreeable, because the blame will certainly be laid on me, who have already enough to bear from the death of Agamemnon,—who am ἑλκαίνων καὶ δεδηγμένος τῷ πρόσθεν φόνῳ. The Greek policy was to kill the son who might avenge a murdered parent. Aegisthus recites the three first verses somewhat hurriedly, but he then pauses, and begins to soliloquize in a lower tone, at μόρον δ' Ὀρέστου. Here φόνῳ does not agree with ἑλκαίνοντι, but is the dative after it. Weil reads ἑλκαίνουσι καὶ δεδηγμένοις, agreeing with δόμοις, and thinks the singular resulted from τῷ. Klausen, who supplies ἐμοί, wrongly joins δειματοσταγὲς φόνῳ. Hermann translates *phónos ἑλκαίνων καὶ δεδηγμένος caedes illa quae nos vulnerat et mordet*, which does not seem defensible. For the figure of speech cf. Ag. 1134, πέπληγμαι δ' ὑπὸ δῆγματι φοινίῳ. And for the construction μόρον δ' Ὀρέστου, καὶ τόδ' κ.τ.λ. see sup. 51, τὰ δ' εὐτυχεῖν, τόδ' ἐν βροτοῖς θεός τε καὶ θεοῦ πλέων. Ag. 541, τὰ δ' αὐτὲ χέρσῃ, καὶ προσῆν πλέων στύγος. See ibid. 1023.

829. ἀληθῇ καὶ βλέποντα. Compare ζῶντα said of oracles, Oed. R. 482. The converse is θνήσκοντες μάτην. Perhaps however βλέποντα is used in the sense of ‘clear,’ ‘unveiled,’ as Ag. 1149. Cf. Suppl. 461.

830. πρὸς γυναικῶν δειματούμενοι. ‘Spread by women (the chorus and the

nurse) in alarm,’ or ‘as an alarm.’ The Schol. must have read *αἵματούμενοι λόγοι*, for he remarks ἐν γὰρ τοῖς θρήνοις ἀμύσσουσιν αὐτῶν τὰ στήθη. Hesych. δειματοῦται φοβερὰ λέγει ἢ ἀκούει. Eur. Andr. 42, δειματομένη δ' ἐγώ—Θέτιδος εἰς ἀνάκτορον θάσσω. It is hard to believe that δειματούμενοι λόγοι can mean *rumores perterriti*, or *rumores ad terrorem confecti*. It is better to understand λόγοι φοβερῶς (or ἐς φόβον) λεγόμενοι ὑπὸ γυναικῶν, ‘alarming rumours.’ Cf. Ar. Ran. 144, μή μ' ἐκπληττε μηδὲ δειμάτου.

831. θνήσκοντες μάτην. The same sentiment occurred Ag. 470, ταχύμορον γυναικογήρτον ὕλλυται κλέος. Cf. Hes. Opp. 763, φήμη δ' οὔτις πάντα ἀπῄλλυται. The real meaning is, θνήσκοντες καὶ μάταιοι ὄντες. Cf. 867. Eur. Hipp. 916, ᾧ πόλλ' ἀμαρτάνοντες ἄνθρωποι μάτην. The exact idea in πεδάρσιοι θρώσκουσι is obscure. Perhaps simply the notion of fame flying high and as it were springing aloft is meant.

835. αὐτὸν αὐτῶν Schütz for αὐτὸς αὐτόν. The nominative αὐτὸς is here a solecism. The meaning is, ‘There is nothing like putting questions to a messenger oneself,’—for ἐν ἀγγέλῳ κρυπτὸς ὀρθοῦται λόγος, sup. 760. Here οὐδὲν—ὥς means οὐδὲν παρὰ τὸ —, ‘is nothing compared with,’ &c., and αὐτὸν ἄνδρα is the subject to πεύθεσθαι. Blomfield rightly compares Ar. Av. 966, οὐδὲν οἶόν ἐστ' ἀκοῦσαι τῶν ἐπῶν. Plat. Gorg. p. 5 (Heind.), οὐδὲν οἶον τὸ αὐτὸν ἐρωτᾶν, ᾧ Σώκρατες. Scholefield adds Dem. Mid. p. 529, οὐδὲν γὰρ οἶον ἀκοῦειν αὐτοῦ τοῦ νόμου. The expression was doubtless proverbial. In Eur. El. 548, we have βούλομαι γὰρ εἰσιδῶν | αὐτοὺς ἐρέσθαι, where αὐτοὺς must be emphatic, as standing the first word in the verse. At

ΑΙ. ἰδεῖν ἐλέγξει τ' αὖ θέλω τὸν ἄγγελον,  
εἴτ' αὐτὸς ἦν θνήσκοντος ἐγγύθεν παρὼν,  
εἴτ' ἐξ ἁμαυρᾶς κληδόνος λέγει μαθὼν.  
οὔτοι φρέν' ἂν κλέψειαν ὠμματομένην.

ΧΟ. Ζεῦ, Ζεῦ, τί λέγω; πόθεν ἄρξωμαι 840 (855)  
τάδ' ἐπυχομένην κάπιθεάζουσ';  
ὑπὸ δ' εὐνοίας

πῶς ἴσον εἰποῦσ' ἀνύσσωμαι;  
νῦν γὰρ μέλλουσι μινανθεῖσαι

τὸ = κοπίς αὐαε πειραὶ κοπάνων ἀνδροδαίκτων 845 (860)

ἢ πάννυ θήσειν Ἀγαμεμνονίων  
οἴκων ὄλεθρον διὰ παντός·

| ἢ πῦρ καὶ φῶς ἐπ' ἐλευθερίᾳ

the end of the verse *πάρα* is Hermann's correction for *πέρη*. Weil retains *πέρη*, comparing Ag. 1330, τοῦ δρῶντός ἐστι καὶ τὸ βουλευσαί περὶ.—The sentiment is general, so that there is no confusion, as Prof. Conington objects, between the ἄγγελοι and the ξένοι.

836. ἐλέγξει. 'To cross-question,'—the true sense of this verb, which hence signifies either 'to prove false,' 'refute,' or 'prove true,' viz. according to the result of a close verbal examination.

839. φρέν' ἂν. So Herm., Franz, Dind., with Elmsley, for φρένα. We might indeed correct οὐτὰν, but that α is not usually made long before κλ. Translate, 'Assuredly they will not (are not likely to) deceive a vigilant mind,'—a mind furnished with eyes. Cf. Suppl. 461, ξυνήκας ὠμμάτωσα γὰρ σαφέστερον. Schol. τὴν συνετήν μου φρένα. Dr. Peile defends φρένα κλέψειαν, following Klausen, and translates, 'There's no cheating, I reckon, one that has 'all his wits about him.'

841. κάπιθεάζουσ'. So Herm., Dind., Peile, with Blomfield, for κάπιθεόζουσ'. Franz and Klausen retain the vulgate, which is also defended by Dr. Donaldson, *New Oratylus*, p. 578. But Hesychius has ἐπιθεάζει θεοὺς ἐπικαλεῖται. Eur. Med. 1409, τὰδε καὶ θρηνῶ κάπιθεάζω μαρτυρόμενος δαίμονας, where the MSS. give κάπιθεόζω. Thucydides and Plato also use ἐπιθεάζειν in the sense of 'calling on the gods.'

843. ἴσον, τὸ μέσον, 'neither too much

nor too little;' μήθ' ὑπεράρας μήθ' ὑποκάμψας καιρὸν χάριτος, Ag. 759. Cf. Theb. 347, οὔτε μείων οὐτ' ἴσον λελιμμένοι, i. e. ἀλλὰ πλέον. So ἄλλης is 'just enough,' Med. 630.—ἀνύσσωμαι might mean (cf. Prom. 719), 'should I obtain it,' and so Klausen takes it, while Peile regards it as a synonym with πῶς εἰποῦσα τύχῃ; 'How must I succeed in saying?' But the context seems to show the poet's meaning to be, 'I know not where I shall begin, nor how I can leave off after saying just enough, through kindly feelings towards Orestes.'

845. πειραὶ κοπάνων. Schol. πειραὶ αἱ ἀκμαὶ τῶν ξιφῶν, παρὰ τὸ πείρειν. Perhaps however those are right who prefer the commoner form πείραι, 'the experiments,' or attempts, 'of a murderous knife.'—ἀνδροδαίκτων is clearly active, as πολέμους πυργοδαίκτους Pers. 109.

846. ἢ πάννυ θήσειν. Either to cause the utter ruin of the family by the death of Orestes in the conflict, or to restore him victorious to his house.

848. πῦρ καὶ φῶς. The order is, ἔξει πῦρ καὶ φῶς (sc. πατράν ἐστίν), δαίμων αὐτὸ ἐπ' ἐλευθερίᾳ, ἀρχάς τε πολισσόνους. Or perhaps, ἔξει (αὐτὴν) ἀρχάς τε. See Suppl. 475. Either way is somewhat harsh, but perhaps not more so than to take τε as used for εἴτα, with Peile and Wellauer; see on v. 548. Franz and Dindorf give ἀρχαῖς τε πολισσόνους, with Porson. Hermann thinks that a line has dropped out, like πλοῦτόν τε δῶμον. We might also read πατέραν



δαίων ἀρχάς τε πολισσονόμους  
ἔξει, πατέρων μέγαν ὄλβον. 850 (865)

τοιάνδε πάλην μόνος ὦν ἔφεδρος  
δισσοῖς μέλλει θεῖος Ὀρέστης  
ἄψειν. εἷη δ' ἐπὶ νίκη.

AI. εἷη, ὁτοτοτοτοῦ.

XO. ἔα, ἔα μάλα. 855 (870)

πῶς ἔχει ; πῶς κέκρανται δόμοις ;  
ἀποσταθῶμεν πράγματος τελουμένου,  
ὅπως δοκῶμεν τῶνδ' ἀναίτιαι κακῶν  
εἶναι· μάχης γὰρ δὴ κεκύρωται τέλος.

OI. οἷμοι, πανοῖμοι, δεσπότου †τελουμένου· 860 (875)  
οἷμοι μάλ' αὖθις ἐν τρίτοις προσφθέγμασιν.

θ' ἔξει μ. δ. (So also Weil.) The Schol. perhaps read *δαίδων* for *δαίων*. The meaning is, Orestes will either lose all or gain all by the present stake; either he will himself be killed, and so bring to an end the succession to the house, or he will recover the sovereignty, and offer sacrifices for the release of the Argives from an unjust usurpation. That this is the *ἐλευθερία* meant is to be inferred from v. 294, τὸ μὴ πολίτας, εὐκλεεστάτους βροτῶν,—δυοῖν γυναικῶν ὡδ' ὑπηκόους πέλειν. It is contrasted with the *τυραννὶς* of Aegisthus, Ag. 1336. 1611. But *πολισσονόμους ἀρχάς* is only a periphrasis for 'his right of rule over the state.' So *πολισσονόμος βιοτὰ* in Pers. 848 seems to mean merely 'citizen-life,' or life under a fixed government.

851. *μόνος ὦν ἔφεδρος δισσοῖς*. 'Being the only reserve (subsidiary combatant) against two.' Madvig, Adv. Crit. i. p. 205, reads *ἐφέδροις δισσοῖς*, supposing that when one is *ἔφεδρος* to another, both may be so called. By the technical word *ἔφεδρος* the Greeks understood a champion who abided the result of a contest to engage afterwards with the victor. Xen. Anab. ii. 5, 10, εἰ δὲ δὴ καὶ μανέντες σε κατακτείναιμεν, ἄλλο τι ἂν ἢ τὸν εὐεργέτην κατακτείναντες πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Cf. Theb. 950. Herod. v. 41. Ar. Ran. 792. Soph. Aj. 610. Rhes. 119, νικῶν δ' ἔφεδρον παῖδ' ἔχεις τὸν Πηλέως. There was a proverb (Plat. Phaedo, p. 89, c)

πρὸς δύο λέγεται οὐδ' Ἡρακλῆς οἷός τε εἶναι. Orestes is now about to act as the *ἔφεδρος* of Agamemnon, but has to engage with both Aegisthus and Clytemnestra; and thus, as Dr. Peile observes, is adventuring one chance against two. Scholfield, who understands "nulum habens assessorem," might have compared what Martial says of the incomparable gladiator, v. 24, 8, 'Hermes suppositicius sibi ipse.' Similarly αὐτὸς ὦν πρόσωρος, 'having no one for a neighbour but himself,' Soph. Phil. 691.

856. *κέκρανται*, viz. by the will of the gods. So *κεκύρωται* inf. 859.

858. *ἀναίτιαι*. They were in reality *μεταίτιαι*, accomplices, sup. 546.

859. Compare Suppl. 597, ἐνίσπε δ' ἡμῖν ποῦ κεκύρωται τέλος. For *εἶναι* commencing a verse see Ag. 1062. 1100.

860. † *τελουμένου*. There can be little doubt that this word has been wrongly copied from 857, an error of which there are examples in v. 398 and (perhaps) v. 1022. The Greeks do not say *τελεῖν τινα*, 'to finish a man,' in the sense of *κτείνειν* (though Homer so uses *ἐξανῶν*, Il. xi. 365). Even if they did, the present participle could only mean 'our master is being killed,' which hardly suits Αἴγισθος οὐκ ἔτ' ἔστιν below. Hermann admits the correction of Schütz, *πεπληγμένου*, the usual word in such cases. Cf. Ag. 1304. Weil suggests *τετυμμένου*. So Theb. 882, δι' εὐανόμων τετυμμένοι.



Αἰγισθος οὐκ ἔτ' ἔστιν. ἀλλ' ἀνοίξατε  
ὅπως τάχιστα, καὶ γυναικείους πύλας  
μοχλοῖς χαλᾶτε· καὶ μάλ' ἡβώντος δὲ δεῖ·  
οὐχ ὡς δ' ἀρῆξαι διαπεπραγμένῳ· τί γάρ; 865 (880)  
ιοῦ, ιοῦ.

κωφοῖς αὐτῷ καὶ καθεύδουσιν μάτην  
ἄκραντα βάζω. ποῖ Κλυταιμνήστρα; τί δρᾷ;  
ἔοικε νῦν αὐτῆς ἐπὶ ξυροῦ πέλας  
αὐχὴν πεσεῖσθαι πρὸς δίκην πεπληγμένος. 870

ΚΑ. τί δ' ἐστὶ χρέμα; τίνα βοήν ἴστης δόμοις; (885)

ΟΙ. τὸν ζῶντα καίνειν τοὺς τεθνηκότας λέγω.

864. μοχλοῖς χαλᾶτε. 'Unbolt,' or rather, 'unbar the door of the women's apartment.' The dative properly means, 'by the bar' (*sera*), i. e. by withdrawing it. So ἀναμοχλεύειν πύλας Med. 1317, χαλᾶτε κλῆθρα and ἐκλύεθ' ἄρμους Hipp. 809. Compare the similar use of πύλαις ἀπείργεσθαι, sup. 560. The side-door of the palace, viz. that leading into the γυναικεία δώματα, or 'queen's room,' is here meant. Hermann interprets μάλ' ἡβώντος of a quick and active, rather than of a strong person, though in Od. xxiii. 187, the words bear the latter sense, οὐδὲ μάλ' ἡβῶν ρεία μετοχλίσσειεν. Here χαλᾶν clearly refers to undoing the door from within, not to forcing it from without. The servant asks for prompt and active aid against a sudden attack on the house, which might follow the murder of the occupant. There was no need of violence, for the object of opening the door was not to assist Aegisthus, but simply to find the queen (868). It does not appear that the servant is in the plot; he acts naturally as in a moment of surprise and excitement.

865. οὐχ ὡς δ'. 'But not for the purpose of assisting one already despatched.' Porson, Herm., Dind., read οὐχ ὥστ', but the common reading is equivalent to οὐχ ὥστε δέ.—τί γάρ; see on Ag. 1108. The phrase is much like our 'of course not.'—ιοῦ, ιοῦ. 'O dear, O dear!' an expression of impatient despair, and so to be rendered in Ar. Nub. 1. See on Ag. 25.

866. Theb. 189, ἤκουσας, ἢ οὐκ ἤκουσας, ἢ κωφῇ λέγω;

869—70. ἐπὶ ξυροῦ. 'It seems now

that her neck, already on the razor's edge, will fall close by, justly smitten.' The position of αὐτῆς in the verse (he might otherwise have said ἔοικεν αὐτῆς νῦν κ.τ.λ.) shows that he means 'her neck' (as well as that of Aegisthus). Soph. Phil. 101, and id. 1368, αὐτὸς ἐν Σκύρῳ μένων ἔα κακῶς αὐτοὺς ἀπόλλυσθαι κακοῖς. Compare Prom. 658. Suppl. 883. Oed. R. 598. 856. Eur. Bacch. 962. There was a proverb ἐπὶ ξυροῦ ἀκμῆς ἴστασθαι, said of those who were in any imminent danger. Eur. Herc. F. 630, ᾧδ' ἔβητ' ἐπὶ ξυροῦ; Herod. vi. 11, ἐπὶ ξυροῦ ἀκμῆς ἔχεται ἡμῖν τὰ πρήγματα. Construe πέλας πεσεῖσθαι, viz. by the side of Aegisthus. Hermann approves, but without adopting, as Dindorf and Franz have done, the conjecture of Abresch ἐπιζήνου, from Ag. 1248. But he reads πρὸς δίκης, the Med. having πρὸς δίκη. The correction is very likely right; πρὸς δίκην however will stand for δικαίως, as πρὸς ἡδονὴν for ἡδέως, Ag. 278.

871. τί δ' ἐστὶ χρέμα; 'Well! what is the matter? What cry for assistance (Ag. 1320) are you setting up to the house?' i. e. why are you calling on the inmates for aid? Cf. Ag. 1277, τί δ' ἐστὶ χρέμα; τίς σ' ἀποστρέφει φόβος;

872. τὸν ζῶντα καίνειν. Schol. ὁ τῷ λόγῳ τεθνηκὼς Ὀρέστης ἀπέκτεινε τὸν ζῶντα Αἰγισθον. He therefore read λόγῳ, with Turn. Vict., or (as Weil thinks) supplied it to explain the full sense. So Eur. Hel. 1572, ὁ δ' οὐκέτ' ὦν λόγοισι Μενέλεως πέλας. Cf. Trach. 1163, οὕτω ζῶντά μ' ἔκτεινεν θανάῳ. Ajac. 1027, εἶδες ὡς χρόνῳ ἐμελλέ σ' ἔκτανε καὶ θανάῳ ἀποφθεῖν; These words are

- ΚΑ. οἱ γώ. ξυνῆκα τοῦπος ἐξ αἰνιγμάτων.  
 δόλοις ὀλούμεθ', ὥσπερ οὖν ἐκτείναμεν.  
 δοίη τις ἀνδροκμήτα πέλεκυν ὡς τάχος· 875  
 εἰδῶμεν ἢ νικῶμεν ἢ νικώμεθα· (890)  
 ἐνταῦθα γὰρ δὴ τοῦδ' ἀφικόμην κακοῦ.
- ΟΡ. σὲ καὶ ματεύω· τῷδε δ' ἀρκούντως ἔχει.
- ΚΑ. οἱ γώ. τέθνηκας, φίλτατ' Αἰγίσθου βία.
- ΟΡ. φιλεῖς τὸν ἄνδρα; τοίγαρ ἐν ταύτῳ τάφῳ 880  
 κείσει· θανόντα δ' οὔτι μὴ προδῶς ποτέ. (895)
- ΚΑ. ἐπίσχες, ὦ παῖ· τόνδε δ' αἰδεσαι, τέκνον,

called *αἰνίγματα* by Clytemnestra, not only from the way in which Orestes is hinted at under τοὺς τεθηγκότας, but because the verse is susceptible of a double paradox, 'The living is killing the dead,' or 'the dead is killing the living,'—the latter, of course, being the sense here intended.

873. Soph. El. 1479, οἱμοι, ξυνῆκα τοῦπος.

874. ὥσπερ οὖν. See above, v. 88, and compare v. 547, ὡς ἂν δόλω κτείναντες ἄνδρα τρίμιον, δόλω τε καὶ ληθῶσιν.

875. δοίη, for δότω. Cf. Agam. 918. Prof. Conington observes after Abresch, that she may mean, by adding ἀνδροκμήτα, 'the same axe which slew my husband.' (This however was ξίφος, inf. 999.) But in Eum. 239 the epithet means 'man-tiring,' which is the more natural sense here. Her courage and defiance is thus the more prominently expressed.

876. ἢ νικῶμεν. Hermann, Franz, and Dindorf read εἰ νικῶμεν. See on 743. But ἢ is amply defended by Homeric usage. Il. xiii. 326, ὅφρα τάχιστα εἰδομεν ἢ ἐ τφ εἶχος ὀρέζομεν ἢ τις ἡμῖν. Ib. xxii. 244, ἵνα εἰδομεν ἢ κεν Ἀχιλλεύς νῶϊ κατακτείνας ἔναρα βροτόεντα φέρηται νῆας ἐπὶ γλαφυρᾷ, ἢ κεν σφ' δουρὶ δαμῆη. Compare also viii. 532. xvi. 243. xviii. 308. Od. iv. 712. 789. Nor was the usage unknown to the tragic writers. Prom. 799, ἐλοῦ γὰρ ἢ πόνων τὰ λοιπά σοι φράσω σαφηνῶς, ἢ τὴν ἐκλύουσιν' ἐμέ. Oed. Col. 80, οἶδε γὰρ κρινούσιν' σοι ἢ χρὴ σε μῖνεν ἢ πορεύεσθαι πάλιν. See Herm. on Elmsl. Med. 493.

877. ἐνταῦθα, viz. even to the killing of my own son in self-defence.

878. σὲ καὶ ματεύω, 'I have been even

looking for you,' 'you are the very person I want,' i.e. so far from your visit being unwelcome or ill-timed. For Clytemnestra, armed with the axe, must be supposed to have rushed into the presence of Orestes, who, perhaps, is seen in the act of coming out of the central doorway after having killed Aegisthus within. To the same fatal apartment he withdraws her by force at v. 916. Hence τέθνηκας κ.τ.λ. in the next verse is not said from a sight of the corpse of Aegisthus, but from the words of Orestes, τῷδε δ' ἀρκούντως ἔχει.

880. φιλεῖς τὸν ἄνδρα; 'So you love the man, do you? Well then, you shall lie with him in the same tomb, and it shall never be said of you that you abandoned him in death.' See on Theb. 38. The incautious expression φίλτατε is used by Orestes as an evidence against her.

882. τόνδε μαστόν. The actor pretends to expose the breast that had suckled him, an action which the Greeks regarded as the strongest appeal for mercy. Il. xxii. 79,

μήτηρ δ' αὖθ' ἐτέρωθεν δόδρετο δακρυ-  
 χέουσα  
 κόλπον ἀνιεμένη, ἐτέρηφι δὲ μασὸν  
 ἀνέσχευ'  
 καὶ μιν δακρυχέουσ' ἔπεα πτερόεντα  
 προσηύδα·  
 "Ἐκτορ, τέκνον ἐμὸν, τάδε τ' αἶδο καὶ  
 μ' ἐλέησον  
 αὐτῇ, εἰ ποτέ τοι λαβηκῆδε μασὸν ἐπ-  
 ἔσχον.

Eur. Electr. 1206, κατέϊδες οἶον ἃ τάλαιν' εἴων πέπλων | ἔβαλεν, εἰδεξε μαστόν ἐν φοναῖσιν; Orest. 527, ὅτ' ἐξέβαλλε μαστόν ἱκετεύουσά σε μήτηρ.

*Εκ. κλ. τὰ ἵμνα.*

μαστὸν, πρὸς ᾧ σὺ πολλὰ δὴ βρίζων ἅμα  
οὐλοισιν ἐξήμελξας εὐτραφὲς γάλα.

OP. Πυλάδῃ, τί δράσω ; μητέρ' αἰδεσθῶ κτανεῖν ; 885

### ΠΤΑΛΑΔΗΣ.

ποῦ δαὶ τὰ λοιπὰ Λοξίου μαντεύματα (900)  
τὰ Πυθόχρηστα πιστὰ δ' εὐορκώματα ;  
ἅπαντας ἐχθροὺς τῶν θεῶν ἡγοῦ πλέον.

OP. κρίνω σε νικᾶν, καὶ παραινεῖς μοι καλῶς.  
ἔπουν· πρὸς αὐτὸν τόνδε σὲ σφάξαι θέλω· 890  
καὶ ζῶντα γάρ νυν κρείσσουν' ἡγήσω πατρός. (905)  
τούτῳ θανοῦσα ξυγκάθευδ', ἐπεὶ φιλεῖς  
τὸν ἄνδρα τοῦτον, ὃν δ' ἐχρῆν φιλεῖν στυγεῖς.

ΚΑ. ἐγὼ σ' ἔθρεψα, σὺν δὲ γηράναι θέλω.

OP. πατροκτονοῦσα γὰρ ξυνοικήσεις ἐμοί ; 895

ΚΑ. ἡ μοῖρα τούτων, ᾧ τέκνον, παραίτια. *in mat. the cause.* (910)

OP. καὶ τόνδε τοῖνυν μοῖρ' ἐπόρσυνεν μόρον.

ΚΑ. οὐδὲν σεβίζει γενεθλίου ἀρὰς, τέκνον ;

883. βρίζων ἅμα, as you lay slumbering.—οὐλοισιν, 'with toothless gums.'—Eur. Cycl. 209, πλήρωμα τυρῶν ἐστὶν ἐξημελγμένον.

885. αἰδεσθῶ. On this conjunctive deliberative see Pers. 640. Pylades replies, 'As yet you have only executed *half* the commands of Apollo, in slaying Aegisthus.' Cf. τοὺς αἰτίους v. 265. These are the only words spoken by Pylades throughout the play, and the part is acted here by the οἰκέτης or ἐξάγγελος, as the Schol. remarks, ἵνα μὴ δ' λέγωσιν, *ne quarta loqui persona laboret.*

887. εὐορκώματα, the oaths taken by us in good faith to avenge Agamemnon. Weil thinks the promises of Apollo are meant.

888. ἅπαντας ἐχθροὺς. Schol. πλέον λέγε πάντας ἀνθρώπους ἔχειν [ἢ] τοὺς θεοὺς ἐχθροὺς. 'Believe all the world to be your enemies rather than the gods,' i. e. never believe the *gods* (emphatic) can be your enemies. Plat. Theaet. p. 151, D, πόρρω ὄντες τοῦ εἰδέναι, ὅτι οὐδεὶς θεὸς δύσνους ἀνθρώποις.

890. πρὸς αὐτὸν τόνδε. Supply ἄγων, or the dative would have been more cor-

rect. The murder, of course, is not acted before the eyes of the spectators ; hence τόνδε here, as τῷδε in 878, is said δεικτικῶς, only so far as Orestes points in the *direction* of the corpse.

894. σὺν δέ. So Herm, Franz, Dind., and others after Auratus, for νῦν δέ. Compare οὐκ αὐτὸς ἠνέριζες, ἀλλὰ σὺν γυνὴ ἔκτεινε, Ag. 1622. Prof. Conington retains νῦν δέ, and doubts whether συγ-γηράσκειν is applicable to *one* of two persons growing old in company with another who is younger. But ξυνοικήσεις in the next verse seems to make *σὺν* necessary in this. Schol. γηράναι, ἀπὸ τοῦ γήρημι. In Suppl. 870 we have the transitive aorist from γηράω or γηράσκειν, οὐ γάρ μ' ἔθρεψαν οὐδ' ἐγήρασαν τροφῇ, and we have γηράναι in Oed. Col. 870. Some here write γηράναι, as the intransitive second aorist from the same verb, on the analogy of ἀποδιδράσκειν, ἀποδράναι. In either case the sense is the same as γηροβοσκείσθαι, τρεφομένη being supplied from ἔθρεψα.

898. γενεθλίου ἀρὰς, i. e. the dying curse of a parent (not 'a parent's prayers'). The Greeks attributed especial weight



- OP. τεκοῦσα γάρ μ' ἔρριψας εἰς τὸ δυστυχές.  
 ΚΛ. οὔτοι σ' ἀπέρριψ' εἰς δόμους δορυξένους. 900  
 OP. διχῶς ἐπράθην, ὦν ἐλευθέρου πατρός. (915)  
 ΚΛ. ποῦ δῆθ' ὁ τῆμος, ὄντιν' ἀντεδεξάμην ;  
 OP. αἰσχύνομαί σοι τοῦτ' ὄνειδίσαι σαφῶς.  
 ΚΛ. [μῆ.] ἀλλ' εἴφ' ὁμοίως καὶ πατρός τοῦ σοῦ μάτας.  
 OP. μὴ 'λεγχε τὸν πονοῦντ' ἔσω καθημένῃ. 905  
 ΚΛ. ἄλγος γυναιξὶν ἀνδρὸς εἶργεσθαι, τέκνον. (920)  
 OP. τρέφει δέ γ' ἀνδρὸς μόχθος ἡμένας ἔσω.  
 ΚΛ. κτενεῖν ἔοικας, ὦ τέκνον, τὴν μητέρα.  
 OP. σύ τοι σεαυτὴν, οὐκ ἐγὼ, κατακτενεῖς.  
 ΚΛ. ὄρα, φύλαξαι μητρὸς ἐγκότους κύνας. 910  
 OP. τὰς τοῦ πατρὸς δὲ πῶς φύγω παρεῖς τάδε ; (925)  
 ΚΛ. ἔοικα θρηνεῖν ζῶσα πρὸς τύμβον μάτην.

to the imprecation of a *dying* person ; hence the φθόγγος ἀραῖος of Iphigenia was stopped by a gag, Ag. 228.

900. οὔτοι σ' ἀπέρριψ'. 'Surely I did not cast you off (in sending you) to the house of a friend.' Schol. οὐκ ἔστιν ἀπορρίψαι τὸ δορυξένοισι ἐνδοῦναι πρὸς ἀνατροφήν. Cf. Ag. 854, τρέφει γὰρ αὐτὸν εὐμενὴς δορυξένος Στρώφιος δ' Φωκεὺς, and *ibid.* 1382. So *in insulam projicere*, Tac. Ann. i. 3.

901. διχῶς ἐπράθην. *Doubly*, i. e. first by sending me away, next, by killing my father and depriving me of my property. On the figure of speech see 125. Orestes means, that even if she can clear herself from the preceding charge (τὸ ἀπορρίψαι), he has another to bring against her of the same personal kind, and as a motive for not showing her any mercy on his own account.

902. δ' τῆμος. Schol. τὸν Αἰγισθὸν φησι. —ὄντινα is not for ὄν, but a short way of saying ὅστις ποτ' ἦν, ὡν κ.τ.λ. The sentiment is the same as in Eur. Electr. 1090, ἀπηνέγκω λέχη τὰλλότρια, μισθοῦ τοὺς γάμους ἀνουμένη.

903. σαφῶς, in plain language ; more than by allusion in the word ἐπράθην.—σοι for σου is Canter's correction, which seems a necessary one. For neither is σοῦ τοῦτο (τὸ ἔργον) good Greek, nor has αἰσχύνομαί σου, 'I am ashamed for you,' been confirmed by really similar examples.

904. [μῆ.] Hermann omits this word, to which it is not easy to supply an imperative.—On the word μάτη, which here bears the sense so commonly found in μάταιος, i. e. ἀκολασία, see Suppl. 194. 799. Schol. ὅτι Κασάνδραν ἐπέγημεν. Cf. Ag. 1414, Χρυσήδων μείλιγμα τῶν ὑπ' Ἰλίφ.

906. ἄλγος γυναιξίν. The argument is, 'If a man is to be excused on account of his toils in the camp, a woman may also be excused because she is debarred from the other sex.' The reply is, 'Yes, but greater indulgence should be extended to the man, by whose exertions the wife is maintained at home in indolence.' See Eur. Andr. 222 seqq. and Electr. 1039—40.

907. ἡμένας ἔσω. Eur. Med. 248, λέγονσι δ' ἡμᾶς ὡς ἀκίνδυνον βλον ζῶμεν κατ' οἴκους, οἱ δὲ μάρνανται δορί. *Fragm.* Aig. 5, καὶ τῷ κατ' οἴκους ἐκτὸς ἡμένῳ πόνων. Soph. El. 1241, περισσὸν ἄχθος ἐνδον γυναικῶν ὄν δελ. This, therefore, was a common reproach to the woman ; and indeed was the fault of the system rather than of the sex. It is on this account that Sophocles so forcibly expresses the contrary habits of the Egyptians, Oed. Col. 337 seqq.

908. κτενεῖν ἔοικας. So ἔλξεν εἰχῆ ὕμας, Suppl. 882.

911. παρεῖς τάδε. 'If I omit this.' Cf. 1021, παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν.

912. θρηνεῖν πρὸς τύμβον. The Scholiast quotes part of a trochaic verse as a

- OP. πατὴρ γὰρ αἶσα τόνδε σοῦρίζει μόνον.  
 ΚΑ. οἱ γὰρ τεκοῦσα τόνδ' ὄφιν ἐθρεψάμην.  
 OP. ἡ κάρτα μάντις οὐξ ὄνειράτων φόβος. 915  
 κτανοῦσ' ὃν οὐ χρῆν, καὶ τὸ μὴ χρεῶν πάθε. (930)  
 XO. στένω μὲν οὖν καὶ τῶνδε συμφορὰν διπλῆν.  
 ἐπεὶ δὲ πολλῶν αἱμάτων ἐπήκρισε  
 τλήμων Ὀρέστης, τοῦθ' ὅμως αἰρούμεθα,  
 ὀφθαλμὸν οἰκῶν μὴ πανώλεθρον πεσεῖν. 920  
 ἔμολε μὲν δίκᾳ Πριαμίδαϊς χρόνῳ, στρ. α. (935)

proverb, πρὸς τύμβον τε κλαίειν καὶ πρὸς ἄνδρα νήπιον, where we may with considerable certainty supply ταῦτ' as the first word. Perhaps indeed instead of παροιμίαν εἶναι τοῦτ' ἔφασι πρὸς τύμβον τε κλαίειν κ.τ.λ. we should read παροιμίαν εἶναι φασὶ Ταῦτ' πρὸς κ.τ.λ. (Blomf. is clearly wrong in proposing ἤγουν for καί. The meaning is, 'One may as well cry to a tomb as to a fool.') Deaf or obstinate old men were called τύμβοι, as Ar. Lysistr. 372, τί δ' αἰ σὺ πῦρ, ὦ τύμβ', ἔχων; Cf. Eur. Med. 1209, τίς τὸν γέροντα τύμβον ὀφθαλμὸν σέθεν τίθησιν; But a comparison of this passage with Suppl. 108, ζῶσα γόοις με τιμῶ, and Ag. 1293, ἀπαξ ἔτ' εἰπὲν ῥῆσιν, οὐ θρήνον θέλω ἔμμεν τὸν αὐτῆς, shows that τύμβος is not said of the relentless Orestes. In ζῶσα there is a manifest antithesis between the living and the dead. The phrase originally meant, that the living expressed their sorrows in vain to the tomb of their dead relatives.

913. σοῦρίζει, i. e. σοὶ ὀρίζει, 'prescribes,' or 'determines for you this death.' The Med. has σ' ὀρίζει, which was more correctly written with a crasis by Elmsley. Some take it for σοὶ οὐρίζει, and it is not easy to decide. Dind. and Weil prefer ἐπουρίζει, from the original reading of the Med. τὸνδεπορίζει. 'To waft fate' is, however, a much weaker term than the other.

914. τεκοῦσα τόνδ'. Dr. Peile translates, 'This is the serpent that I bare and suckled.' The sense is perhaps, 'It was in being the mother of this man that I nurtured a serpent,' i. e. in my dream.

915. ἡ κάρτα. Suppl. 446. Orestes, who had been privately apprised of the circumstances sup. 517 seqq., is thereby enabled to tell her that her fears were prophetic. Hermann, Franz, Klausen,

and Dindorf assign both these verses to Orestes, without an intervening lacuna. In the Med. 916 is given to Clytemnestra. Wellauer, whom Weil follows, thought a line was lost in which Clytemnestra made a last appeal for mercy. In concluding the στιχομυθία Orestes rightly speaks two continuous verses.—I have ventured to read κτανοῦσ' for the old reading κάνες γ', where γε was a makeshift to restore the metre. On the meaning of τὸ μὴ χρεῶν in this place see Suppl. 397.

917. στένω μὲν οὖν. Perhaps στένωμεν, on account of the plural αἰρούμεθα, v. 919. Schol. εὐγνωμόνως ἐλεοῦσι τοὺς περὶ Αἰγισθον. 'I do indeed lament the fate even of these two, though they were enemies; but, since Orestes *has attained the height (or finishing point)* of a long series of family murders, we still prefer this result, that the hope of the house has not entirely failed.' In other words, It was to be wished that so much blood could have been spared; but even as it is, we prefer it to the total extinction of the family, which might have resulted from the original curse. For αἰρούμεθα compare Ag. 1631, τὴν τύχην αἰρούμεθα. On the Eastern expression ὀφθαλμὸς οἰκῶν see Pers. 171, ὅμμα γὰρ δόμων νομίζω δεσπότητον παρουσίαν.

918. ἐπήκρισε. Schol. ἐπ' ἄκρον ἦλθε. Hesych. ἐπ' ἄκρον ἤγαγε, τέλος ἐπέθηκεν. The genitive, in either sense, is rather irregular, but Hermann rightly prefers the former. Cf. ἐξακρίζετ' αἰθέρα πτεροῖς, Orest. 274. Strabo, lib. xv. p. 725, Ἀλέξανδρος ὑπερήκρυσεν εἰς τὴν Βακτριανὴν διὰ ψιλῶν ὀδῶν. Eur. Bacch. 678, ὑπεξακρίξιν occurs, apparently intransitive. In Eur. Suppl. 988, ὑπερακρίξιν is imminent, said of a rock overhanging a house.

921. The deed has now been com-



βαρύδικος ποινά·

ἔμολε δ' εἰς δόμον τὸν Ἀγαμέμνονος

διπλοῦς λέων, διπλοῦς Ἀρης.

ἔλαχε δ' εἰς τὸ πᾶν

925

ὁ Πυθοχρήστας φυγὰς,

(940)

θεόθεν εὖ φραδαῖσιν ὠρμημένος.

ἐπολολύξατ', ὦ, δεσποσύνων δόμων

στρ. β'.

ἀναφυγὰς κακῶν καὶ κτεάνων τριβὰς

ὑπαὶ δυοῖν μισστόροι,

930

δυσοίμου τύχας.

(945)

ἔμολε δ' ᾧ μέλει κρυπταδίου μάχας

ἀντ. α'.

β. 938.

pleted, vengeance has been satisfied, and the chorus rejoice. 'It was Apollo that directed the Avenger, Justice that aided him in the fight. She was summoned by Apollo himself from his prophetic adytum, and she has come after a long delay.' They adore the divine government which has given the victory to the good cause. 'A great deliverance has been achieved; the house shall no longer lie low, but time shall bring a change, and drive out of it all the pollution it has contracted. A lucky throw of fortune shall reverse the former fate for the new possessor of the house.'

*Ibid.* ἔμολε μὲν δίκᾱ. As it was not until after a long time that punishment fell upon Paris and the other sons of Priam (γαμβροῖς, Ag. 688), so now the arrival of Orestes and Pylades has been delayed, but has come at last. For Justice is in her nature halting and tardy, βλαπτεμένη and χρονισθεῖσα inf. 944. It seems that we should repeat χρόνῳ with ἔμολε. So Orestes χρονίῳ σὺν Ἀρεὶ πέφνεν τε μάτερᾱ θῆκ' ἑ' Αἴγισθον ἐν φοναῖς, Pind. Pyth. xi. 36.—βαρύδικος, cf. βαρύτημος Suppl. 24.

924. διπλοῦς λέων. Schol. οἱ περὶ Ὀρέστην καὶ Πυλάδην. They are similarly called λέοντες Ἕλληνας δύο διδύμῳ, Orest. 1401, δισσοὶ λέοντες, 1555, and θῆρες ξιφῆρεις *ibid.* 1272. Klausen, who admits that Euripides had this passage in view, nevertheless explains the phrase in the text of the "double slaughter," first of Agamemnon, next of Clytemnestra. So also Weil understands it.

925. ἔλαχε. So Franz, Herm., Dind., Conington, with Schütz, for ἔλακε. The

Schol. seems to have read ἔλασε, for he clumsily explains it, in connexion with τὸ πᾶν, by ἤλασε εἰς τὸ τέλος τοῦ δρόμου,—a sense which εἰς τὸ πᾶν could not bear. One might indeed suggest ἔλαβε, for λακεῖν and λαβεῖν are confused in Antig. 1094, Iph. T. 976, and β and κ repeatedly. Thus δίκην would be supplied from v. 921. But ἔλαχε seems to give a clear and easy sense: 'The exile who took advice of the oracle at Pytho has gained his end entirely, having been well sped on his way by instructions from the god.' Cf. Soph. El. 70, σοῦ — δίκη καθαρῆς πρὸς θεῶν ὠρμημένος.—Πυθοχρήστας, Schol. ὁ ὑπὸ Πυθοῦς χρησθεὶς Ὀρέστης. But this would have been Πυθόχρηστος, which occurs sup. 887. Eur. Ion 1218.

928. ἐπολολύξατ'. Said, as usual, of a woman's shout, Ag. 577. 1207, with a reference to the coming sacrifice, as sup. 379. Perhaps either ἀναφυγῇ or ἀναφυγὰς is right, like τῇδε λαμπάδι ἐποροθιάζειν, Ag. 28.—τριβὰς for τριβὰς is the necessary correction of Schütz: 'Hurrah for the escape of our master's house from evils and from the wasting of his possessions by two guilty wretches, a fate hard to pass through.' (Schol. δυσπορεύτου, though the sense of the compound lies almost wholly, perhaps, in the δυσ.) Hesych. δύσοιμος· ἐπὶ κακῇ ἡκουσα, ἢ δύσοδος. Hermann and Franz rightly give ὑπαὶ for ὑπὸ, and adopt a simpler arrangement of the strophes and anti-strophes.

932. ἔμολε δ' ᾧ μέλει, i. e. ἐκείνῳ, ᾧ μέλει δόλος, ἦλθε καὶ δόλος (sup. 547). Schol. τῷ Αἰγίσθῳ [δόλῳ] ἔμολεν ἡ ποιὴ τῷ ἀποκτείναντι δόλῳ τὸν Ἀγαμέμνονα



δολιόφρων ποινά.  
 ἔθιγε δ' ἐν μάχῃ χερὸς ἐτητύμῳς 935  
 Διὸς κόρα, — Δίκαν δέ νιν  
 προσαγορεύομεν (950)  
 βροτοὶ τυχόντες καλῶς, —  
 ὀλέθριον πνέουσ' ἐπ' ἐχθροῖς κότον  
 τάνπερ ὁ Δοξίας, ὁ Παρνασσίας σιγρ. γ'. 940  
 μέγαν ἔχων μυχὸν χθονὸς, ἐπορθιά-  
 ζων ἀδόλως δολίαν (955)  
 βλαπτομένην χρονισθεῖσαν ἐποίχεται.  
 κρατεῖται δέ πως τὸ θεῖον τὸ μῆ 945

(where δόλφ, wanting in the MS., seems required by the context). Franz reads Ἑρμᾶς for ποινά, after H. L. Ahrens, — a bold, yet rather specious conjecture, since ἔμολε — ποινά here *may* have been adapted by a transcriber to the same words above 921 — 2. But, assuming ποινά to be right, we have a repetition of the former sentiment, ἔμολε μὲν ποινά Πριαμίδαις, ἔμολε δὲ ποινά Αἰγίσθῳ. Dr. Peile also refers ἔμολε to Hermes, and understands the god ὃ μέλει ποινῇ κρυπταδίου μάχης. But ποινῇ μάχης, which he renders 'the vengeance of an assault,' is unlike a Greek expression. It is clear from the mention of Orestes in the fight immediately after, that he is personified under δολιόφρων ποινά. And ὃ μέλει κρ. μάχης merely means 'to him who does not fight openly,' and therefore compels the use of δόλος against him. See on v. 297.

935. δ' ἐν μάχῃ. So Pauw from the Schol., the Med. having δὲ μάχαι. For ἐτήτυμος most editors prefer ἐτητύμῳς, the obvious sense being, δίκη ἀληθῶς παρέστη ἐκείνῳ. For the personification of Δίκη see Theb. 642.

939. ἐπ' ἐχθροῖς. So Schütz for ἐν ἐχθροῖς, which latter is retained by Franz, Dind., Klausen, and Peile. Schol. τὸ ἐξῆς, ἔμολεν ὀλέθριον πνέουσα. He however took the parenthesis to be from ἔθιγε to καλῶς.

940. τάνπερ — ἐπορθιάζων. This is a former conjecture of the present editor, as also Παρνασσίας for Παρνάσιος. The MSS. give τάνπερ — ἐπ' ὕθει ἔξεν, words which are indisputably corrupt, and have not been successfully restored by other editors. Apollo is said to invoke, rouse,

or call for Justice, much as the Fury calls for Vengeance or Havoc (λοιγός), v. 394. Cf. ἐπορθιάζων πολλὰ, sup. 265. Ag. 29 and 1039.

942. ἀδόλως δολίαν. The Med. has δολίας. The epithet not inaptly applies to Justice, who is 'fraudulent without fraud,' or who exercises a lawful cunning in carrying out her designs, — a doctrine quite consistent with the Greek character, and one that is defended Ag. 1345. The Schol. and others refer it to Clytemnestra. But the succeeding words are most appropriate to the goddess who halts in her step and has lingered long in her approach; see on v. 921. Then ἐποίχεται rightly signifies 'has gone for,' 'has summoned,' μετεπέμψατο. As below, 947, ἄξιον, so here δολίαν is a dissyllable like καρδία Suppl. 68. Theb. 277. See on Pers. 975. Prom. 698.

943. χρονισθεῖσαν. This is Hermann's certain correction for χρόνις θεῖσαν. The verb is used passively in Theb. 54. Ag. 705, χρονισθεῖς δ' ἀπέδειξεν ἦθος τὸ πρὸς τοκέων. We have χρονίζοντα in a similar application to long unpunished crimes, sup. 56.

945. κρατεῖται δέ πως. The Med. gives κρατεῖται πῶς τὸ θεῖον παρὰ τὸ μὴ ὑπουργεῖν κακοῖς, which the Schol. obscurely explains, συμβάλλεται οὖν τὸ θεῖον τοῖς μὴ ὑπουργοῦσι τοῖς κακοῖς. Perhaps κρατεῖται καλῶς κ.τ.λ., παρὰ being added by some one who was not familiar with the idiom τὸ μὴ for ὥστε μὴ. And for συμβάλλεται read συλλαμβάνει, 'thus the god assists those who do not obey the behests of the wicked,' i.e. if he is restrained from serving those who do. The meaning appears to be, 'The divine power is in a

ὑπουργεῖν κακοῖς·  
 ἄξιον δ' οὐρανῶχον ἀρχὰν σέβειν. (960)

πάρα τὸ φῶς ἰδεῖν.  
 μέγα τ' ἀφηρέθην ψάλιον οἰκετῶν. ἀντ. β'.  
 ἄνα γε μὰν, δόμοι· πολὺν ἄγαν χρόνον 950  
 χαμαιπετεῖς ἔκεισθ' αἰεὶ

\* \* \* \*

τάχα δὲ παντελὲς χρόνος ἀμείψεται ἀντ. γ'. (965)  
 πρόθυρα δωματῶν, ὅταν ἀφ' ἐστίας

πάν ἐλάσῃ μύσος  
 καθαρμοῖσιν ἀτὰν ἐλατηρίοις· 955  
 τύχαι δ' εὐπροσωπόκοιται τὸ πᾶν

-τος ἀπὸ "ωπὴ ἀναιδέος μοῖρας"

manner withheld (viz. by ἀνάγκη) from assisting the bad,' i. e. the victory was sure to be on the side of Orestes. Weil reads κρατεῖται γὰρ οὕτως τὸ θεῖον βροτοῖς. πάρα τὸ μὴ [πέρα or πρόσω μ'] ὑπουργεῖν κακοῖς, ἔξια δ' κ.τ.λ., "licet mihi non amplius servire improbis, sed caelestes dominos merita colere."

949. οἰκετῶν. The common reading was οἶκων. Franz adopts οἰκίων from H. L. Ahrens, but himself conjectures οἰκετῶν, which Hermann justly prefers. 'I have had the heavy bit which domestics wear removed from me.' The emendation is entirely confirmed by the passage in the parade to which this has reference, v. 66 seqq., where the chorus complain that, as slaves, they are acting under coercion, and are compelled to do violence to their real feelings. There is probability in the passive ἀφηρέθην, adopted by Blomf. and Weil from Stanley.

950. ἄνα γε μὰν, δόμοι. 'But arise, O house!' So Homer uses ἄνα for ἀναστήθι, Il. xviii. 179, ἀλλ' ἄνα, μηδ' ἔτι κείσο (a passage the poet may have had in view). Ajac. 194, ἀλλ' ἄνα ἐξ ἐδράνων. The MSS. give δόμοις, corrected by Hermann, who edits ἀναγε μὰν, with Robortello, erigite vos. He might have compared, for the use of the singular, ἀλλ' ἄγε, Πέρσαι, Pers. 142.

952. παντελὲς χρόνος. Either 'full time,' or, more probably, 'all-accomplishing time,' as we have Ζεὺ πάτερ παντελὲς, Theb. 111, and as the Schol. explains ὅ πάντα τελῶν.—ἀμείψεται, Schol. ἀλλάζει and ἀλλαγῆσεται, but the word has here,

as in Theb. 851, its true middle sense, 'will bring a change on the house,' will find it differently situated, it being now οὐχ ὡς τὰ πρόσθ' ἄριστα διαπονούμενος, Ag. 19.

954. πᾶν ἐλάσῃ μύσος. The order in the MSS. and edd. is μύσος πᾶν ἐλάσῃ, which must be changed if the antistrophe has been rightly made out by Franz. In the next verse ἀτὰν for ἅπαν and ἐλατηρίοις for —ον are due to Schütz. That τ and π are often interchanged has been remarked on Suppl. 296 and elsewhere. Schol. ἐλατήριον δὲ τὸ καθαρτικὸν φάρμακον. For this sense of ἐλαύνειν see Eum. 273. Oed. R. 98. The repetition in ἐλάσῃ — ἐλατηρίοις is remarkable; but there is no reason to doubt that the above is the true reading. Translate: 'When it (not the palace, but Time; cf. Eum. 276) shall have driven from the hearth all pollution by purifications for expelling calamities.' Weil has ἐλαθῇ.

956—9. These four verses are very difficult. The Med. has τύχα δ' εὐπροσωπόκοιται, which Hermann and others alter to τύχα δ' εὐπροσωποκοίτα. Schol. τοῦτο δὲ ἀπὸ τῶν κύβων μετήγαγε, and the statement is doubtless correct; cf. ἦν γὰρ εὐβόλως ἔχων sup. 683, and τρίς ἐξ βαλούσης Ag. 33. Eur. Suppl. 330, ἐ' αὐτὸν ἄλλα βλήματ' ἐν κύβοις βαλεῖν πέποιθα. Ion 112, μεταπέσιος βελτίονα. Alcest. 913, μεταπίπτοντος δαίμονος. Dice may be so called when they have a fall or lodgment (κοίτη) in such a way as to present a good face, i. e. a lucky number, uppermost. But then it seems to follow,

ιδεῖν πρευμενεῖς

(970)

μετοίκους δόμων πεσοῦνται πάλιν.

πάρα τὸ φῶς ιδεῖν.

OP. ἴδεσθε χώρας τὴν διπλὴν τυραννίδα, 960

πατροκτόνους τε δωμάτων πορθήτορας.

σεμνοὶ μὲν ἦσαν ἐν θρόνοις τόθ' ἤμενοι, (975)

φίλοι τε καὶ νῦν, ὥς ἐπείκασαι πάθη

πάρεστιν, ὄρκος τ' ἐμμένει πιστώμασιν.

ξυνώμοσαν μὲν θάνατον † ἀθλίως πατρὶ, 965

καὶ ξυνθανεῖσθαι· καὶ τὰδ' εὐόρκως ἔχει.

ἴδεσθε δ' αὖτε, τῶνδ' ἐπήκοοι κακῶν, (980)

almost as a matter of course, that πεσοῦνται πάλιν is said of these same dice which bring good luck as they formerly brought bad luck; and again, that the persons for whom they so fall are the μέτοικοι, or new residents, viz. Orestes. Hence μετοίκους appears right; the reading of the Med. being μετοικοδόμων, which must have been further corrupted since the time of the Scholiast, who found μέτοικοι (οἱ νῦν τοὺς δόμους οἰκοῦντες πεσοῦνται εἰς τὸ ἐμπαλιν τῆς πρώτης τύχης). Franz gives τύχαι δ' εὐπροσωπαοῦνται (from εὐπροσωποκίτης: compare ἀληκοῦται in Hes. Opp. 527), and reads μέτοικοι agreeing with τύχαι. The feminine termination of a compound in -ος is defensible; see Eum. 758. Weil gives τύχα δ' εὐπροσώπῳ κοιμᾶται τὸ πᾶν, "Fortuna arridente omnia mala sopiuntur."

957. The Med. gives ιδεῖν ἀκοῦσαι θρεομένοις, which the Schol. strangely explains ἐτέρων λεγόντων ἀκοῦσαι. Hermann and Franz eject ἀκοῦσαι as a gloss, and the word was perhaps added to suit θρεομένοις. The slight change of θρεομένοις into πρευμενεῖς gives a good sense, 'fortunes favourable to behold will now fall on their opposite (or good) faces.' Compare πρευμενεί τύχη Ag. 1625. Nothing can be more forced than Hermann's interpretation, *Prospera ad videndum narrantibus fortuna revertentur restituti aedibus*; and nothing more extravagant than Klausen's, *In fortunam laeto vultu gratam omnino aspectu, auditu lamentantibus denuo conditioni incident aedium inquilini*. Weil has virtually re-written the passage, in which he finds an allusion to the awful Furies leaving the house:

τρέμεν ἄς θ' ιδεῖν ἀκοῦσαί θ' \* \* \* μέτοικοι δόμων πεσοῦνται πάλιν.

960. "Conspiciuntur ἐκκυκλήματος ορε Orestes, viridem ramum tenens, et pallium Agamemnoni mortiferum ferentes famuli, quibus dicit ἐκτείνειν αὐτό (970)." Hermann.

962. σεμνοί, 'majestic,' 'stately,' objects of awe, σέβας. Cf. 48. Eur. Andr. 699, σεμνοὶ δ' ἐν ἀρχαῖς ἤμενοι.

963. φίλοι τε. There seems no reason to alter τε into δέ. Cf. Theb. 916.—Herod. ii. 173, σὲ γὰρ χρὴν ἐν θρόνῳ σεμνῷ σεμνὸν θωκέοντα δι' ἡμέρης πρήσσειν τὰ πρήγματα.—ὥς ἐπείκασαι κ.τ.λ., 'as one may conjecture their fate' (by their fate), i. e. since they have died together. Cf. 509.

964. ἐμμένει πιστώμασιν. 'Abides by its engagements'—a periphrasis for ὄρκος βεβαίως ἔχει.

965. ἀθλίως. The editors generally read ἀθλίφ, comparing inf. 968, which however rather affords a reason against the change. It seems clear that the Scholiast either read ἀθλίως (not ἀθλίφ) or found a different word. His brief comment is, θάνατον τῷ πατρὶ. He may have meant that the dative depended on ξυνώμοσαν θάνατον, not on the adverb ἀθλίως. But the passage is probably corrupt, the gloss or scholium having superseded the original words.—καὶ τὰδε, 'this too,' viz. the συνθανεῖν as well as the συνομόσαι.

967. ἐπήκοοι. 'You who have formerly heard of it, now see with your own eyes the instrument of the murder.' Weil. Hesych. ἐπήκοοι κριταί. καὶ οἱ μάρτυρες, καὶ οἱ δικάζοντες. See Ag. 1393.



τὸ μηχάνημα, δεσμὸν ἀθλίῳ πατρί,  
 πέδας τε χειροῖν καὶ ποδοῖν ξυνωρίδα. du ô h  
 ἐκτείνειτ' αὐτὸν, καὶ κύκλῳ παρασταδὸν 970  
 στέγαστρον ἀνδρὸς δείξαθ', ὡς ἴδῃ πατῆρ,  
 οὐχ οὐμὸς, ἀλλ' ὁ πάντ' ἐποπτεύων τάδε (985)  
 Ἥλιος, ἀναγνα μητρὸς ἔργα τῆς ἐμῆς  
 ὡς ἂν παρῇ μοι μάρτυς ἐν δίκῃ ποτὲ  
 ὡς τόνδ' ἐγὼ μετῆλθον ἐνδίκως μόρον 975  
 τὸν μητρός· Αἰγίσθου γὰρ οὐ λέγω μόρον,  
 ἔχει γὰρ αἰσχυντῆρος, ὡς †νόμου, δίκην (990)  
 ἣτις δ' ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος,  
 ἐξ οὗ τέκνων ἦνευχ' ὑπὸ ζώνην βάρος,  
 φίλον τέως, νῦν δ' ἐχθρὸν, ὡς φαίνει, κακὸν, 980  
 τί σοι δοκεῖ; μύραινά γ' εἴτ' ἐχιδν' ἔφν,

969. ποδοῖν ξυνωρίδα. 'The couple of his two feet,' i. e. the entangling garment, ποδιστήρ πέπλος inf. 986, πέδη ἀχάλκευτος sup. 484.

970. ἐκτείνειτ' αὐτὸν perhaps means, 'lay him out,' or 'straighten his limbs,' by a not uncommon technical use of the word, as Eur. Hipp. 786, ὀρθώσατ' ἐκτείναντες ἄθλιον νεκρὸν, and ibid. 739, ἥδη γὰρ ὡς νεκρὸν νιν ἐκτείνουσι δῆ. Alcest. 366, πλευρά τ' ἐκτείνει πέλας πλευροῖσι τοῖς σοῖς. Phoen. 1698, τῶδ' ἐκτάδην σοι κείσθον ἀλλήλοιν πέλας. Otherwise, we may understand δεσμὸν, or even πέπλον implied by the context, 'unfold it, and show it to the spectators and to the light of the sun.' To the exhibition of the blood-stained garment on this occasion allusion is made in Eum. 439.—παρασταδὸν should perhaps be περισταδὸν, which Photius explains by περιεστῶτες.

974. παρῇ μάρτυς. The sun seems here identified with Apollo (see on Suppl. 210), who appears as a witness in Eum. 546.—ἐγὼ, emphatic, as usual:—'that I was the right man justly to prosecute this murder,' and that no other than I could have lawfully done it. Schol. on Eur. Orest. 822, εἰώθασι γὰρ οἱ ἀνελόντες τιὰ δικάως, ὡς οἰόνται, τῷ ἡλίῳ τὸ ξίφος δεικνύναι, σύμβολον τοῦ δικαίως πεφονευκέναι. Hence he adds τὸν μητρός, 'I mean that of my mother, for which alone he cares to justify himself.'

976. The common reading is οὐ ψέγω,

i. e. οὐκ ἐπιμομφον ἡγοῦμαι. The Schol. however found λέγω, which Dind. and Hermann prefer; and these words are occasionally interchanged. The sense is, 'I say, of my mother; for I reckon not, in considering the question of justice, the fate of Aegisthus.' Franz and Klausen retain the reading of the Med., which is perhaps defensible, 'I have nothing to say against,' 'I reckon not,' i. e. have no wish to repudiate.

977. ὡς νόμος Canter for ὡς νόμου, which Wellauer, Klausen, and Peile defend, ὡς νόμου δίκη ἐστὶ, or ὡς αἰσχυντῆρος νόμου. Prof. Conington compares ὥσπερ ἰχθύων Ag. 1353, ὥστ' Ἀμαζόνος Eum. 508. Such an ellipse here is rather harsh, 'as if the law itself had condemned him.' αἰσχύνειν and αἰσχυντῆρ are regularly used in the sense of *adultery* (see Ag. 1334. 1604); and an adulterer could be lawfully put to death by the party aggrieved.

978. ἥτις δ'. The Schol. makes this a part of the preceding clause: Αἰγίσθου γὰρ οὐ λέγω μόρον, μητρὸς δὲ, ἥτις ἐπ' ἀνδρὶ τοῦτ' ἐμήσατο στύγος.

981. εἴτ' ἐχιδν' ἔφν. The Med. has μύραινά τ' ἥτ' ἐχιδν' ἔφν, but γ is super-scribed. On εἰ and ἡ confused see 743. In the next verse the MSS. and edd. give θιγοῦσαν ἄλλον (Rob. θιγοῦσ' ἂν ἄλλον) οὐ δεδηγμένον. The construction, as Dobree pointed out, Advers. ii. p. 28, is δοκεῖ σῆπειν ἂν. Translate (from v.

σῆπειν θιγοῦς' ἂν μᾶλλον ἢ δεδηγμένον, (995)  
 τόλμης ἕκατι κἀδίκου φρονήματος.  
 τί νιν προσείπω, κἂν τύχω μάλ' εὐστομῶν ;  
 ἄγρευμα θηρὸς, ἢ νεκροῦ ποδένδυτον 985  
 δροίτης κατασκήνωμα ; δίκτυον μὲν οὖν,  
 ἄρκυν δ' ἂν εἴποις καὶ ποδιστῆρας πέπλους. (1000)  
 τοιοῦτον ἂν κτήσαιο φηλήτης ἀνὴρ,

978) as follows: 'But as for her who devised this odious contrivance against the husband by whom she bore the burden of children beneath her waist,—a burden once dear, but now, as it (or he) shows, a hostile evil,—what do you think of her? Why, that (be her nature that of a muraena or a viper) she would cause a gangrene in any one by the mere touch rather than by his being bitten.' The allusion seems to be to the dream sup. 518, 'Was she not herself a she-dragon indeed, in seeming to give birth to a serpent?' I have ventured to read ἢ for οὐ in 982 (cf. Ag. 1203), because μᾶλλον is hardly complete without ἢ, and if ἄλλον be retained, as it is by Franz, Dind., Klausen, there seems no point in the mention of *another* as distinct from the husband. Madvig (Adv. Crit. i. p. 205) reads interrogatively, *μύραινά γ' εἴτ' ἔχιδν'* ἔφυσήπειν θιγοῦσα μᾶλλον ἂν δεδηγμένον, 'is there any monster more likely than she to cause fatal hurt by its bite?' But this seems very doubtful Greek. Hermann, after Meineke, reads ἢ σοι δοκεῖ and οὐ δεδηγμένη, in this sense:— 'Do you think she could have more injured him by her contact, without being herself wronged by him, if she had been a viper or a lamprey?' The *μύραινα*, like the *δράκων*, seems to have been, if not a fabulous creature, at least endowed with fabulous properties. "The Muraena (a kind of sea-eel) has a tendency to canine madness.—Columella does not say whether the bite from a mad muraena is worse in its consequences than the wounds inflicted by this passionate and ill-conducted fish are at all times held to be" (Badham's Fish-Tattle, p. 401).

984. κἂν τύχω μάλ' εὐστομῶν; 'Even though I should use the mildest terms.' Hermann with Meineke, and Scholefield in his Appendix, transpose this and the next seven verses to follow v. 969. The advantage of this is that the soliloquy on the garment, and that on the character

of Clytemnestra, are not mixed up and interchanged as in the common order. Yet a consideration of the train of thought in the poet's mind will confirm the old arrangement. Having ordered the attendants to exhibit the gory robe (971), that the sun may see it, and attest that the murder of the mother was just, Orestes is carried away by the mention of that name into a strain of indignant reproach, which he terminates at 983 to revert to the treacherous garment. And he concludes (992) naturally by the wish that a woman who could use such a contrivance against her husband may never be an inmate (wife) in *his* house. Dindorf formerly enclosed the whole passage in brackets; but it is thoroughly Aeschylean in language and imagery, and he has rightly reinstated it in his last edition. Weil places 984—991 after 1001.

985. ἄγρευμα θηρὸς, 'a snare for a beast,' i. e. a hunting-net. Cf. v. 484.

986. δροίτης κατασκήνωμα. Schol. *παρὰ πύλας ὕδρου* (l. σοροῦ). 'The pall of a bier covering the feet of the corpse.' It has the double sense of 'foot-entangling cover of the bath.' Hesych. *δροίτη πύλος, σκάφη*. Cf. Eum. 604, *καὶ τέρματι φᾶρος παρεσκήνωσεν*. So *σκηνή τροχήλατος* of the covering to a carriage, Pers. 982.

987. *ποδιστῆρ* must not be confounded with *ποδήρης*, but it means a garment which trammels or entangles, *ἐμποδίζει*, its victim. The Schol. evidently fell into this mistake, *τοὺς πλέον τῶν ποδῶν καθήκοντας*, 'reaching further than his feet.'

988. *τοιοῦτον*. It is very easy to supply *πέπλον* from the preceding *πέπλους*. 'Such an one a thief would be likely to possess, practising the duping of strangers and a money-robbing life; and while by this sort of deceit he killed many, he would conceive many deeds of violence in his mind.' Hermann, who objects to *τῷδε* after *τοιοῦτον*, refers it to *ἀπαιδῆμα*,



*χρῆμα*

*χρῆμα (χρῆμα ἀπαλὸν 1150)*

ξένων ἀπαιόλημα κὰργυροστερῇ  
βίον νομίζων· τῷδέ τ' ἂν δολώματι  
πολλοὺς ἀναιρῶν πολλὰ θερμαῖνοι φρενί.  
τοιὰδ' ἐμοὶ ξύνοικος ἐν δόμοισι μὴ  
γένοιτ'· ὀλοίμην πρόσθεν ἐκ θεῶν ἅπαις.

990

*χρῆμα, χρῆμα, χρῆμα*

(1005)

ΧΟ.

αἰαὶ αἰαὶ μελέων ἔργων·  
στυγερῷ θανάτῳ διεπράχθης.  
ἐῆ, ἐῆ,

στρ.

995

μῖνοντι δὲ καὶ πάθος ἀνθεῖ.

ΟΡ.

ἔδρασεν, ἧ οὐκ ἔδρασε ; μαρτυρεῖ δέ μοι  
φᾶρος τόδ', ὥς ἔβαψεν Αἰγίσθου ξίφος.  
φόνου δὲ κηκὶς ξὺν χρόνῳ ξυμβάλλεται  
πολλὰς βαφὰς φθείρουσα τοῦ ποικίλματος.  
νῦν αὐτὸν αἰνῶ, νῦν ἀποιμώζω παρών·

(1010)

1000

where he places a comma, and reads κὰργυροστερῇ βίον νομίζων τῷδέ γ' ἂν δολώματι κ.τ.λ.—For φηλήτης the old reading was φιλήτης. The orthography of the word is rather uncertain: some have explained it δ φιλῶν τὰ τῶν πέλας, comparing our word *filch* and the French *filou*. The verb however is φηλόω, Ag. 475. Photius, φηλοῦν, ἀπατᾶν.—φηλώματα, ἐξαπάτας. There is a good dissertation on this word on v. 217 of Vater's *Rhesus*. He says Scaliger compared the Latin *pilare*. Similar forms are κηνύσσειν and κινύσσειν.—Hesych. φηλήτης· ληστής.

994. αἰαὶ. The Med. has only αὶ αὶ, which Bothe doubled for the sake of the metre. I have ventured to do the same with ἐῆ, which in the Med. is written ἐ ε.

997. μῖνοντι. 'To the survivor,' i. e. to Orestes.—ἀνθεῖ, is now blooming, and is about to bear fruit, viz. to end in madness and banishment.

998. μαρτυρεῖ μοι, 'attests for me that she imbrued (with my father's blood) the sword of Aegisthus.' Cf. Prom. 882, δίκηκτον ἐν σφαγαῖσι βάψασα ξίφος. Or perhaps, ὡς Αἰ. ξίφος ἔβαψεν αὐτό. 'The garment, all stained as it is by the sword of Aegisthus, attests her guilt.' The subject to ἔδρασε might seem to be Aegisthus, not Clytemnestra. But Klausen argues from ἐφοδηλὴν θανάτῳ Ag. 1506, that Aegisthus lent the queen his sword for the deed. Cf. Eur.

El. 163, οὐ μίτραισι γυνή σε δέξαι· οὐδ' ἐπὶ στεφάνοις, ξίφεσι δ' ἀμφιτόμοις.

1000. ξυμβάλλεται. 'For the blood-stain contributes with time in obliterating the many dyes of the coloured pattern.' Others understand 'coincides or tallies with the date,' i. e. the alleged time of the murder; but it is doubtful if ξυμβάλλεσθαι ever bears the sense of *συμβαίνει*, *συμπίπτει*, or *συντρέχει*. The meaning is, that time has aided the effects of the blood in destroying the colours, and therefore that it could not have been recently done. Cf. Plat. Apol. p. 36, Α, τὸ μὲν μὴ ἀγανακτεῖν — ἄλλα τέ μοι πολλὰ ξυμβάλλεται. The κηκὶς is properly the red stain or dye of the gall-nut of *quercus Aegilops*. There seems an allusion to the evanescent colour of the sea-purple (see on Agam. 933), which was quite a different tincture. By πολλὰς βαφὰς the repeated dyeings or dippings are meant. Hence the term *diapha* applied by the Romans to such mantles. Cf. Martial, ii. 29, 3, 'Quaeque Tyron toties epotavere lacernae.' Schol. Med. ὡς πολυτελοῦς ὄντος τοῦ ἱματίου. Ar. Plut. 530, οὐθ' ἱματίων βαπτῶν δαπάναις κοσμήσαι ποικιλομόρφων. Od. xv. 107, πέπλον—ὃς κάλλιστος ἐν ποικίλμασιν ἦδὲ μέγιστος.

1002. νῦν αὐτὸν αἰνῶ, i. e. τὸν φόνον. 'It is only now that I speak of it and deplore it as one actually present at the scene.' Compare sup. 8, οὐ γὰρ παρὼν ἔμωξα σὸν, πάτερ, μῦρον. He means that



πατροκτόνον θ' ὕφασμα προσφωνῶν τόδε (1015)  
 ἀλγῶ μὲν ἔργα καὶ πάθος, γένος τε πᾶν,  
 ἄζηλα νίκης τῆσδ' ἔχων μιάσματα. 1005

ΧΟ. οὐτις μερόπων ἀσυνῇ βίοντον ἀντ.  
 διὰ πάντ' † ἄτιμος ἀμείψει.  
 ἐῆ, ἐῆ,

μόχθος δ' ὁ μὲν αὐτίχ', ὁ δ' ἤξει. (1020)

ΟΡ. ἀλλ', ὡς ἂν εἰδῇτ', οὐ γὰρ οἶδ' ὅπῃ τελεῖ, 1010  
 ὥσπερ ξὺν ἵπποις ἡνιοστροφῶ δρόμου  
 ἐξωτέρω· φέρουσι γὰρ νικώμενον  
 φρένες δύσαρκτοι· πρὸς δὲ καρδίᾳ φόβος  
 ἄδειν ἔτοιμος ἦδ' ὑπορχεῖσθαι κότῳ· (1025)

after his long exile the sight of the very instruments of the murder renews his painful recollections, and forces him to speak on a subject which he had hitherto brooded over in silence. Franz, Klausen, and others read αὐτόν with Hermann, for *ἐμαυτὸν*, 'now I praise myself, now I bewail my case.' That is, at one time I think I have acted rightly, at another, I bewail the deed I have done. But *παρὼν* becomes thus unmeaning (Peile's version, 'I lament that I am here,' seems doubtful), nor is there any certainty that αὐτόν could be so used.

1004. *ἔργα καὶ πάθος*, in allusion to *δράσαντι παθεῖν*, 'the deeds done as well as the punishment suffered for them.' The *μὲν* seems virtually answered by *ἀλλὰ* in 1010. Or perhaps, *γένος δὲ πᾶν* — *ἔχει μιάσματα*.—*νίκης*, 'a sad guilt resulting from victory.'

1007. *ἄτιμος*. This word is corrupt. Hermann reads *εὐθυμος*, which is probable enough, since *α* and *εὐ* are often confused. Dr. Peile gives *ἰσότημος*, 'equally well-conditioned through the whole of it,' sc. *διὰ παντὸς τοῦ βίου*: Weil *ἀμόγητος*. Franz less happily suggests *ἄλυπος*. The Schol. explains the vulgate by *ἀτιμώρητος*. For *ἀμείψει* the Med. has *ἀμείψεται*. On *ἀσυνῆς βίοντος* see Ag. 1312.

1008. *ἐῆ, ἐῆ*. So I have edited for *ἐς* Klausen had corrected *ἐξ*. Cf. 996.

1009. *ἤξει*. The Med. is said to have *ἦξε* or *ἦεν*. Robortello gives *ἤξεν*.

1010. *ἀλλ', ὡς ἂν εἰδῇτ'*. This emendation (which was suggested in a former edition) has been also made by Emper and Martin, and is adopted by Franz and Hermann. The Med. gives *ἄλλος ἀνείδη*

*τοῦτ' ἄρ' οἶδ' ὅπῃ τελεῖ*. Prof. Conington reads *ἄλλοις ἀνείδη ταῦτ' ἄρ' οἶδ' κ.τ.λ.* Translate: 'But that you may be apprised of it in time (since I know not what the end may be), I tell you I am as one who is driving off the course with a chariot; for my feelings, hard to control, are hurrying me onward without the power to resist.' By this fine metaphor he warns his friends of the coming paroxysm of madness; and the description is true to nature, for many persons are aware beforehand that mania is about to seize them. One can have no hesitation in preferring Stanley's emendation *ἡνιοστροφῶ* for *ἡνιοστροφῶν* to any others that have been suggested,—unless *ἡνιοστροφῶν* be still better. This contains nothing harsh either in the construction or the sentiment. Compare Prom. 902, *ἔξω δὲ δρόμου φέρομαι λύσσης πνεύματι μάργῳ*. Ag. 1216, *τὰ δ' ἄλλ' ἀκούσας ἐκ δρόμου πεσὼν τρέχω*. Hermann reads *ἡνιοστρόφον*, i. e. *φέρουσι γὰρ ἐμέ, ὥσπερ ξὺν ἵπποις ἡνίοχον, νικώμενον φρένες δύσαρκτοι*. The metaphor is kept up in *δύσαρκτοι*, 'hard to control.' Cf. Soph. El. 725, *ἔπειτα δ' ἀνδρὸς Αἰνείανος ἄστομοι πῶλοι βίᾳ φέρουσι*. By *ὡς ἂν εἰδῇτε* he may have meant (what he does not add till v. 1016), *ὅτι σὺν δίκῃ ἔκτεινα μητέρα*.

1014. *ὑπορχεῖσθαι κότῳ*. Cf. 159, *ὀρχεῖται δὲ καρδίᾳ φόβῳ*. Plat. Ion p. 536, *β, ὀρχεῖται σου ἡ ψυχὴ*. Properly, *ὑπορχεῖσθαι* is 'to dance to music with violent gesticulations,' and is therefore appropriately used with *ἄδειν*. By *κότος* any sort of excitement is occasionally meant. It seems surprising that Her-

ἕως δ' ἔτ' ἔμφρων εἰμὶ, κηρύσσω φίλοις, 1015  
 κτανεῖν τε φημὶ μητέρ' οὐκ ἄνευ δίκης,  
 πατροκτόνον μίasma καὶ θεῶν στύγος.  
 καὶ φίλτρα τόλμης τῇσδε πλειστηρίζομαι  
 τὸν Πυθόμαντιν Λοξίαν χρήσαντ' ἐμοὶ (1030)  
 πράξαντι μὲν ταῦτ' ἐκτὸς αἰτίας κακῆς 1020  
 εἶναι· παρέντι δ' οὐκ ἐρῶ τὴν ζημίαν·  
 τόξῳ γὰρ οὔτις πημάτων προσίξεται.  
 καὶ νῦν ὁράτῃ μ', ὥς παρεσκευασμένος  
 ξὺν τῷδε θαλλῷ καὶ στέφει προσίξομαι (1035)  
 μεσόμφαλόν θ' ἴδρυμα, Λοξίου πέδον, 1025  
 πυρός τε φέγγος ἄφθιτον κεκλημένον,  
 φεύγων τόδ' αἶμα κοινόν· οὐδ' ἐφ' ἐστίαν  
 ἄλλην τραπέσθαι Λοξίας ἐφίετο.

mann, Weil, and Franz should adopt Emper's conjecture ἡ δ' ὑπορχεῖσθαι κρότῳ.

1018. πλειστηρίζομαι. Schol. καυχῶμαι. Cf. πλειστήρη χρόνον Eum. 733. The verb is ἅπας λεγόμενον. The context shows that it means περὶ πλείστον ποιοῦμαι, πλείστον ἡγοῦμαι. 'As the inducement to this deed of daring I hold the oracle of Apollo in the first place.' There was a similar form, πλειστηριάζειν, which is explained by Photius πλείονος παλεῖν οὐ ὠνήσατο. Another scholium on this passage is, καὶ τὰς ἐπιθυμίας τῆς τόλμης φημὶ τὸν Ἀπόλλωνα χρῆσαι μοι. Prof. Conington has doubts if πλειστηρίζομαι be not corrupted from πλείσθ' ὀρίζομαι.

1021. παρέντι, si omissem. 'But I will not mention the penalty he imposed on me if I neglected it.' Cf. παρεῖς τάδε sup. 911. The Med. has παρέντα, which Hermann and Weil retain, and explain by an aposiopesis, in which view they are followed by Prof. Conington. This may be right; see 186. But neither is it improbable that the two terminations have been interchanged (cf. Suppl. 225), and that Blomfield is right in reading πράξαντα—παρέντι.

1022. προσίξεται. Though the genitive is not uncommon after ἐφικέσθαι, ἐξικέσθαι, καθικέσθαι, in the sense of τυγχάνειν, it is to be feared that in this instance the eye of the transcriber fell upon προσίζομαι in 1024. We should perhaps restore

ἐφίξεται from the Schol., τοσαύτη γὰρ ἔστιν ὥς μὴδὲ τοξότῃν ἐφικέσθαι τοῦ μήκουσ. Hermann adopts προσθίξεται from Meineke; yet προσθιγείν is a less apt word than a compound of ἰκνέομαι to express the idea of reaching a thing by conjecture. For the construction compare Il. xiii. 613, ἄμα δ' ἀλλήλων ἀφίκοντο. Ar. Equit. 761, πρὶν ἐκείνον προσικέσθαι σου. Eur. El. 612, τί δῆτα δρῶντες τοῦδ' ἂν ἐξικόμεθα; Demosth. p. 861, 25; ib. 958, 8, &c. Xen. Anab. iii. 3, 7, οἱ ἀκοντισταὶ βραχύτερα ἡκόντιζον ἢ ὥς ἐξικνεῖσθαι τῶν σφειδονητῶν. Translate, 'For by conjecture no one will reach the sufferings.' The same metaphor occurs Suppl. 467, μίασμι ἔλεξας οὐχ ὑπερτοξεύοισιμον.

1024. τῷδε θαλλῷ καὶ στέφει. The olive bough crowned with a suppliant fillet. See Eum. 44. The conclusion of this play may be regarded in some sense as introductory to the next, the last of the trilogy.—προσίζομαι is, 'I will approach as a suppliant,' σεαυτὸς προσίπτω Eum. 419.

1026. πυρός φέγγος ἄφθιτον. Schol. τὸ ἐν Παρνασσῷ. A mysterious light was often seen on the two-peaked hill of Parnassus, which Euripides attributes in several well-known passages to the torch-light visitations of Bacchus, e.g. Ion 716. 1125, ἐνθα πῦρ πηδᾷ θεοῦ βακχεῖον. Bacch. 307, πηδῶντα σὺν πεύκασι δικόρυφον πλάκα.



καὶ μαρτυρεῖν ὡς μέλε' ἐπορσύνθη κακὰ  
τάδ' ἐν χρόνῳ μοι πάντας Ἀργείους λέγω. 1030 (1040)  
ἐγὼ δ' ἀλήτης τῆσδε γῆς ἀπόξενος  
ζῶν, καὶ τεθνηκὼς τάσδε κληδόνας λιπών,

\* \* \* \* \*

ΧΟ. ἀλλ' εὖ τ' ἐπραξας μὴδ' ἐπιζευχθῇ στόμα  
φήμῃ πονηρᾷ, μὴδ' ἐπιγλωσσῶ κακὰ. (1045)  
ἤλευθέρωσας πᾶσαν Ἀργείαν πόλιν 1035  
δυοῖν δρακόντοι ἐνπετῶς τεμὼν κára.

ΟΡ. ᾤ, ᾤ. δμωαὶ γυναῖκες, αἶδε Γοργόνων δίκην  
φαιοχίτωνες καὶ πεπλεκτανημένα

1029—30. καὶ μαρτυρεῖν. With Blomfield I have transposed these two verses, and adopted ὡς μέλε' instead of μοι μενέλεως of the old copies, from Hermann, who however now retains the vulgate order and corrects ἐκμαρτυρεῖν ἢ μέλε' ἐπορσύνθη κακὰ. Cf. Pers. 269, φράσαιμ' ἂν οἱ ἐπορσύνθη κακὰ. He meant, perhaps, ἐπορσύνθη ὑπὸ θεοῦ, 'were imposed, or forced, upon me by Apollo himself.'

1031. φεύγω δ' ἀλήτης Weil, who compares φυγὰς δ' ἀλήτης τ. γ. ᾤ. in Ag. 1253. Something has apparently been lost after the following. The abrupt termination might seem to result from aposiopesis or the interruption of the chorus, and so Franz edits the passage. But I think, with Hermann, the other supposition more probable. Dindorf understands ἀλήτης ἔσομαι.

1033. μὴδ' ἐπιζευχθῇ. Most of the recent editors correct ἐπιζευχθῆς, after Heath, and the accusative is sufficiently defended by ἀπερσύνθη πόδας in 663. But the construction appears exactly to correspond with Suppl. 475, κλάδους τε τούτους θές—μὴδ' ἀπορριφθῇ λόγος ἐμοῦ. 'As you have succeeded well, so let not your mouth be committed to ill-omened expressions, nor predict evils against yourself.' For φήμῃ the Med. has φῆμαι, whence Franz, Peile, and Dindorf read φῆμαι πονηραῖς, with Aurlatus.

1034. ἐπιγλωσσῶ. Cf. ταυτ' ἐπιγλωσσῶ Διὸς, Prom. 949, and the note there.

1035. ἤλευθέρωσας for the vulg. ἐλευθερώσας is an obvious correction, and it is commended by the context.

1038. φαιοχίτωνες. Dr. Peile reads

φαιοὶ χιτῶνες, but there are many examples of similar licence. Both the mutes and the aspirated letters, as well as the sibilant, have the power of reduplication according to metrical convenience. Thus we have ἐπεξιακχάσας Theb. 632, and the equally common forms ιαχῇ and ιακχῇ. Euripides is said to have used ρακχίσειν, for διαρῖν τὰ μέρη τῆς ράχεως (frag. 1084). Pindar uses ὀκχέοντι for ὀχέοντι, Ol. ii. 122. ὀκχος ibid. vi. 40. In Theognis we similarly find βρόκχον ἀπορρήξας, v. 1099. In Hesiod ἐκ λόκχιοι, Theog. 178. The old Roman poets on the same principle made the α in Acheron long (Herm. ad Eur. Hec. 1). Lucretius has 'aquai,' vi. 1072. In proper names the following examples occur: Ἰππομέδοντος Theb. 483, Παρθένοπαῖος ib. 542 and Eur. Suppl. 889, Τελεεύταντος Ajax. 210, Ἀλφείσιβοιαν Soph. frag. 785, Ἰπποδάμου Equit. 327, Αἰσχινάδου Pac. 1154. Similarly Διόνυσος ought rather perhaps to be written, or at least pronounced, Διδόνυσος. The letter ρ is doubled in Ἄρης, Theb. 233. 335. Σαρδανάπαλλος was used for Σαρδανάπαλος, and so κυνοκέφαλλος in Equit. 417. Ὀλλύμπου (not Οὔλύμπου) ib. 9. Herc. Fur. 872. Tró. 215. On the same principle we find καταννείων Od. ix. 490. ἀννεται Il. x. 251. ἄλλοφος ib. 258. ὀπαριννός Il. xxi. 346. μεσαμβρινὰ Callim. Lav. Pall. 72, and the Latin *pruina* compared with *πρωινός*. In Il. x. 572 we have ἀπεννίζοντο, in Theoc. xxii. 19 ἀπολλήγοντ', ib. xxi. 12 συννεχές, and ib. xxiv. 36 ἐννοχλείς. Perhaps we may hence explain the long ι in λινοπτάμενος, Pac. 1178, from λίνον. (Photius: λίνοπται· οἱ ἀποσκοποῦντες τὰ ἐμπύπτοντα



πυκνοῖς δράκουνσιν. οὐκ ἔτ' ἂν μείναιμ' ἐγώ. (1050)

XO. τίνες σε δόξαι, φίλτατ' ἀνθρώπων πατρί, 1040  
στροβοῦσιν; ἴσχε, μὴ φοβοῦ νικῶν πολῦ.

OP. οὐκ εἰσὶ δόξαι τῶνδε πημάτων ἐμοί·  
σαφῶς γὰρ αἶδε μητρὸς ἔγκοτοι κύνες.

XO. ποταίνιον γὰρ αἱμά σοι χεροῖν ἔτι· (1055)  
ἐκ τῶνδέ τοι ταραγμὸς εἰς φρένας πίτνει. 1045

OP. ἄναξ Ἄπολλον, αἶδε πληθύνουσι δῆ·  
κάξ ὁμμάτων στάζουσιν αἷμα δυσφιλές.

XO. εἰς σοι καθαρμός· Λοξίου δὲ προσθιγόν,

τοῖς κυνηγετικοῖς λῖνοις θηρία.) The Romans similarly said *reiligio, sollicito, nummus* (from νόμος, νόμισμα), &c. From all which it follows, that so far from there being any reason to doubt the reading *φαιοχίτωνες*, it has the analogy of poetical usage altogether in its favour. —Photius, *φαιδν, χρώμα σύνθετον ἐκ μέλανος καὶ λευκοῦ, ἡγοῦν μύινον* (mouse-colour, dusky grey).

1039. *πυκνοῖς δράκουνσιν.* Pausan. i. 28, 6, *πρῶτος δὲ Αἰσχύλος δράκοντας ἐποίησεν ὁμοῦ ταῖς ἐν τῇ κεφαλῇ θριξίν εἶναι τοῖς δὲ ἀγάλμασιν οὔτε τούτοις ἔπεσιν οὐδὲν φοβερόν, οὔτε ὕσα ἄλλα ἀνάκειται θεῶν τῶν ὑπογαίων.* The character of these awful goddesses as drawn by Sophocles is more according to the ancient view. They are beings not necessarily hostile to man, but who may at any time become so, and therefore their good will is rather to be maintained than their anger propitiated.

1041. *νικῶν πολλῶν, i. e. ἐπεὶ πολλῶν κρείσσων γεγέννησαι.* Hermann and Dindorf read with Porson *μὴ φόβου νικῶ πολλῶν*, 'Be not too much overcome by fear.' Cf. *ἡμέρου νικᾶμενος* Suppl. 982. Peile quotes *πολὺν κρατεῖν* and *πολὺν νικᾶν* from Ajax. 1357. Thuc. vii. 34. Add Thuc. i. 49. Ar. Nubes 1336. Ach. 651, *καὶ τῷ πολέμῳ πολλὴν νικήσειν*, and compare for the sense Eum. 88, *μέμνησο, μὴ φόβος σε νικάτω φρένας*. The meaning is, that the victory given by his father was more than an equivalent to the terrors resulting from the mother's death.

1042. *οὐκ εἰσὶ δόξαι.* 'They are no mere fancies.' Cf. Ag. 266. 411.—*ἐμοί*, emphatic; 'to me,' i. e. if they are so to you. There is nothing in this at all inconsistent with the ravings of a terror-

stricken mind. Müller thinks that the Furies who appear in the next play were really seen by Orestes, though so placed as not to be visible to the present chorus.

1045. *ἐκ τῶνδέ τοι.* 'Tis in consequence of this that —' Cf. Ag. 850, *ἐκ τῶνδέ τοι παῖς ἐνθάδ' οὐ παραστατεῖ.* Hermann appears therefore wrong in altering *τοῖ τοι σοι*. There is an antithesis between *χεῖρ* and *φρήν*, as Hipp. 317, *χεῖρες μὲν ἀγναί, φρήν δ' ἔχει μίασμα* τι. Orest. 1604, *ἀγνὸς γὰρ εἰμι χεῖρας, ἀλλ' οὐ τὰς φρένας*.

1046. *πληθύνουσι.* 'They swarm.' Eum. 54, *ἐκ δ' ὁμμάτων λείβουσι δυσφιλῆ λίβα.* Hence Euripides calls them *αἱματοποῖ θεαι*, Androm. 978. At first, perhaps, he sees three only (apparently the number of the Furies in the opening scene of the Eumenides, v. 48—50, where they are compared to Gorgons or Harpies). Afterwards, the larger number appear one by one. Cf. Eur. Or. 408, *ἔδοξ' ἰδεῖν τρεῖς νυκτὶ προσφερέϊς κόρας*.

1048. *εἰς σοι.* So Franz and Hermann with Erfurd and H. L. Ahrens. The Med. has *εἰσσο' δ*, but *σ' δ* is said to have been written over an erasure. Klausen and Peile give *εἰσω καθαρμὸς* from Turnebus. Blomfield, after Schütz, *εἰσὶν καθαρμοί*. Weil *οἶσω καθαρμούς*. On the exegetical δὲ see Prom. 410; on the *nominativus pendens*, Eum. 96. Suppl. 440. Some take *κτίσει* for the second person middle; but neither is the form *κτίσισμα* known to be in use, nor has *σε* for *σεαυτὸν* much to be said in its defence, though we have *ζῶσα γόοις με τιμῶ* Suppl. 108, where see the note.—*Λοξίου*, i. e. the statue or altar of Apollo; for the actual touch or grasp of a sacred statue constituted a sanctuary, Eum. 80.

- ἐλεύθερόν σε τῶνδε πημάτων κτίσει. (1060)
- OP. ὑμεῖς μὲν οὐχ ὀρᾶτε τάσδ', ἐγὼ δ' ὀρῶ· 1050  
ἐλαύνομαι δὲ κοῦκ ἔτ' ἂν μείναιμ' ἐγώ.
- XO. ἀλλ' εὐτυχοίης, καί σ' ἐποπτεύων πρόφρων  
θεὸς φυλάσσοι καιρίοισι συμφοραῖς.  
ὁδε τοι μελάρθοις τοῖς βασιλείοις (1065)  
τρίτος αὖ χειμῶν 1055  
πνεύσας γονίας ἐτελέσθη.  
παιδοβόροι μὲν πρῶτον ὑπῆρξαν  
μόχθοι τάλανές [τε Θυέστου].  
δεύτερον ἀνδρὸς βασιλεία πάθη· (1070)  
λουτροδάϊκτος δ' ὦλετ' Ἀχαιῶν 1060  
πολέμαρχος ἀνὴρ.  
νῦν δ' αὖ τρίτος ἦλθέ ποθεν σωτήρ,  
ἧ μόνον εἶπω ;  
ποῖ δῆτα κρανεῖ, ποῖ καταλήξει (1075)  
μετακοιμισθὲν μένος ἄτης ; 1065

1056. γονίας. Schol. ἄνεμος ὅταν ἐξ εὐδίας κινήῃ χαλεπὸν πνεῦμα. The last two words are a distinct scholium pertaining to χειμῶν. Hesych. γονίας· εὐχερής· Αἰσχύλος Ἀγαμέμνονι. Blomfield explains it 'a family wind,' remarking that the names of winds usually terminate in *as*, as *καικίας*, *βορέας*. Hermann says, 'videtur ventus dici secundo flamine spirans.' Perhaps it may be observed generally, that the origin of the names of winds is extremely obscure: a scarcely less strange term is *οὐριοστάτης* sup. 806.

1058. μόχθοι τάλανες. Hermann's opinion, that *τε Θυέστου* is an interpolation, is highly probable. It was quite needless to add the name after the descriptive epithet *παιδοβόροι*, while it was just such an addition as a grammarian would make in his desire to fill up an anapaestic monometer. This habit, as remarked on Pers. 547, has been a fruitful source of corruption. The use of *τε* in connecting mere epithets is not according to the general Greek usage, though we have *μεγάλας ἀγαθὰς τε* Pers. 848.

1059. ἀνδρὸς βασιλεία πάθη. Not, 'the sufferings of a man and king' (Peile),

but simply, *πάθη ἀνδρὸς βασιλέως*. So sup. 710, *ναυάρχῳ σώματι τῷ βασιλείῳ* for *σώματι νεῶν ἔρχοντος βασιλέως*.—The δὲ in the next line perhaps introduces another title, the 'death of one who was *βασιλεὺς* and *στρατηγός*.'

1063. ἡ μόνον. Because time alone will prove whether this daring act of Orestes will be the deliverance or the destruction of the family. Compare 846—50. In *τρίτος σωτήρ* there is an allusion not only to Zeus, commonly so called (v. 236), but also to *τρίτος χειμῶν* above. The storm itself, viz. the deed of blood, is the saviour of the house (for Orestes himself could not be called *μόρος*); and the metaphor is kept up to the end in *μένος ἄτης* and *μετακοιμισθὲν*.

1064. ποῖ κρανεῖ; sc. *ἐς τί τελευτήσει*; Compare *ποῖ δ' ἔτι τέλος ἐπάγει θεός*; Theb. 145.—*μετακοιμισθὲν* seems to imply an interval of repose after so many deeds of blood. 'How far then will the fury of this curse go in accomplishing its destined end,—where, after a lull, will it finally cease?' With *κρανεῖ* some object must be supplied, as *τὰ πεπρωμένα*. Weil renders *μετακοιμισθὲν* *rebus conversis sopitum*.

ΕΥΜΕΝΙΑΔΕΣ.

ΕΥΜΕΝΙΑΔΕΣ.

## ΕΥΜΕΝΙΑΔΕΣ.



## ΥΠΟΘΕΣΙΣ

ΤΩΝ ΕΥΜΕΝΙΔΩΝ.

Ὁρέστης ἐν Δελφοῖς περιεχόμενος ὑπὸ τῶν Ἑρινύων βουλῇ Ἀπόλλωνος  
παρεγένετο εἰς Ἀθήνας εἰς τὸ ἱερὸν τῆς Ἀθήνας ἧς βουλῇ νικήσας  
κατήλθεν εἰς Ἄργος. τὰς δὲ Ἑρινίας πρᾶν' αἶσα προσηγόρευσεν Εὐ-  
μενίδας. παρ' οὐδετέρῳ κείται ἡ μυθοποιία.

## EUMENIDES.

ORESTES, who at the end of the preceding play (1051) had rushed from the stage in a frenzy of excitement, to seek refuge and expiation from his patron-god Apollo at Delphi, appears at the opening of this as a suppliant in the temple, where he is first discovered, along with the strange and dread train of pursuing Furies, by the Pythoness on her entrance to deliver oracles from the prophetic seat. Apollo presents himself to the way-worn matricide, and guarantees protection to the end of his troubles, advising him to take asylum at the ancient statue of Pallas in the Acropolis at Athens. Accordingly, a considerable lapse of time being supposed to intervene, the scene shifts to the latter place, and subsequently to the hill of Mars, where a formal trial is held before Pallas, as the presiding genius, and a select jury of the citizens. The result is the acquittal of the culprit, who pleads his own cause, and is cross-questioned by the prosecuting Furies, Apollo himself coming forward as an interpreter of the law and a witness in his behalf. The votes of the jury prove to be equal ; but Athena has promised the casting vote in his favour, and ordains that the privilege of acquittal under the like circumstances shall continue to all time.

This play has both a political and a moral import, which K. O. Müller has, on the whole, satisfactorily developed in his well-known *Dissertations on the Eumenides*. The object of the poet, in assigning a divine origin to the court of the Areopagus, was to declare its importance, through the mouth of the goddess of wisdom herself, to the welfare of Athens. About this time that ancient and highly influential court had been assailed by the democratic party under Pericles, and directly endangered by a measure of Ephialtes, who had proposed in the public assembly to curtail its privileges, and especially (as Müller

maintains<sup>1</sup>) that of jurisdiction in cases of homicide. Aeschylus therefore endeavoured in the present play to inculcate respect for this, as well as, indirectly, for all other time-honoured state-institutions which tended to preserve order and check unbridled licence. "Hence," Müller observes, "the poet seems almost to forget Orestes in the establishment of the Areopagus and the religion of the Erinyes,—two institutions which Aeschylus deems closely connected and alike momentous to the welfare of the community, as in fact they were."

The historical allusion to the war between the Athenians and Mityleneans for the possession of Sigeum is noticed by the Schol. on v. 376.

The religion of the Erinyes was the religion of Conscience. The poet labours to show, that laws are useless unless fear of divine vengeance is in men's minds as a motive to obedience. And while, on the one hand, the cultus of the Erinyes is the recognition of a supernatural power ever ready to visit crimes with vengeance, on the other hand that very cultus is to be a means of converting malignant Chthonian Beings into beneficent and well-disposed goddesses (Εὐμενίδες) who shall, by virtue of their original office as *χθόνιαι*, send abundant blessings from the fruits of the earth.

Demon-worship, or Nature-worship in a sensuous form, was probably the only religious instinct of primitive man. Through element-worship he would rise to higher aspirations and truer ideas of a beneficent and controlling power coexisting with destructive forces. Thus the worship of gratitude and veneration succeeded to that of blind fear; and propitiatory rites and expiations were based on views of mercy and forgiveness, rather than on the expectation of bribing and gratifying malignant infernal powers.

The Athena of Aeschylus is "the grand impersonation of the wisdom, benignity, and might of her father. In her we recognize the emergence of the classic ideal from the symbolizing tendencies of the earlier nature-worship. Seldom has the imagination of poet been haunted by a more majestic image than the Athena of the Eumenides; and as we picture her like an orator on the *βῆμα* organizing the court of the Areopagus, she recalls the grand vision of Divine Wisdom recorded in the Book of Pro-

<sup>1</sup> This opinion has been ably combated by others, and is well discussed by Mr. Drake in Part ii. of the Introduction to his edition (Camb. 1853).



verbs (viii.)<sup>2</sup>." And the goddess, "by establishing the court of Areopagus, proclaims the great principle, that *the highest tribunal on earth is the collective conscience of humanity*<sup>3</sup>."

"Thus a Greek tragedy could bring before a vast Greek audience, in a grandly simple form, harmonized by choral music and a dance, the great figures of their religious and civil history: the god Apollo in his temple at Delphi, the goddess Athena in the act of founding the court of the Areopagus, the Furies passing to their shrine beneath the hill, the hero Orestes on his trial. The picture had at once ideal beauty of the highest kind, and, for the Greeks, a deep reality; they seemed to be looking at the actual *beginnings* of those rites and usages which were most dear and sacred in their daily life<sup>4</sup>."

The number of the chorus was, according to Müller and the Schol. on v. 555, fifteen. The parade, which does not occur till v. 297, is, as it were, postponed from the necessity of the case; for the chorus first appear on the stage<sup>5</sup>, as in the Delphic temple, and it is not till the scene has shifted to Athens that they are enabled to lay aside their character of mere pursuers, and take up a regular and staid position in the orchestra (*χορὸν ἄπτειν*, v. 297), while Orestes abides under the immediate protection of the statue of Pallas, and so is beyond their grasp.

The scholium on v. 47 supplies a good comment on the economy of the play, for which reason a translation of it is here appended:—"The oracle is represented on the stage. The priestess comes forth to make the customary invocations of the gods. Having unexpectedly beheld the Erinyes sleeping in a circle round Orestes, she narrates the whole matter to the spectators, not as describing what takes place behind the scenes (*τὰ ὑπὸ τὴν σκηνὴν*),—for that was an innovation made by Euripides,—but, from terror, revealing what had alarmed her in terms consistent with her avocation (*καταμηνύουσα φιλοτέχνης*). At the outset are prayers and invocations, that the priestess may

<sup>2</sup> Miss A. Swanwick, *Introd. to the Oresteia*, p. xxv.

<sup>3</sup> *Ibid.* p. xxxiii.

<sup>4</sup> Prof. Jebb, *Primer of Greek Literature*, p. 80.

<sup>5</sup> Perhaps there were only three principal Furies, who were really actors, and were supplemented by a chorus. See Prof. Malden, *Professorial Dissertations of University Coll., London, 1872—3*, and the Schol. on v. 585, Dind.

commence with due religious solemnity (ἀπὸ τῶν εὐφημοτέρων). By a judicious arrangement of the plot Orestes is not pursued by the Erinyes at first, but the poet places this in the middle of the play, reserving the most exciting events for that part of it."—This, with similar comments on vv. 64 and 94, seems to have been extracts from an ancient ὑπόθεσις or critical argument of the play.

A vase-painting of singular interest, and probably nearly contemporaneous with this play, if not directly taken from it, is given in the present edition, from an engraving in Millin's *Monuments antiques inédits*, vol. i. p. 263, Pl. xxix. Orestes is seen kneeling in the temple at Delphi, as shown by the sacred tripod behind him. Over his right shoulder he holds what is described as two lances, but which is probably a long and slender suppliant bough, tied to the neck by a fillet of wool (though this also may represent the fastening of the chlamys). On his left stands Pallas in her aegis, on his right Apollo, who is keeping off from the suppliant two winged Furies, who are very finely and powerfully drawn with snakes in their hands, just as they have followed him in hot pursuit into the temple.

**ΤΑ ΤΟΥ ΔΡΑΜΑΤΟΣ ΠΡΟΣΩΠΑ.**

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ΠΥΘΙΑΣ ΠΡΟΦΗΤΙΣ.

ΑΠΟΛΛΩΝ.

ΟΡΕΣΤΗΣ.

ΚΛΥΤΑΙΜΝΗΣΤΡΑΣ ΕΙΔΩΛΟΝ.

ΧΟΡΟΣ ΕΥΜΕΝΙΔΩΝ.

ΑΘΗΝΑ.

ΠΡΟΠΟΜΠΟΙ.





# ET MENIAES.

## ΠΤΘΙΑΣ.

Πρῶτον μὲν εὐχῇ τῇδε πρεσβεύω θεῶν  
τὴν πρωτόμαντιν Γαῖαν· ἐκ δὲ τῆς Θέμιν,  
ἣ δὴ τὸ μητρὸς δευτέρα τόδ' ἔζητο

1. πρῶτον κ.τ.λ. 'In the first place, I make honourable mention in this my prayer, before all other gods, of earth, the first prophetess.' The genitive may depend on πρεσβεύω (Schol. προτιμῶ, and so Photius), as we have κακῶν πρεσβεύεται τὸ Ἀθήμιον Cho. 620. Cf. Ag. 1271. But perhaps it is simpler to understand τῶν θεῶν τὴν γενομένην πρωτόμαντιν. The apodosis to πρῶτον μὲν is ἔπειτα in 29: 'in the next place, after the prayer, I proceed to take my seat.' Thus εὐχῇ πρεσβεύω exactly answers to ἐν λόγοις πρεσβεύεται in v. 21.—The Earth, according to a very early mythology, was the first giver of oracles, either because the mephitic vapour which was supposed to produce inspiration arose from it, or because to it were attributed generally those occult influences which affected the destinies of human life. Her successor was *Themis*, the goddess of law and justice; for oracles were the primitive rules by which the conduct of kings and of states was directed, and to which reference was made in cases of theft or murder, Herod. ii. 174. Hence Earth herself is said θεμιστεύειν, Hom. Hymn. Apoll. 253. But τὸν θεμιστεύοντα in Eur. Ion 371, is said of the prophet or interpreter of Apollo. Photius in v., γέγονε δὲ τὸ ὄνομα ἀπὸ τοῦ Θέμιν ἐσχηκέναι ποτὲ τὸ μαντεῖον πρὸ τοῦ Ἀπόλλωνος (MS. ἀπὸ Ἀπόλλωνος). See Strabo, ix. p. 422, who quotes the opinion of Ephorus, that Apollo founded the oracle in conjunction with Themis, from a de-

sire to benefit the human race; for that he civilized mankind (εἰς ἡμερότητα προῦκαλεῖτο καὶ ἐσωφρόνιζε) by declaring to them what was to be done and what to be left alone.

3. ἣ δὴ. The δὴ, as Müller remarks (Dissert. p. 185, note), has a sense which materially affects the whole passage. The object of Aeschylus was to point out the dignity and authority of Apollo and his oracle, and to show that no violence nor injustice had been committed in the transfer of it to its successive possessors; whereas Pindar had represented a bitter conflict and strife to have taken place between Apollo and Earth (Schol. on v. 2),—a legend which Euripides also has in view in saying (Iph. Taur. 1260) that Apollo dislodged Themis, daughter of Earth, from the sacred oracle, and that Earth showed her resentment by sending up dreams to disturb the oracles. Now the particle δὴ implies that, *as a matter of course*, the daughter succeeded to the mother; and the peculiar stress on θελοῦσης, οὐδὲ πρὸς βίαν τινὸς (v. 5) in like manner shows that Themis was succeeded by her sister Phoebe, mother of Latona and grandmother of Phoebus Apollo, with perfect good will on the part of the former. Compare ἦν δὴτα inf. 377. οὐ δὴ χολῶθεις Eur. Alc. 5. οὐ δὴ Prom. 833, 'where, you will observe,' &c.—All these goddesses, Earth, Themis, Phoebe, belonged to the older or Titanian powers. Hes. Theog. 117. 135—6. So we have Τιτανίς Θέμις as the mother of Prometheus, Prom. 893.

μαντείον, ὡς λόγος τις· ἐν δὲ τῷ τρίτῳ  
 λάχει, θελούσης, οὐδὲ πρὸς βίαν τινός, 5  
 Τιτανὶς ἄλλη παῖς χθονὸς καθέζετο  
 Φοῖβη· δίδωσι δ' ἡ γενέθλιον δόσιν  
 Φοῖβω· τὸ Φοῖβης δ' ὄνομ' ἔχει παρώννυμον.  
 λιπὼν δὲ λίμνην Δηλίαν τε χοιράδα,  
 κέλσας ἐπ' ἀκτὰς ναυπόρους τὰς Παλλάδος, 10  
 ἐς τήνδε γαίαν ἦλθε Παρνησοῦ θ' ἔδρας.  
 πέμπουσι δ' αὐτὸν καὶ σεβίζουσιν μέγα  
 κελευθοποιοὶ παῖδες Ἑφαίστου χθόνα

7. δίδωσι δ' ἡ. This use of ἡ, which is in fact the Homeric use of the article, occurs Theb. 17, ἡ γὰρ νέους—ἐθρέψατ'. Herod. viii. 87, καὶ ἡ οὐκ ἔχουσα διαφυγέειν κ.τ.λ. Xen. Anab. vii. 6, 4, καὶ οἱ εἶπον. So we have ἐκ δὲ τῆς v. 2, ἐν δὲ τῷ v. 660, ἐκ δὲ τοῦ v. 754, ἐκ δὲ τῶν Alcest. 264. See also inf. 132 and Theb. 184. Hermann and Porson read δίδωσιν ἡ, though it is hard to say why the relative is to be preferred.—γενέθλιον δόσιν, 'a birth-day present.' Here again the word δόσιν is intended to answer the statement of those who taught that possession had been gained by violence. The allusion is to the old Athenian custom of carrying the infant on the ninth day after birth round the hearth, on which occasion presents called *ἐπιτήρια* were offered by the friends (Eur. Ion 1127), the festival being termed *ἀμφιδρόμια* from the symbolical act done on the occasion. Schol. *θεασαμένη τὸν τῆς ἀδελφῆς ἑαυτῆς Λητοῦς παῖδα δέδωκε συγγενικὴν δόσιν*. He therefore regarded Phoebe as the sister of Latona. On the same day the name was given to the child, usually after the grandfather. In this case Phoebus was named from Phoebe his grandmother; hence the male name is *παρώννυμον*, or slightly changed from the female. (So Well, a *Phoebes nomine declinatum*.) Hesiod, Theog. 404, φοῖβη δ' αὖ Κόλου πολυήρατον ἦλθεν ἐς εὐνὴν. Κυμαμένη δὴ ἔπειτα θεὰ θεοῦ ἐν φιλότῃ Λητῷ κυανόπτερον ἐγένεατο. Perhaps, however, as *παρ' ἡμέραν* means 'every other day,' so *ὄνομα παρώννυμον* may properly have signified 'a name taken from a person once removed.' The Schol. says that the name was taken in gratitude

for the gift,—*ἀπόδειξις αὐτῇ τῆς δωρεᾶς οὐκ ἀχάριστος*.

9. λίμνην. This was the far-famed circular (or rather annular) lake or harbour in Delos, called by Herod. ii. 170, ἡ τροχοειδης, and by Eurip. Iph. Taur. 1078, λίμναν εἰλίσσουσαν ὕδρα κύκλιον.—Δηλίαν χοιράδα, the rocky isle of Delos, χοιρὰς being any kind of reef rising above the sea-level. Cf. Pers. 423. *New Cratylus*, p. 362. Euripides, probably copying the expression, has *Δήλιοι τε χοιράδες*, Troad. 89. The poet gives the traditional history of the bringing of Apollo's worship from Delos to Attica by sea, and thence by road (13) to Delphi. See Curtius, Hist. Gr. i. p. 86 and 113.

10. ἐπ' ἀκτὰς τὰς Παλλάδος. Schol. *χαριζόμενος Ἀθηναίους καταχθηνά φησιν ἐκεῖσε Ἀπόλλωνα, κάκειθεν τὴν περιτομήν αὐτῷ εἶναι*.

13. παῖδες Ἑφαίστου. The Athenians as descended from Erichthonius, son of Hephaestus. Pausan. i. cap. ii. fin. *πατέρα δὲ Ἐριχθονίῳ λέγουσιν ἀνθρώπων μὲν οὐδένα εἶναι, γονέας δὲ Ἑφαιστον καὶ Γῆν*. At the same time, Athenian *artificers* are especially meant, though *σεβίζουσιν* shows that they are not exclusively so. In this relation 'sons of Hephaestus' may be merely figurative, as παῖς Ἀπόλλωνος is used for a physician, Suppl. 259.—*τιθέντες ἡμερώμενην*, i.e. *ἡμερώσαντες*, making smooth and level the rugged land. This verb was originally applied to cutting roads through unoccupied forest lands, as is well explained in *New Cratylus*, § 150. *Varroianus*, p. 268, ed. 2. Cf. Herod. i. 126, *ἐξημερώσαι τόπον ἀκανθώδη*. Eur. Herc. Fur. 20, *ἐξημερώσαι γαίαν*. Pind.



ἀνήμερον τιθέντες ἡμερωμένην.  
 μολόντα δ' αὐτὸν κάρτα τιμαλφεῖ λεῶς, 15  
 Δελφός τε χώρας τῆσδε πρυμνήτης ἄναξ.  
 τέχνης δέ νιν Ζεὺς ἔνθεον κτίσας φρένα,  
 ἵζει τέταρτον τόνδε μάντιν ἐν θρόνοισ·  
 Διὸς προφήτης δ' ἐστὶ Λοξίας πατρός.  
 τούτους ἐν εὐχαῖς φροιμιάζομαι θεούς. 20  
 Παλλὰς προναία δ' ἐν λόγοις πρεσβεύεται.  
 σέβω δὲ νύμφας, ἔνθα Κωρυκὶς πέτρα

Isth. iv. 98, ναυτιλίσαι πορθμὸν ἀμερώσαις. Afterwards, the adjective *ἡμερος* was applied to the fruits and trees of cultivated soil, as opposed to *ἄγριος*. On the sacred road from Athens to Delphi see Müller, Dor. i. p. 267 seqq. Wordsworth, "Greece," p. 237, who describes 'the rocky and uneven character of the soil' (*ἀνήμερον*). Herod. vi. 34, ἡ ἱρὴ ὁδὸς διὰ Φωκέων τε καὶ Βοιωτῶν. Aelian, Var. Hist. iii. 1, καὶ ἔτι καὶ νῦν ἔτους ἐννέτου οἱ Δελφοὶ παῖδας εὐγενεῖς πέμπουσι, καὶ ἀρχιθέρων ἕνα σφῶν αὐτῶν. Οἱ δὲ παραγενόμενοι καὶ μεγαλοπρεπῶς θύσαντες ἐν τοῖς Τέμπεσιν, ἀπῆλθον. —Καὶ τὴν ὁδὸν ἐκείνην ἔρχονται ἢ καλεῖται μὲν Πυθίαν, φέρεται δὲ διὰ Θερταλίας καὶ Πελασγίας καὶ τῆς Οἴτης καὶ Αἰνιάνων χώρας, καὶ τῆς Μηλίων καὶ Δωριέων καὶ Λοκρῶν τῶν Ἑσπερίων. Strabo, lib. ix. p. 612 (422), τὸν Ἀπόλλωνα, τὴν γῆν ἐπιόντα, ἡμεροῦν τοὺς ἀνθρώπους ἀπὸ τῶν ἀνημέρων καρπῶν καὶ τῶν βίων, ἐξ Ἀθηνῶν δ' ὁρμηθέντα ἐπὶ Δελφούς, ταύτην ἵεναι τὴν ὁδὸν ἣ νῦν Ἀθηναῖοι τὴν Πυθιάδα πέμπουσι. A ceremony appears to have been kept up commemorative of the original road-making. Schol. καὶ θύαν πέμπουσιν εἰς Δελφούς θεωρίδα, προέρχονται ἔχοντες πελέκειν ὡς διημερώσαντες τὴν γῆν.

16. Δελφός. The hero-king or Eponym of the Delphians, commonly reputed the son of Poseidon, who was one of the gods worshipped at Delphi, inf. 27.

17. κτίσας, i. e. ποιήσας, but the word in Aeschylus always has the notion of permanent and substantial effect.—"ἔνθεον τέχνης idem est quod μεστὸν θεῶν τέχνης. φρένα autem est accusativus, quem dicunt, remotionis objecti, abundanter fere additus. Sic v. 88, μὴ φόβος σε νικᾷτω φρένας." Minckwitz.

18. τέταρτον τόνδε. 'The fourth and

present prophet.'

19. προφήτης. *Interpres*. The oracles are delivered by Apollo, but they emanate from Zeus. Cf. Frag. Ἱέρειαι 79. Dind. inf. 586—8.

21. Παλλὰς προναία. Hesych. Προναίας Ἀθηνᾶς τέμενος ἐν Δελφοῖς. Herodotus mentions the temple of this goddess, Παλλᾶδος προνήτης τῆς ἐν Δελφοῖς, i. 92, and again viii. 37, nor is the title to be confounded with Παλλὰς Πρόνοια, the goddess of forethought, as she was worshipped at Sunium. The confusion of these terms is curiously shown by two glosses of Photius:—Πρόνοια Ἀθηνᾶ· οἱ μὲν διὰ τὸ πρὸ τοῦ ναοῦ τοῦ ἐν Δελφοῖς ἐστάναι αὐτὴν· οἱ δὲ δτι προνόησεν ὅπως τέκῃ ἡ Λητώ.—Πρόνοια ὠνομάζετο τις παρὰ Δελφοῖς Ἀθηνᾶ Πρόνοια, διὰ τὸ πρὸ τοῦ ναοῦ ἰδρῦσθαι ταύτην δὲ Ἡρόδοτος ἐν τῇ ὁγδόῃ Προνοίην [i. Προνήτην] ὀνομάζει. Hermann, who gives προνά with Franz, refers to a Delphic inscription, ΤΑΙΑΘΑ. ΝΑΙΤΑΙΠΡΟΝΑΙΑΙ, which sets the question at rest. But in changing ἐν λόγοις to εὐλόγως, he has not sufficiently noticed the antithesis between 'prayers' to the elder divinities, who directly preside over the oracle, and 'honourable mention' of those other deities whose worship was more or less connected with that of Apollo at Delphi.—πρεσβεύεται, cf. v. 1.

22. Κωρυκὶς πέτρα κολλη. A grotto in Parnassus had this name, Herod. viii. 36. See Elmsley on Bacch. 559, and on Med. 1326, where he observes "πέτρα apud tragicos frequentissime ἀντρον significat." Schol. ad Antig. 1128, Κωρύκιον ἀντρον ἐν Πarnaσσῳ. Strabo, ix. p. 417, ἱεροπρεπὴς δ' ἐστὶ πᾶς ὁ Parnassos, ἔχων ἄντρα τε καὶ ἀλλὰ χωρία, τιμώμενά τε καὶ ἁγιστευόμενα, ὧν ἐστὶ γνωριμώτατον καὶ κάλλιστον τὸ Κωρύκιον, Νυμφῶν ἀντρον δμῶνυμον τῇ Κιλικίᾳ.

κοίλη, φίλορνις, δαιμόνων ἀναστροφή  
 (Βρόμιος δ' ἔχει τὸν χώρον, οὐδ' ἀμνημονῶ,  
 ἐξ οὔτε Βάκχαις ἐστρατήγησεν θεὸς, 25  
 λαγὼ δίκην Πενθεὶ καταρράψας μόνον)  
 Πλειστοῦ τε πηγᾶς, καὶ Ποσειδῶνος κράτος  
 καλοῦσα, καὶ Τέλειον ὕψιστον Δία.  
 ἔπειτα μάντις εἰς θρόνους καθιζάνω.  
 καὶ νῦν τυχεῖν με τῶν πρὶν εἰσόδων μακρῶ 30  
 ἄριστα δοῖεν· κεῖ παρ' Ἑλλήνων τινές,

23. Hermann prefers ἀναστροφῇ with MSS. Flor., Ven., Farn., the Med. giving ἀναστροφᾶ, the Schol. ἀναστροφή. The plural ἐπιστροφῆς is used Theb. 645. Inf. 518. The word is a synonym with ἡθῆ, 'haunts.'

24. οὐδ' ἀμνημονῶ, sc. αὐτοῦ ἐν λόγοις. Cf. Suppl. 266, μνήμην ποτ' ἀντίμισθον εἴρετ' ἐν λιταῖς. These three lines are parenthetical as far as the construction is concerned:—'Nor must I forget Bromius (Bacchus), who has held the place ever since he headed his Bacchanalian women and planned a death for Pentheus like that of a hunted hare.' The cultus of the Hellenic Apollo is intimately connected with that of the Pelasgic Bacchus, and the poet is wrong in attributing it in this case to the accident which befell Pentheus. But it is to be remarked that he seems to speak of Parnassus as the scene of it, not Cithaeron, as Euripides describes it, and as Aeschylus himself did in the *Ξάντριοι* (Schol.). In the Med. δ' is wanting after Βρόμιος, on which slight evidence Hermann marks a lacuna.

26. This verse, if not the two preceding, may possibly be an interpolation; but there is a similar one in Prom. 658, οὐκ οἶδ' ὅπως ὑμῖν ἀπιστήσῃ με χρῆ. See also Suppl. 882, Cho. 869, and on Pers. 354. After this, Weil inserts 20, and marks the loss of a line after 21 and 23.

27. Πλειστοῦ. The old copies have Πλείστους, whence the common reading Πλείστου. But the accent has been corrected by later critics from Etym. Mag. p. 676. 5. Photius, Πλείστος· ποταμὸς Δελφῶν. (Πλειστός, Dobree.) Apollonius Rhodius mentions Κωρινθίαι Νύμφαι Πλειστοῖο θυγατρῆς. Strabo, ix. cap. iii. p. 418, πρόκειται δὲ τῆς πόλεως (sc. Δελ-

φῶν) ἡ Κίρφης, ἐκ τοῦ νοτίου μέρους ὕδρος ἀπότομον, νάπην ἀπολιπὼν μεταξὺ, δι' ἧς ὁ Πλειστός διαρρεῖ ποταμὸς. Both Zeus and Poseidon were worshipped at Delphi, the latter as the Consummator (Ag. 946), and supreme over all the Olympian gods (ὕψιστος), though Müller (Dissert. p. 51) thinks this last epithet refers to Ζεὺς Λυκαραιῶς, who dwelt supreme on the mountain-top of Parnassus. There was an old legend that Poseidon had exchanged Pytho with Apollo for Taenarus; see Strabo, viii. p. 574, quoted by Hermann, who also refers to Pausan. x. 24, 4 (1), ἐν δὲ τῷ ναφ̄ πεποιήται μὲν Ποσειδῶνος βωμὸς, ὅτι τὸ μαντεῖον τὸ ἀρχαιότατον κτῆμα ἦν καὶ Ποσειδῶνος.

29. ἔπειτα. Answering to πρώτων μὲν in v. 1.

30. τυχεῖν ἄριστα. To obtain the most favourable responses which have ever been vouchsafed me. For the accusative see on Cho. 698.

31. παρ'. Hermann gives ἀπρ', i. e. πάρεσι. The preposition sometimes, though rarely, represents the plural verb, as Med. 442. Acharn. 862. 1091; and still more rarely is the α elided.—πάλαφ λαχόντες, having decided by drawing lots the order of succession in which the envoys from the various states should be admitted. The Hellenic people seem to have had the privilege before foreigners, but were themselves bound to draw lots for precedence in consulting the oracle. For it was only on stated days that responses could be obtained. Ear. Ion 418,

καὶ γὰρ, ὡς ἐγὼ κλέω,  
 χρηστήριον πέπτοκε τοῖς ἐπὶ ἡλυσί  
 κοινὸν πρὸ ναοῦ· βούλομαι δ' ἐν ἡμέρᾳ  
 τῇδ', αἰσῖα γὰρ, θεοῦ λαβεῖν μαντεύ-  
 ματα.



ἴτων πάλω λαχόντες, ὡς νομίζεται  
 μαντεύομαι γὰρ ὡς ἂν ἡγήται θεός.  
 ἥ δεινὰ λέξαι δεινὰ δ' ὀφθαλμοῖς δρακεῖν  
 πάλιν μ' ἔπεμψεν ἐκ δόμων τῶν Δοξίου, 35  
 ὡς μήτε σῶκεῖν μήτε μ' ἄκταίνειν βάσιν·  
 τρέχω δὲ χερσίν, οὐ ποδωκία σκελῶν·  
 δείσασα γὰρ γραυῆς οὐδέν· ἀντίπαις μὲν οὖν.  
 ἐγὼ μὲν ἔρπω πρὸς πολυστεφεῇ μυχόν·  
 ὀρῶ δ' ἐπ' ὀμφαλῶ μὲν ἄνδρα θεομυσῇ 40

And in allusion to this custom Apollo is said κληροῦν ὁμᾶν in v. 908 of the same play. Plutarch, Quaest. Graec. ix., ὅψε γὰρ ἀνείθησαν αἱ κατὰ μήνα μαντεῖαι τοῖς δεομένοις· πρότερον δὲ ἀπαξ ἔθεμίστευσεν ἡ Πυθία τοῦ ἐνιαυτοῦ κατὰ ταύτην τὴν ἡμέραν, viz. the seventh of the Delphic month Bysius.

33. ὡς ἂν ἡγήται θεός. 'As the god leads me,' i. e. according to no caprice or arbitrary will of my own. As she was supposed not to know the circumstances of each applicant, the god only could make her answers respectively suit the persons admitted according to the above rule. Compare Eur. Ion 91, θάσσει δὲ γυνὴ τρίποδα (θεῶν | Δελφίς, δαίδουσ' Ἑλλήσι βοᾶς | ὡς ἂν Ἀπόλλων κελαδῆσθῃ. —After this verse there is a pause. The priestess then returns with a terrified look from the adytum of the temple. She had spoken the prologue, according to Müller's theory, in the orchestra, representing the αὐλὴ or outer court of the Pythian temple. The temple itself he supposes to have been the whole stage, and that this was concealed from the spectators by a curtain till after the prologue. But it seems, on the whole, at least as probable that the Pythoness was on the stage, the interior of the temple, of which the spectators only obtain a glimpse sufficient to excite further curiosity as to the garb of the Furies, being within the central doorway of the proscenium. The Schol. here rightly observes, παρ' ὀλίγον ἔρμος ἡ σκηνὴ γίνεται. οὔτε γὰρ ὁ χορὸς πᾶν πάρεστιν, ἥ τε ἱέρεια εἰσῆλθεν εἰς τὸν ναόν.

36. σῶκεῖν, 'to have any strength left.' Soph. El. 119, μόνῃ γὰρ ἀγειν οὐκέτι σῶκῶ λύπης ἀντίρροπον ἄχθος. Photius, σῶκεῖν ἀντὶ τοῦ ἰσχύειν.—ἄκταίνειν, γαυριᾶν καὶ ἀτάκτως πηδᾶν, Schol., and so Timaeus in

his Lexicon, on which see Ruhnken's note. Hesych. ἀκταίνειν μετεωρίζειν. Weil renders it, *neque me sublevent pedes*, and σωκεῖν *ponderare suo nitantur*. Homer has a cognate form, πόδες δ' ὑπερικταίνονται, Od. xxiii. 3, i. e. 'moved nimbly along.'—βάσιν, *for στάσιν*, has been adopted by most recent editors from a var. lect. in the Med. The verb refers rather to the ability of *moving* than of standing firmly.

37. τρέχω δὲ χερσίν. Not, as the Schol. absurdly supposes, that she came out of the temple *on all fours*, but that she supported herself by her hands, from infirmity of her terror-stricken limbs.

38. οὐδέν. So Suppl. 729, γυνὴ μονωθεῖσ' οὐδέν.—ἀντίπαις μὲν οὖν, 'nay, she is but as a child.' The word is properly applied to one midway between a child and a grown-up person. So παιδὶς οὐδὲν ἀρείων, Ag. 81. Soph. frag. 148. Eur. Androm. 326. Lucian, Ἐρωτες, p. 398, ed. Jacobitz, σχεδὸν ἐκ τῆς ἀντίπαιδος ἡλικίας εἰς τοὺς ἐφήβους κριθεὶς ἄλλαις ἀπ' ἄλλων ἐπιθυμίαις βουκολοῦμαι.

39. πολυστεφεῇ. Either from being densely surrounded by the bay-tree, or from suppliant boughs and fillets being hung up in the interior. What Orestes was doing now, others may be supposed to have done before.

40. θεομυσῇ. Probably pronounced as a trisyllable, like θεομανῆς Theb. 650.—ἐπ' ὀμφαλῶ, at the altar of the adytum, supposed to stand in the exact centre of the earth. See Cho. 1025. Pausanias, x. 16, 3, mentions τὸν ὑπὸ Δελφῶν καλούμενον ὀμφαλὸν, λίθου πεποιημένον λευκοῦ. Strabo, ix. cap. iii., τῆς Ἑλλάδος ἐν μέσῳ πῶς ἐστὶ τῆς συμπάσης, τῆς τε ἐντὸς ἰσμοῦ καὶ τῆς ἐκτὸς· ἐνομίσθη δὲ καὶ τῆς οἰκουμένης, καὶ ἐκάλεσαν τῆς γῆς ὀμφαλὸν, προσπλάσαντες καὶ μυθόν, ὅν φησι Πίνδα-

ie to raise

al. like a boy  
child.



ἔδραν ἔχοντα προστρόπαιον, αἵματι  
 στάζοντα χεῖρας, καὶ νεοσπαδὲς ξίφος  
 ἔχοντ', ἐλαίας θ' ὑψιγέννητον κλάδον  
 λήνει μεγίστῳ σωφρόνως ἐστεμμένον,  
 ἀργῇτι μαλλῶ. τῇδε γὰρ τρανῶς ἐρῶ. 45  
 πρόσθεν δὲ τὰνδρὸς τοῦδε θαυμαστὸς λόχος  
 εὔδει γυναικῶν ἐν θρόνοισιν ἥμενος.  
 οὔτοι γυναικας, ἀλλὰ Γοργόνας λέγω·  
 οὐδ' αὖτε Γοργείοισιν εἰκάσω τύποις·

πος· ὅτι συμπέσοιεν ἐνταῦθα οἱ ἀετοὶ οἱ ἀφεθέντες ὑπὸ τοῦ Διὸς, ὃ μὲν ἀπὸ τῆς δόσεως, ὃ δ' ἀπὸ τῆς ἀνατολῆς· οἱ δὲ κόρακας φασι. Δείκνυται δὲ καὶ ὁμφαλὸς τις ἐν τῷ ναῶ τετανωμένος, καὶ ἐπ' αὐτῷ αἱ δύο εἰκόνες τοῦ μύθου.—The μὲν in this verse is answered by δὲ in v. 46.

41. προστρόπαιον. 'A suppliant for expiation.' Infra, v. 168. 228. 423, the word means 'blood-guilty.' See Müller, Dissert. p. 105, who shows that both senses descend from the primary notion of προστραπέσθαι, 'to resort to another as a suppliant for reception.' In the sense which it here bears it occurs v. 225. Hesych. προστρόπαιος· φόβος, μίαιρας, αἵματι μεμιασμένος, καὶ πρὸς τινα τραπέμενος δέσσει καθάρσεως. Photius, προστρόπαιον τὸ ἄγος, τὸ μίσμα.

42. νεοσπαδὲς. She infers that the sword was newly drawn, i. e. recently used, from seeing Orestes' hands dripping with gore. Cf. Ag. 1322. "Orestes is supposed to have betaken himself to his place of refuge so quickly, as not to have yet relinquished his weapon." Drake.

43. ὑψιγέννητον, ἄκρον. The top part of the main stem furnished the longest and straightest wand. It is the ἀκρέμαν ἐλαίας of Eur. Cycl. 455.

44. λήνει μεγίστῳ. Hesych. λήνει· ἐρίφ. The epithet is rather tame, but not sufficiently so to justify Hermann's μεγαίστοσσωφρόνως. The tufts of wool, or rather the pendent fillets (Cho. 1024. Suppl. 22. 641), were of ample size, as is known from ancient sculptures. May we not infer from the present passage that the earnestness of the appeal was denoted by the more than usually long festoons on the boughs? Any how, there is something in Linwood's remark, that τῇδε γὰρ τρανῶς ἐρῶ (viz. this point, that he was there as a suppliant) is added as

a reason for describing these details so minutely. Compare Soph. El. 613, ἀλλ' ὧδ' ἄκουε· τῇδε γὰρ κἀγὼ φράσω, and ὡς τορῶς φράσαι, Ag. 1562.

46. λόχος. See on Theb. 106.

49. Γοργείοισιν τύποις. "The Gorgon-images (ἐκτετυπωμένοι, or cut in relief) were among the very earliest works of Grecian, especially of Athenian art, which can be traced as far back as the age of Cyclopien workmanship." (Müller, Dissert. p. 188, ed. 2.) Both the Gorgons and the Furies are represented with snake locks; cf. Prom. 818. Cho. 1037; indeed, Müller is of opinion that Aeschylus borrowed the idea of so describing the latter from the much earlier works of art he had seen of the former.—After this verse Hermann and Franz mark a lacuna. Linwood, Dindorf, Donaldson, and Minckwitz, all concur in the opinion that the passage has been mutilated. But the truth seems to be, that in describing a well-known picture (there are vase-paintings on this subject still existing), sufficiently identified by the mention of Phineus, the poet thought it needless to specify τὰς Ἀρπύρας. Nor does he scruple to omit the article with the participle where strict usage requires its addition; see Cho. 353. Pers. 247. The comment of the Schol. is correct, ἀλλ' οὐδ' Ἀρπύρας αὐτὰς λέγω· εἶδον γὰρ αὐτὰς ἐν γραφῇ πτερωτάς. Compare Ἔρως ὁ γεγραμμένος, Ar. Ach. 992. Ran. 538. Ag. 801, κάρτ' ἀπομοῦσας ἦσθα γεγραμένος. We may simply translate, 'I have seen before now in a picture (female forms) carrying off the dinner of Phineus; but these (Furies) are wingless, and black, altogether disgusting in their manner.' Thus the implied antithesis is that the Harpies had wings, the Furies had none, being

εἶδόν ποτ' ἤδη Φινέως γεγραμμένας 50  
 δειπνον φερούσας· ἄπτεροί γε μὴν ἰδεῖν  
 αὐται, μέλαιναι δ' ἐς τὸ πᾶν βδελύκτροποι.  
 ῥέγκουσι δ' οὐ πλάτοισι φυσιάμασιν·  
 ἐκ δ' ὀμμάτων λείβουσι δυσφιλῆ λίβα· *κει. acc. λ. β. α. ς*  
 καὶ κόσμος οὔτε πρὸς θεῶν ἀγάλματα 55  
 φέρειν δίκαιος, οὔτ' ἐς ἀνθρώπων στέγας.  
 τὸ φύλον οὐκ ὅπωπα τῆσδ' ὀμιλίας,  
 οὐδ' ἦτις αἶα τοῦτ' ἐπεύχεται γένας  
 τρέφουσ' ἀνὰ τὴν μὴ μεταστένειν πόνον. — *κ. ε'*  
 τὰν τεύθεν ἤδη τῶνδε δεσπότη δόμων 60

huntresses or hounds (*κύνες*) who track their prey by the scent. For the story of Phineus see Apoll. Rhod. ii. 178 seqq. — μέλαιναι, 'sable,' κελαιναὶ *Ἐρινύες* Ag. 448. μελάγχρωτες *Orest.* 321. χρώτα κελαιναὶ *Eur. El.* 1345. But Aeschylus does not go farther than to give them a black garb, inf. 332. 353.

53. οὐ πλατοῖσι, 'unapproachable.' Their breath was too deadly, or the noise of their snoring too terrible to allow of a closer inspection. The common reading, οὐ πλαστοῖσι, is retained by Hermann; but there is little sense in "*non fictis flatibus*," and the forms are often confused; see on *Prom.* 379. 915. Some have deduced from this and a few other passages (e.g. inf. 284. Suppl. 279), an argument that Aeschylus was familiar with the art of statuary. Elmsley's correction has been admitted by Franz, Dindorf, Weil, Linwood. We learn from v. 132—3 that the Furies' breath was fiery and bloody. It was also venomous, inf. 752, &c.

54. λίβα. So G. Burges for βίαν or δια (so the Med.). Thus βία and διαί are confused *Cho.* 643. *Ibid.* 1047, καὶ ὀμμάτων στάζουσιν αἷμα δυσφιλές. *Cho.* 284, μετασχεῖν φιλοσπόνδου λιβός. Müller remarks that there is a notion of *libations* which are unacceptable to the Olympian gods, just as in the next line there is an allusion to the practice of vesting the old statue of Pallas (τὸ βρέτας) in the peplos. See *Athens and Attica*, p. 126.

57. τὸ φύλον. 'I have seen not the tribe to which this company belongs, nor know I what land can aver that it rears such a race without harm, and has not to

repent of its pains.' The notion is, that it would be visited by blight or pestilence; cf. inf. 753. *Hom. Il. v.* 441, οὐποτε φύλον ὁμοῖον ἀθανάτων τε θεῶν, χαμαὶ ἐρχομένων τ' ἀνθρώπων. *Pind. Pyth. ii.* 42, γόνον — οὐτ' ἐν ἀνδράσι γερασφόρον οὐτ' ἐν θεῶν νόμοις. — πόνον for πόνων has been generally received by critics from Arnaldus. The genitive might indeed stand, if μεταστένειν be taken strictly in the neuter sense. Compare μεταλγεῖν, Suppl. 440.

60. τὰν τεύθεν ἤδη, 'what is to be done next.' How to eject them from the temple, and purify it afterwards, she knows not, and therefore leaves the god to do for himself what he is in the habit of doing for others. "As Iatromantis and portent-seer he can account for the presence of these terrific beings and do away the curse which evoked them; as Katharsios he can remove the pollution they have occasioned," Müller, *Dissert.* p. 127 (from the *Schol. in loc.*). With these words the priestess retires, and Apollo himself comes forward with Hermes (90), advising Orestes to take advantage of the slumber of his pursuers, and fly to Athens, where he and his sister Pallas will devise means to rid him of his troubles. He must not give in from timidly brooding over the toil in store for him (v. 78), for he is warned beforehand that the Furies will chase him over land and sea till he finds an asylum in the Athenian Acropolis. Hermann contends against Müller and the Scholiast, that the forms of the Furies are not yet visible to the spectators, whose attention is at present occupied wholly with the fortunes of Orestes. In



αὐτῷ μελέσθω Δοξία μεγασθενεῖ.  
 ἰατρόμαντις δ' ἐστὶ καὶ τερασκόπος,  
 καὶ τοῖσιν ἄλλοις δωμάτων καθάρσιος.

## ΑΠΟΛΛΩΝ.

οὔτοι προδώσω· διὰ τέλους δέ σοι φύλαξ  
 ἐγγὺς παρεστὼς, καὶ πρόσω δ' ἀποστατῶν, 65  
 ἐχθροῖσι τοῖς σοῖς οὐ γενήσομαι πέπων.  
 καὶ νῦν ἀλούσας τάσδε τὰς μάργους ὄρᾱς· <sup>μυμνή, μάδ</sup>  
 † ὕπνῳ πεσοῦσαι δ' αἱ κατάπτυστοι κόραι, <sup>καταπτύσσει</sup>  
 γραῖαι, παλαιαὶ παῖδες, αἷς οὐ μίγνυται  
 θεῶν τις, οὐδ' ἄνθρωπος, οὐδὲ θήρ ποτε· 70  
 κακῶν δ' ἕκατι κἀγένοντ'· ἐπεὶ κακὸν  
 σκότον νέμονται Τάρταρόν θ' ὑπὸ χθονὸς,  
 μισήματ' ἀνδρῶν καὶ θεῶν Ὀλυμπίων.  
 ὁμῶς δὲ φεύγε, μηδὲ μαλθακὸς γένη.

fact, it seems most probable that they are first seen, though indistinctly, in the act of waking from sleep at v. 135. By τάσδε in v. 67 it is enough to suppose they were pointed to.

64. Schol. ἐπιφανείς 'Απόλλων συμ-βουλευεῖ Ὀρέστη καταλιπεῖν μὲν τὸ μαντεῖον, φυγεῖν δὲ εἰς Ἀθήνας. καὶ δευτέρα δὲ γίνεταί φαντασία. στραφέντα γὰρ μηχανήματα ἐνδηλα ποιεῖ τὰ κατὰ τὸ μαντεῖον ὡς ἔχει. καὶ γίνεταί ὅψις τραγική. τὸ μὲν ξίφος ἡμαγμένον ἔτι κατέχων Ὀρέστης, αἱ δὲ κύκλω φρουροῦσαι αὐτόν. —It seems from this that here, as perhaps in Agam. 1343 and Cho. 960, use was made of the *ecyclemma* for the purpose of a sudden display.

65. καὶ πρόσω δ'. See Prom. 994. Cho. 864. Hermann gives, after Blomfield, καὶ πρόσω γ', 'aye, and when absent from you too,' i. e. when you are far away from Delphi.—πέπων, 'mild,' *mitis*, Ag. 1336. Opposed to ὤμδς, Ar. Equit. 260. The Schol. records a variant *πρέπων*, which he explains, 'I will not be like to your enemies, for they are asleep, but I am awake.'

67. καὶ νῦν. See inf. 384.—ἀλούσας, caught, unable to stir. The capturers are now themselves captured, and Orestes is free to fly. To supply ὕπνῳ is needlessly to involve the passage. The next

verse is either corrupt, or, as Hermann plausibly supposes, a line has been lost after it, like ἐν τοῖσδε τοῖς θρόνοισιν ἀσθενεῖς πάρα. He also suggests that the poet may have written ὕπνῳ πνέουσι δ', comparing Cho. 610. One might conjecture κόπῳ δ' or πόνῳ δ' ὑπνῶσσαν, as inf. 119, or even ἀλούσας κόπῳ· πεσοῦσαι δ' κ.τ.λ. So κόπῳ ἀλίσκεσθαι, Thuc. vii. 40. ἀλούς μανίᾳ, Ajac. 216.—For γραῖαι, which seems a synonym of παλαιαί, we might suggest αἱ γῆς π. π. Compare δηναῖαι κόραι, Prom. 813.

69. οὐ μίγνυται. The verb is here used in an ambiguous sense, of converse either sexual or social, just as Homer says of Calypso, Od. vi. 288, and vii. 247, οὐδέ τις αὐτῇ μίσγεται οὔτε θεῶν οὔτε θνητῶν ἀνθρώπων. In the latter sense Plato has βέδς ἀνθρώπῳ οὐ μίγνυται, Symp. p. 203, init. Cf. Hom. Hymn. ad Cer. 355. So Eur. Bacch. 237, συγγίγνεσθαι γυναιξὶ is intentionally equivocal. Sophocles calls the Furies αἰεὶ παρθέναι, Ajac. 835. <sup>αἰεὶ παρθεῖν</sup>

71. κακῶν ἕκατι. 'Their very origin is <sup>αἰεὶ</sup> through evil,' i. e. if there were no crimes <sup>αἰεὶ</sup> to punish, there would be no avenging Erinyes.—ἐπεὶ, as you may further infer from the fact that, &c.

74. ὁμῶς δέ. Though they are now asleep, and powerless to pursue, nevertheless you must persevere in your flight,



ἐλῶσι γάρ σε καὶ δι' ἡπείρου μακρᾶς 75  
 βιβῶντ' ἂν αἰὲν τὴν πλανοστιβῆ χθόνα, *κινῶνται ἐν ἀπειροῖς*  
 ὑπὲρ τε πόντον καὶ περιρρύτας πόλεις.  
 καὶ μὴ πρόκαμνε τόνδε βουκολούμενος *is at being unsatisfied with*  
 πόνον· μολὼν δὲ Παλλάδος ποτὶ πτόλιν *in 1881 me.*  
 ἴζου παλαιὸν ἄγκαθεν λαβὼν βρέτας· 80  
 κᾶκεί δικαστὰς τῶνδε καὶ θελκτηρίου  
 μύθους ἔχοντες μηχανὰς εὐρήσομεν,  
 ὥστ' ἐς τὸ πᾶν σε τῶνδ' ἀπαλλάξαι πόνων.  
 καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶον δέμας.

## ΟΡΕΣΤΗΣ.

ἄναξ ὦ Απολλων, οἶσθα μὲν τὸ μὴ ἀδικεῖν· 85

and not turn faint-hearted, for then they are sure to overtake you.—καὶ δι' ἡπείρου, 'even through the long continent' of Europe. For Orestes is supposed to have visited many lands, and to have applied for purification at many places, before he makes his appearance at Athens (at v. 226), as is clear from his address to Athena. The student must avoid construing καὶ δι' ἡπείρου—ὑπὲρ τε πόντον, i.e. taking καὶ—τε as convertible with τε—καὶ.

76. βιβῶντ' ἂν αἰέ. The MSS. give βεβῶντ' or βεβόντ' ἂν κ.τ.λ. βιβῶντ' is the correction of Stephens. Cf. Hom. Hymn. in Merc. 149, ἦκα πῶσιν προβιβῶν, and ibid. 225, βιβῶ. Pindar has κοῦφα βιβῶν Ol. 14, 24. Hermann compares, for the position of ἀνὰ, Plat. Legg. viii. p. 832, c, ἀλλ' ἀκόντων ἐκοῦσα ἄρχει σὺν αἰέ τι νίβῳ. A similar defence may be quoted from Eur. Electr. 1121, ὄρεῖς; ἂν αὐτὸν ὥσπερ εἰς νείκη νέα. Franz, Dind., Linwood, read βεβῶτ' ἂν αἰέ, but a continued action cannot be expressed by a perfect participle. Müller conjectures ἀλατῇ, Musgrave ἀνάγκῃ, Dr. Donaldson ἂν ἄστη. —On the feminine form περιρρύτας, for which Dind. suggests περιρρύτους, see Pers. 597. A similar periphrasis for 'islands' is πόλεις Ἀχελωΐδες, or 'water-settlements,' Pers. 866.

78. πρόκαμνε. Do not faint or give in before your race is run. Compare v. 88. Eur. Herc. F. 119, μὴ προκαμῆτε πόδα βαρὺ τε κῶλον. Thuc. ii. 39 fin., περιγίνεται ἡμῖν τοῖς μέλλουσιν ἀλγεινοῖς μὴ προκαμνεῖν. So προστένειν in Ag. 244.

Virg. Aen. iii. 160, 'longumque fugae ne linque laborem.'—βουκολούμενος, Schol. περιέπων. Thus we have ἐβουκολούμεν φροντίσιν νέον πάθος Ag. 652. There can be little doubt the poet meant 'brooding over,' 'being anxious about.' Hermann takes it passively, and says, "inest in hoc verbo diu frustrati laboris significatio." Linwood compares ἐλαύνεσθαι δρόμους, and γυμνάζεται πόνους Prom. 608; but these are cognate accusatives which do not defend βουκολεῖσθαι πόνον, 'to be driven like an ox through a toilsome route.' We might indeed read, by a very slight change, καὶ μὴ 'πόκαμνε τόνδε βουκολούμενος πόνον, 'do not desist from this toil.'

79. ποτὶ πτόλιν. The Ionicism is remarkable in a senarius. We have ποτὶ πτόλιν in a choric verse, Theb. 336.—ἄγκαθεν, 'in your arms;' see on Ag. 3. Thus ἀγκὰς ἐλὼν Od. vii. 252. ἀγκὰς ἔχων τυ Theoc. vii. 55. ἀγκὰς λαβέτην Il. xxiii. 711. By βρέτας the ancient wooden statue of Pallas is meant, as contradistinguished from the other two, on which see *Athens and Attica*. p. 125. Cf. Eur. El. 1255, ἐλθὼν δ' Ἀθήνας Παλλάδος σεμνὸν βρέτας πρόστυπον.

83. ἐς τὸ πᾶν, = τὸ πᾶν, finally and effectually. Cf. Cho. 671, ἐς τὸ πᾶν αἰέ ξένον. Inf. 510.

84. ἔπεισα. "Desideres fortasse pronomen ἐγώ: sed vim sententiae continet ἔπεισα, Non per te ipsum sed alio (h. e. me) suadente fecisti." Linwood.

85. τὸ μὴ ἀδικεῖν, τὸ δίκαιον, δίκην,

ἐπεὶ δ' ἐπίστα, καὶ τὸ μὴ ἀμελεῖν μάθε.  
σθένος δὲ ποιεῖν εὖ φερέγγυον τὸ σόν.

ΑΠ. μέμνησο, μὴ φόβος σε νικάτω φρένας.  
σὺ δ', αὐτάδελφον αἷμα καὶ κοινοῦ πατρὸς,  
Ἑρμῇ, φύλασσε, κάρτα δ' ὦν ἐπώνυμος 90  
πομπαῖος ἴσθι, τόνδε ποιμαίνων ἐμὸν  
ἱκέτην. σέβει τοι Ζεὺς †τόδ' ἐκνόμων σέβας  
ὀρμώμενον βροτοῖσιν εὐπόμπῳ τύχῃ.

### ΚΑΤΤΑΙΜΝΗΣΤΡΑΣ ΕΙΔΩΛΟΝ.

εὐδοιτ' ἄν, ὦν, καὶ καθευδουσῶν τί δεῖ;  
ἐγὼ δ' ὑφ' ὑμῶν ὧδ' ἀπητιμασμένη 95  
ἄλλοισιν ἐν νεκροῖσιν, ὥς μὲν ἔκτανον

Cf. 719, τὸ μὴ 'δικεῖν σέβοντες ἐν διαί-  
ρῃσει. Suppl. 753, φρόνει μὲν, ὡς ταρ-  
βοῦσα, μὴ ἀμελεῖν θεῶν. The Med. gives  
μὴ 'δικεῖν and μὴ 'μελεῖν. Others adopt  
the crasis μῆδικεῖν or μᾶδικεῖν. The  
meaning is, 'Of your justice there is no  
question, and since you know what it is,  
learn also to practise it; for you have  
power to help, if the will be not wanting.'  
Some understand by τὸ μὴ ἀδικεῖν the  
guiltlessness of Orestes who has acted  
under obedience; but this is to do some  
violence to the Greek.—φερέγγυον, Theb.  
391, 'competent.'

88. μέμνησο, i. e. the injunctions (78)  
about not giving in through fear and  
anxiety.

90. κάρτα δ' ὦν ἐπώνυμος. 'True to  
your name;' truly, or rightly, called the  
conductor from your office of conducting.  
Cf. Theb. 9 and 655, ἐπώνυμ δὲ κάρτα,  
Πολυνείκη λέγω, where see the note.  
The meaning is, Do not belie your name  
of Conductor in the case of this man, my  
Suppliant. Schol. ὁδῖος γὰρ ὁ θεός. See  
on Cho. 715.

92. τόδ' ἐκνόμων σέβας. 'Zeus holds  
in respect the regard due to outlaws  
which comes to mortals with a safe con-  
voy,' i. e. brings them protection on their  
way. This passage is difficult, and not  
certainly free from error. Perhaps τόδ'  
ἐκνομον γέρας, or (from the Schol.) τόδ'  
εἰσορῶν γέρας. If the text is right, the  
sense appears to be, that a man is entitled  
to respect, even though a culprit and  
beyond the protection of ordinary laws,

provided that he is convoyed or con-  
ducted by some one who has guaranteed  
to him safety and protection. For such  
was the sacredness attached to all the  
rights of hospitality in the heroic times,  
that it would have been held not only  
a dishonour but a kind of sacrilege to  
violate the plighted faith of a safe convoy,  
as far as the boundaries of the land,  
however heinous the crime of him to  
whom it had been extended. Apollo ap-  
points Hermes to be the conductor of  
his suppliants, telling him that it is an  
honourable office and one which Zeus  
respects. See inf. 200. And Zeus him-  
self is said to hold this σέβας in respect,  
since he was the especial patron of ξένοι  
and ἱκέται. By ἐκνόμων we must under-  
stand, with Hermann, παρανόμων, as  
Suidas explains the word, viz. the law-  
less, or rather, those who are without  
the pale of the law from the commission  
of some crime. Schol. τὸ τῶν ἱκετῶν  
σέβισμα καὶ δέημα οὐ μόνον τιμῇ ὁ Ζεὺς,  
ἀλλὰ καὶ σέβει, ὁρῶν αὐτὸ ὀρμώμενον  
προσηκούσῃ τύχῃ.—At this verse Orestes,  
escorted by Hermes, leaves the stage, as  
for Athens. Apollo retires within the  
temple. After a brief pause the ghost  
of Clytemnestra rises through a trap-  
door in the stage.

94. εὐδοιτ' ἄν. 'Sleep on,'—an ironical  
exhortation to go on doing what the next  
sentence declares to be useless, 'but  
we want no sleepers here.' Similarly  
μύζουσ' ἄν inf. 117. See also 790.

96. ὥς μὲν ἔκτανον. Herm., Franz,



ὄνειδος ἐν φθιτοῖσιν οὐκ ἐκλείπεται,  
 αἰσχροῦ δ' ἀλῶμαι· προὐννέπω δ' ὑμῖν ὅτι  
 ἔχω μεγίστην αἰτίαν κείνων ὑπο·  
 παθοῦσα δ' οὕτω δεινὰ πρὸς τῶν φιλτάτων, 100  
 οὐδεὶς ὑπὲρ μου δαιμόνων μνηϊεται,  
 κατασφαγείσης πρὸς χερῶν μητροκτόνων.  
 ὁρᾶτε πληγὰς τάσδε καρδίας ὅθεν·  
 εὐδουσα γὰρ φρήν ὄμμασιν λαμπρύνεται·

Weil, Dind., Linwood adopt ὦν from the Scholiast, who explains ὑπὲρ ὦν ἐφόνευσσα. But this ὑπὲρ ὦν of the Scholiast only means 'because,' διότι or ἀνθ' ὦν ἐφόνευσσα, and therefore really points to ὡς. The sense is, *ὄνειδος ὡς ἔκτανον οὐκ ἐκλείπει με*, and the preceding ἐγὼ is used because the poet intended to say *ὄνειδίζομαι*. The same construction is repeated in παθοῦσα, v. 100. See inf. 455. Cho. 511. 1048. Suppl. 440. There is another scholium which indicates an ancient reading οἱ δὲ μ' ἔκτανον κ.τ.λ.,—καὶ οἱ ἐμὲ φονεύσαντες οὐκ ἀτιμίζονται, i. e. ἀλλ' ὄνειδος ἔχουσιν. Translate: 'But I, thus slighted by you among (the) other dead, am upbraided continually among the shades with being myself a murderess, and I wander in disgrace,—while for having suffered such dreadful treatment from those dearest to me (my own son), not one of the gods is angry in my behalf.' The degree of honour which a ghost had in Hades depended on the amount of honour, justice, or concern paid to it on earth (Cho. 143). Hence Clytemnestra complains that the remissness of the Furies, her avengers, brings discredit upon her below, and gives opportunity to the other shades to taunt her with what she has *done*, while at the same time they pay no heed to what she has *suffered*. By 'dishonoured among other dead' she means that she is so in comparison with others, who have not to complain of the like neglect. Compare Antig. 25, τοῖς ἐνεργεῖν ἐντιμον νεκροῖς. Plat. Phaed. p. 108, B, τὴν ἀκάθαρτον ἢ φόνων ἀδικῶν ἡμμένην (ψυχὴν) ἢ ἄλλ' ἅττα τοιαῦτα εἰργασμένην—ταύτην μὲν ἅπας φείγεται καὶ ὑπεκτρέπεται καὶ οὐτε ξυνέμπορος οὐτε ἡγεμὼν ἐθέλει γίνεσθαι, αὐτὴ δὲ πλανᾶται ἐν πάσῃ ἐχομένη ἀπορίᾳ. II. xxiii. 74, ἀλλ' αὐτὸς ἀλάλῃμαι ἀν' εὐρυπυλὲς Αἰδὸς δῶ.

99. The Schol. explains κείνων ὑπο by

τῶν περὶ Ἀγαμέμνονα, i. e. the shades who attend on him in Hades.

103. ὁρᾶτε—ὅθεν. The MSS. reading is ὅρα δὲ πληγὰς τάσδε καρδία (or καρδία) σέθεν, but Ald., Turn. give καρδίας, which has been commonly adopted, πληγὰς being taken for *reproaches*, as inf. 131. 150. 444. Hermann changed εἰ into ο. As for the plural, which was first given in a former edition of this play, it is to be observed that Clytemnestra uniformly uses it in this βῆσις in addressing the Furies; and it is obvious that the corruption of ὅθεν into σέθεν would have involved that of ὁρᾶτε into ὅρα δέ. By πληγὰς καρδίας we may now understand literally the gory wound inflicted by Orestes; nor is it a serious objection that inf. 562 it is said to have been on the neck, since the sword may have been thrust downwards into the region of the heart. So Eur. Heracl. 583, ἡ μὴ καρδία σφαγῆσεται. 'See,' she exclaims, 'this wound, whence it came,' i. e. ἐκ χερῶν μητροκτόνων. Look at the blow a mother has received from her own son, and cease from your present apathy in her cause.

104. εὐδουσα φρήν. Having used the word ὁρᾶτε, which could not in common propriety be addressed to persons asleep, she has recourse to a doctrine, which the Greeks seem to have received from Pythagoras, that the mind's eye sees clearer in sleep, i. e. into matters of futurity, while 'in the day-time the fate of mortals is unforeseen' (or perhaps, 'the lot of mortals is such that they cannot foresee'). Cf. Cho. 280, ὁρῶντα λαμπρὸν ἐν σκότῳ νομῶντ' ὄφρυν. Cic. de Div. i. 39, 'cur autem deus dormientes nos moneat, vigilantes negligat?' Ibid. i. 30, 'quum ergo est somno sevocatus animus a societate et contagione corporis, tum meminit praetertorum, praesentia cernit, futura praevidet.' Now, if Clytemnestra bids the sleeping Furies see the *actual* wound, she



ἐν ἡμέρᾳ δὲ μοῖρ' ἀπρόσκοπος βροτῶν. 105  
 ἧ πολλὰ μὲν δὴ τῶν ἐμῶν ἐλείξατε  
 χοάς τ' αἰοῖνους, νηφάλια μειλίγματα, *wineless*  
 καὶ νυκτίσεμνα δείπν' ἐπ' ἐσχάρα πυρὸς  
 ἔθνον ὦραν οὐδενὸς κοινὴν θεῶν.  
 καὶ πάντα ταῦτα λάξ ὀρῶ πατούμενα 110  
 ὃ δ' ἐξαλύζας οἴχεται νεβροῦ δίκην,  
 καὶ ταῦτα κούφως ἐκ μέσων ἀρκυστάτων  
 ὠρουσεν ὑμῖν ἐγκατιλλώψας μέγα.  
 ἀκούσαθ'· ὥς ἔλεξα τῆς ἐμῆς πέρι

must transfer this faculty from the mental to the bodily eye. But if she merely desires them to see *by whom it was inflicted*, this is a matter of intelligence only. Compare φρένα ὠμματομένην Cho. 839. Hermann, Minckwitz, Weil, Donaldson, give φρενῶν for βροτῶν in v. 105, from the Schol. ἡ τῆς φρενὸς μοῖρα οὐ προοῖ ἐν ἡμέρᾳ. But βροτῶν, so far from being "ineptum," merely generalizes the sentiment, so that what is true of mankind ordinarily is true *à fortiori* of supernatural beings. And the close repetition of φρὴν—φρενῶν is very improbable.

106. ἐλείξατε. 'You licked up' (or lapped). She compares them to thirsty hounds; and Müller has appositely observed, "Aeschylus borrowed from the Gorgons, no doubt, the *pendent tongue* and grinning mouth, which regularly characterize the Gorgon-head in ancient works of art." On the 'wineless libations' offered to the Furies, see Oed. Col. 100. 481, and the Schol. there. Photius, νηφάλιοι θυσαί. ἐν αἷς οἶνος οὐ σπένδεται, ἀλλὰ ὄδω καὶ μελίκρατον. The reason probably was that wine infuriates, and leads to the commission of those very crimes which arouse the dread goddesses. Hence αἰοῖνους ἐμμανεῖς θυμῶμασι, inf. 975. So Plato calls the 'fount of wisdom,' κρήνη φρονήσεως, νηφαντική καὶ αἰοῖνος, Phileb. p. 61, c.

107. Hesych. ζοῖμα (sic)· ἱερὰ, τὰ καὶ νηφάλια. Id. ἐσχάρα πυρὸς· ἐπὶ ἐδάφους ἀνθρακίᾳ.

109. ὦραν. 'At an hour,'—an unusual accusative. Compare Ar. Ach. 23, ὥριαν ἦκοντες. Bacch. 722, αἱ δὲ τὴν τεταγμένην ὦραν ἐκίνουν θύρσον ἐς βακχεύματα, where see Elmsley's note. To the Furies, as children of Night (inf. 760), sacrifices

were offered in the midnight hour, and at a time when no others (at least of the Olympian gods) could share in them.—λάξ πατούμενα, despised and ungratefully slighted. Cho. 630, τὸ μὴ θέμις γὰρ οὐ λάξ πέδοι πατούμενον.

112. καὶ ταῦτα. 'And that too—' The use is not very common with a finite verb. Cf. Ar. Vesp. 771, καὶ ταῦτα μὲν νυν εὐλόγως, ἣν ἐξέχη εἴλη κατ' ὄρθρον, ἡλιάσει πρὸς ἥλιον. Dr. Donaldson, *New Cratylus*, p. 264, compares it with καίτοι. Linwood needlessly understands καὶ ταῦτα τὰ πηδῆματα ὠρουσεν, comparing πῆδημ' ὀρούσας Ag. 799. The sense is, 'he has not only escaped (i. e. gone off to Athens while you were sleeping, sup. 93), but he has slipped out of the very middle of the toils, when you thought you had him fast, whereby he has greatly mocked and insulted you his pursuers.' On ἀρκυστάτων see on Ag. 1346. Linwood and Franz defend the MSS. reading ἀρκυσμάτων. But ἀρκυσμα is unlikely as a by-form of ἄρκυς.

113. ἐγκατιλλώψας, having mocked you.' Literally, 'having made faces at you,' from ἰλλειν (Antig. 509), and δπα, 'to contort the countenance,' the ἐν giving the same force as in ἐγγεῶν. Schol. χλευάσας, ἐγγελάσας. Hesych. ἐγκατιλλῶσαι· ἐγκαταμυκτηρίσαι. Cf. frag. 211, σὺ δ' ὁ σταθμοῦχος ἐγκατιλλώψας ἄθρει. Hom. Od. xviii. 11, οὐκ αἶτις, ὅτι δὴ μοι ἐπιλλίσουσιν ἅπαντες; 'Are you not aware how all are winking at me?' Hence ἰλλας, 'squinting,' Ar. Thesm. 846.

114. ὦς. 'Hear me, since I have spoken about my own life.' This is not an English idiom; but the Greeks are fond of the phrases περὶ ψυχῆς ἁγῶν, ὅπερ ψυχῆς ἀπολογεῖσθαι. Cf. Od. ix. 422,

ψυχῆς φρονήσαι, ὦ κατὰ χθονὸς θεαί. 115  
 ὄναρ γὰρ ὑμᾶς νῦν Κλυταιμνήστρα καλῶ.

## ΧΟΡΟΣ.

(Μυγμός.)

ΚΑ. μύζοιτ' ἄν, ἀνὴρ δ' οἷχεται φεύγων πρόσω·  
 φίλοις γὰρ εἰσιν, οὐκ ἐμοὶ, προσίκτορες. *cael. vii.*

ΧΟ. (Μυγμός.) (120)

ΚΑ. ἄγαν ὑπνώσσεις, κοῦ κατοικτίζεις πάθος.  
 φονεὺς δ' Ὀρέστης τῇσδε μητρὸς οἷχεται. 120

ΧΟ. (Ὦγμός.)

ΚΑ. ὦζεις ; ὑπνώσσεις ; οὐκ ἀναστήσει τάχος ;  
 τί σοι πέπρακται πρᾶγμα πλὴν τεύχειν κακά ; (125)

ΧΟ. (Ὦγμός.)

ΚΑ. ὕπνος πόνος τε, κύριοι ξυνωμόται,  
 δεινῆς δρακαίνης ἐξεκήρναν μένος. *ω. ω. ω. ω.*

ΧΟ. (Μυγμός διπλοῦς ὀξύς.)

λάβε, λάβε, λάβε, λάβε, φράζον. 125 (130)

πάντας δὲ δόλους καὶ μῆτιν ὕφαινον, ὥστε  
 περὶ ψυχῆς. II. xxii. 161, ἀλλὰ περὶ  
 ψυχῆς θέον Ἑκτορος ἱπποδάμοιο. Soph.  
 El. 1492, λόγων γὰρ οὐ Νῦν ἐστὶν ἄγων,  
 ἀλλὰ σῆς ψυχῆς πέρι. Phoen. 1330.  
 Orest. 847. Heracl. 984. Hel. 946, &c.  
 We say, 'about a matter of life and death,'  
 or, 'a matter of vital importance.' She  
 means that nothing less than 'to be or  
 not to be' is the subject of her address.

115. φρονήσαι. 'Be conscious,' 'awake  
 to consciousness.' See Cho. 315. 505.—  
 ὄναρ, not ὄπαρ, only in a vision, or as a  
 ghost rather than a real person. Cf.  
 126.

118. οὐκ ἐμοί. So Herm., Dind.,  
 Franz, Linwood, for οὐκ ἐμοῖς. The  
 sense as explained by Müller (Diss. p.  
 126), who however retains ἐμοῖς, is this,  
 —'There are patron-gods of Suppliants  
 for relations (i. e. for Orestes), though  
 none for me.' Apollo, that is, can  
 protect a matricide, but has no pity for  
 the murdered mother.—φίλοις, cf. τῶν  
 φιλάτων, v. 100. As ἀφίκτωρ is both  
 suppliant and god of suppliants, Suppl.  
 1 and 237, so προσίκτωρ here and inf.  
 419. Weil reads φίλοι—προσεικότες,

"amicos habet non meis similes, sed  
 vigilantes et impigros."

121. ὦζειν, to cry ὦ (like φεύγειν to  
 cry φεῦ), occurs Ar. Vesp. 1526. The  
 words ὦγμός and μυγμός interposed are  
 stage-notes, indicating that a suppressed  
 cry or uneasy whine from the sleeping  
 Furies is heard.

122. πλὴν τεύχειν κακά; Compare  
 Cho. 717. 'What thing has been accom-  
 plished by you, except to do harm?' i. e.  
 you have done me no good, but only  
 mischief in allowing the culprit to  
 escape. Stanley reads πέπραται.

123. κύριοι ξυνωμόται, 'powerful con-  
 spirators.' "Qui natura sua inter se  
 conspirare solent." Minckwitz.—δεινῆς  
 δρακαίνης, said in bitter irony, since  
 she considered they had proved them-  
 selves harmless. For ἐκκηραίνειν see  
 Suppl. 976. Hesych. ἐξεκήρναν ἐξέ-  
 φθειρεν.

125. φράζον. 'Mark him!' Hitherto  
 the sleeping Furies have responded to  
 the reproaches of Clytemnestra by  
 sounds imitative of the whining of  
 hounds. But they now start in their  
 slumbers, as if half conscious that

ΚΑ. ὄναρ διώκεις θήρα, κλαγγαίνεις δ' ἄπερ  
κύων μέριμναν οὐ ποτ' ἐκλιπὼν πόνου.  
τί δρᾷς; ἀνίστω, μή σε νικάτω πόνος,  
μηδ' ἀγνοήσης πῆμα μαλθαχθείς' ὕπνω.  
ἄλγησον ἦπαρ ἐνδίκους ὀνειδέσιν

130 (135)

*shout as a good*

τοῖς σώφροσιν γὰρ ἀντίκεντρα γίγνεται.  
σὺ δ' αἵματηρὸν πνεῦμ' ἐπουρίσασα τῷ,  
ἀτμῷ κατισχναίνουσα, *like soul* *like* *like*  
ἔπου, μάραινε δευτέροις διώγμασιν.

## ΧΟΡΑΓΟΣ.

ἔγειρ', ἔγειρε καὶ σὺ τήνδ', ἐγὼ δὲ σέ.  
εὖδεις; ἀνίστω, κάπολακτίσας' ὕπνον,

135 (140)

something was wrong, and cry *seize him!* Of course, these few words are uttered in a tone to inspire a thrill of horror in the spectators.

126. *ὄναρ*, see 116. There is no reality in this cry of *λάβε*,—it is only the working of a sleeping fancy. Photius: κατ' ὄναρ οὐ χρὴ λέγειν βάρβαρον γὰρ παντελῶς· ἄλλ' ὄναρ.

127. οὐ ποτ' ἐκλιπὼν, which never, even for the brief interval of repose, leaves off its eagerness for the chase. Aristot. Hist. An. iv. 10, init., ἐνυπνιάζειν φαίνονται οὐ μόνον ἄνθρωποι, ἀλλὰ καὶ ἵπποι καὶ κύνες καὶ βόες.—δηλοῦσι δ' οἱ κύνες τῷ ὕλαγμῳ. Lucret. iv. 992, 'Venantumque canes in molli saepe quiete Jactant crura tamen subito, vocesque repente Mittunt, et crebras redducunt naribus auras, Ut vestigia si teneant inventa ferarum.'

128. Mr. Davies would adopt *κόπος* from Halm, remarking that it is the proper word for a sporting dog's fatigue.

131. ἀντίκεντρα. Inf. 150, ἐμοὶ δ' ὀνειδος—ἐτυψεν κ.τ.λ.

132. The words *ὄναρ διώκεις* —, τί δρᾷς; —, σὺ δ' αἵματηρὸν —, are addressed in succession to different Furies.—τῷ, τοῦτ' αἶμα, as inf. 166, καὶ τὸν οὐκ ἐκλύσεται. Theb. 380, ὅτ' ἀσπίδος δὲ τῷ. Ibid. 981, καὶ τὸν ἐνόσφισεν. Hes. Scut. Herc. 332, τὸν μὲν ἔπειτ' αὐτοῦ λιπέειν καὶ τεύχεα τοῖο. Hermann gives τῷδ', an unnecessary alteration and a doubtful elision in Aeschylus. 'Rise!' exclaims

the indignant ghost, 'direct against him your gory breath! Wither him with the vapour from the fire of your vitals! Follow, and wear him out by a second chase!' Schol. οἰκείον τῷ πνεύματι τὸ ἐπουρίσασα. Hesych. ἐπουρίσεν· ὠρμήσεν, ἐπέπεμψεν.

135. The leader of the band now starts up, and rouses her next neighbour, who in turn is exhorted to awaken the one at her side. 'Do you rouse your neighbour here as I rouse you.' See on Suppl. 734. Schol. ἀναστήσει αὐτὰς οὐκ ἄθρόως, μιμούμενος ἐμφατικῶς τὴν ἀλήθειαν, ἀλλ' ἐγείρεται τις πρώτη, ὥστε μὴ ἄθρόως τὸν χορὸν φθέγγασθαι. In Bp. Blomfield's opinion (advocated more recently by Prof. Malden), Praef. ad Pers. p. xxiv, this passage proves the number of the chorus to have been *three*. It seems however that the short sentences following are uttered in turn by fourteen, exclusive of the leader. It is possible, of course, that only three were speakers, the rest mere mutes. The Schol. rightly remarks, κομματικῶς ἕκαστον κατ' ἰδίαν προενεκτέον, αἱ γὰρ διακοπαὶ πρόσφοροι τοῖς πάθεσι. ('After the manner of a Commos, each sentence is separately pronounced; for the distinct clauses are suited to the feeling.')

136. Cf. Il. ii. 23, εἶδεις, Ἀτρεὺς υἱὲ δαΐφρονος; Of the plural verb following a singular participle, some examples may be found in the note on Eur. Herc. Fur. 858.



ιδώμεθ' εἴτι τοῦδε φροιμίου ματᾶ.

ΧΟ. Ἰοῦ, ἰοῦ, πόπαξ. ἐπάθομεν, φίλαι—

στρ. α΄.

Ἦ πολλὰ δὴ παθοῦσα καὶ μάταν ἐγώ,—

ἐπάθομεν πάθος δυσάχες, ὦ πόποι,

140 (145)

ἄφερτον κακόν.

Ἐξ ἀρκύων πέπτωκεν, οἴχεται δ' ὁ θήρ.

ὑπνῷ κρατηθεῖς ἄγραν ὠλεσα.

Ἰῶ, παῖ Διὸς, ἐπὶ κλοπος πέλει—

ἀντ. α΄.

Νέος δὲ γράϊας δαίμονας καθιππάσω,—

145 (150)

τὸν ἰκέταν σέβων, ἄθεον ἄνδρα καὶ

τοκεῦσιν πικρόν.

Τὸν μητραλοῖαν δ' ἐξέκλεψας ὦν θεός.

τί τῶνδ' ἐρεῖ τις δικαίως ἔχειν ;

Ἐμοὶ δ' ὄνειδος ἐξ ὄνειράτων μολὸν στρ. β΄. (155)

ἐτυψεν δίκαν διφρηλάτου

151

Μεσολαβεῖ κέντρῳ

ὑπὸ φρένας, ὑπὸ λοβόν—

Πάρεστι μαστίκτορος δαίτου δαμίου

(160)

137. ματᾶ, 'is vain,' 'is to no purpose,' Prom. 57. Theb. 37. Schol. μάταιον γίνεται. By φροιμίων she means the following ode, or 'opening song,' in which bitter reproaches are heaped upon Apollo for rescuing the culprit. Let us see, she says, whether we can induce him to give him up again to our hands. This proving unsuccessful, the parody (319 seqq.) takes the form of a δέσμιος ὕμνος, or 'binding hymn,' in order to enchant and arrest the culprit himself.

138. πόπαξ. An exclamation of vexation (σχετλιαστικόν), another form of which was πύππαξ (Photius in v.). Hence πομπόζειν and πυππάζειν, like αἰάζειν from αἰά. It is allied to παπαῖ and our *pish*! also to the interjection *pax*! in Plaut. Trin. 889.—μάταν, 'undeservedly,' Pers. 290.

142. οἴχεται δ' Herm., Dind., Donaldson; but see on Suppl. 15.

145. νέος — γράϊας. Apart from the mere antithesis, which is a favourite one with Aeschylus (Suppl. 355. Inf. 156. Cho. 163), there is a contrast drawn between the old Titanian or Chthonian divinities, and the newer

dynasty of Olympian gods. καθιππάσω, 'you have ridden over,' a remarkable and rare word. Cf. inf. 701, ἐπεὶ καθιππάζει με πρεσβῦτιν νέος, and v. 748, ἰὼ θεοὶ νεώτεροι, παλαιὸν νόμον καθιππάσασθε.

149. τί τῶνδ'. Which of these two acts can be justified, viz. overriding and trampling under foot elder gods, and taking up the cause of a parricide, though you are yourself the god of all purity and goodness. Elsewhere τί τῶνδε is said of two alternatives, as Ag. 204. Cho. 330. 832.

150. ὄνειδος, cf. v. 130—1.—ἐξ ὄνειράτων, 'in dreams,' as ἐξ ὕπνου κότον πνέων Cho. 30.—ἐτυψεν, for which the Attics use ἐπάταξεν, may be called an epic aorist.—μεσολαβεῖ κέντρῳ, as with a goad grasped by the middle, so as to remain firmly in the hands. Cf. Theocr. xvi. 78, ἥδη βαστάζουσι Συρακόσιοι μέσα δοῦρα. So μεσσοπαγὲς ἔγχος Il. xxi. 172.—λοβόν, the liver, i.e. the vitals. Cho. 264, ἄτας ὅφ' ἦπαρ θερμόν. Prom. 503, χολῆς λοβοῦ τε ποικίλην εἰμαρφίαν.

154. πάρεστι. 'There is present for me to feel (or perhaps, 'one may feel,'

- βαρὺν, τὸ περίβαρυν κρύος ἔχειν. 155  
 Τοιαῦτα δρῶσιν οἱ νεώτεροι θεοὶ, ἀντ. β'.  
 κρατοῦντες τὸ πᾶν δίκας πλέον·  
 Φονολιβῇ θρόμβον *a son of Herod*  
 περὶ πόδα, περὶ κάρα— *L. geminus.* (165)  
 Πάρεστι γὰς ὀμφαλὸν προσδρακεῖν αἱμάτων 160  
 βλοσυρὸν ἀρόμενον ἄγος ἔχειν. *geminus, auferat*  
 Ἐφεστίῳ δέ, μάντις ὦν, μιάσματι στρ. γ'.  
 μυχὸν ἔχρανας αὐτόσσυτος, αὐτόκλητος, (170)  
 παρὰ νόμον θεῶν βρότεια μὲν τίων,  
 παλαιγενεῖς δὲ Μοίρας φθίσας. 165  
 Κάμοί γε λυπρὸς, καὶ τὸν οὐκ ἐκλύσεται, ἀντ. γ'.

ἔξεστι, cf. Cho. 412), the severe, the very severe chill (smart) of a hostile public executioner.' Mr. Drake compares the use of ἔχειν in Ag. 358. A figurative way of saying, 'I have suffered from the reproaches cast upon me through the conduct of Apollo, as much as if I had been scourged by the torturer's whip.'

157. κρατοῦντες τὸ πᾶν. 'Having a power altogether beyond what is right.' The adverbial τὸ πᾶν is already familiar to the student of Aeschylus.

158. θρόμβον. So Herm., Dind., Linwood, after Wakefield, for θρόνον. Franz gives θράνον after H. L. Ahrens. Mr. Davies suggests θάκον, which he regards as the object of κρατοῦντες. Hermann well observes, that περὶ πόδα, περὶ κάρα, answer to ὑπὸ φρένας, ὑπὸ λοβὸν above, and therefore that if the one concludes a sentence, the other should do the same. So also both are succeeded by πάρεστι with an infinitive. Rather however than construe with him κρατοῦντες φονολιβῇ θρόμβον, sibi vindicantes caedis vestigia, or with Weil, take δρῶσιν to mean τιθέασιν θρόνον, 'make the throne to drop blood,' it is better to mark an abrupt transition at κάρα. In fact, the words are taken up and finished by another speaker, who slightly changes and amplifies the sentence. Examples of this may be found in Eur. Suppl. 1141. 1152. 1154. The first intended to say, πάρεστι προσδρακεῖν φ. θρόμβον, 'one may see a gory clot round the head and the foot (the top and the bottom) of the sacred altar.' The new speaker adds another accusative exegetically,—'Yes,

one may indeed behold the central altar of the earth to have taken upon itself a terrible pollution of blood so as to have it.' All this is meant as a taunt to Apollo for protecting a murderer. It is noticeable that both strophe and anti-strophe end with an emphatic ἔχειν.

161. Hesych. βλοσυρὸν φοβερὸν, καταπληκτικόν. Cf. Suppl. 812.

162. μάντις ὦν. So Schütz for μάντι σῶ or σῶ. The Med. has ἐχράνατ'. Apollo, as a prophet, should have preserved his own shrine free from pollution, whereas he has now voluntarily defiled it by the touch of a murderer. Rather we should have looked for Φοῖβος ὦν, 'being the god of brightness and purity,' but under every attribute (sup. 62—3) he was a god to whom any sort of defilement was odious, and the attribute of μάντις is chosen on account of μυχόν. Compare inf. 686, μαντεῖα δ' οὐκ ἔθ' ἄγνὰ μαντεύσει μένων.—Hesych. αὐτόσσυτον αὐτοκέλευστον. Σοφοκλῆς Ζευρίας. The word implies a still severer taunt than before. The two ideas of ἐκὼν and ἄκων had a peculiar significance to the Greek mind. Compare Theb. 907, γόος αὐτόστονος αὐτοπήμων.

165. παλαιγενεῖς, sup. 145.—Μοίρας, inf. 920, where they are called sisters of the Erinyes, whereas here they are identified. And in v. 694 they are spoken of by the chorus as if wholly unconnected with them.—φθίσας, 'having set at nought,' 'having deprived of power.' Cf. inf. v. 697.

166. κάμοι γε. The γε is well suited to the words of a new speaker, and is



ὑπό τε γὰν φυγὼν οὗ ποτ' ἐλευθεροῦται· (175)  
 ποτιτρόπαιος ὦν δ' ἕτερον ἐν κάρᾳ  
 μιάστορ' ἐξ ἐμοῦ πάσεται.

ΑΠ. ἔξω, κελεύω, τῶνδε δωμάτων τάχος 170  
 χωρεῖτ', ἀπαλλάσσεσθε μαντικῶν μυχῶν· (180)

μὴ καὶ λαβοῦσα πτηνὸν ἀργηστὴν ὄφιν  
 χρυσηλάτου θώμιγος ἐξορμώμενον,  
 ἀνῆς ὑπ' ἄλγους μέλαν' ἀπ' ἀνθρώπων ἀφρὸν,  
 ἐμοῦσα θρόμβους οὓς ἀφείλκυσας φόνου. 175

οὔτοι δόμοισι τοῖσδε χρίμπτεσθαι πρέπει· (185)  
 ἀλλ' οὐ καρᾶνιστῆρες ὀφθαλμωρύχοι *beheading, wrenching*  
 δίκαι, σφαγαί τε, σπέρματός τ' ἀποφθορᾶ *the head (σφαγίος)*  
 παίδων κακοῦται χλοῦνις, † ἥδ' ἀκρωνία

perhaps rightly given by Casaubon for κάμοι τε. Hermann has ἐμοί τε, Mr. Davies κάμοι 'στι. The sense is, 'Yes, and while he causes vexation to me, he shall not any the more deliver him (Orestes), and even when he has fled under the earth (even in Hades, or perhaps, for the purpose of concealment; see on Suppl. 758) he is no more free.' The common opinion was, that death brought an end of all troubles; but it was not to be so in this case. Cf. Suppl. 782, τὸ γὰρ θανεῖν ἐλευθεροῦται φιλαϊάκταν κακῶν.

168. ποτιτρόπαιος, guilty, defiled with murder; see on v. 41.—μιάστορα, Suppl. 637, where the peculiar force of ἐν κάρᾳ is explained. Perhaps (see Ag. 1146) the poet had in mind a demon, i.e. a ban or curse, alighting on a devoted head.—ἐξ ἐμοῦ, 'after me,' is the correction of Scholefield, for ἐκείνου. Schol. καὶ οἱ ἐξ αὐτοῦ δίκας ἡμῖν δώσουσιν. This seems to suggest μιάστορ' ἐγγενῆ, a family demon, one that will not cease in the present generation. Weil gives ἐκ γένους, "ex sua stirpe sibi parabit." Hermann, who formerly conjectured ἔστιν οὐ, finally edited ἔστιν ὅν. Franz has ἐκ γένου, after H. L. Ahrens,—an ingenious reading, if there were authority for the phrase in the sense of *demon*.

170. Apollo, as if to vindicate the character given above by the Pythoness, v. 60 seqq., now returns from the interior of the temple to eject the loathsome intruders on his sanctuary. The

tone of superior authority assumed by him is in accordance with the complaint of the Furies, v. 145. The Schol. remarks that he first speaks to them collectively, and then addresses each singly (μὴν ἐκάστην). He should rather have said, the coryphaeus alone.

172. πτηνὸν ἀργηστὴν ὄφιν. 'A winged glistening serpent,' i.e. an arrow which inflicts a sting or wound like a serpent. A singularly figurative expression.—πτηνὸν, Schol. διὰ τὸ ἐπτερωθῆναι. For the feathering of the arrow was called πτέρωμα, as in the well-known fragment of the Myrmidones (123 Dind.). See Orest. 274. Photius, θώμιγ' λεπτὸν σχοινίον.

176. δόμοισι τοῖσδε. There is emphasis on τοῖσδε, 'these temples, where the god of all purity dwells.' Cf. Ag. 1042.

177. ἀλλ' οὐ, κ.τ.λ. But rather you should dwell in (or remove to) those places where tortures are inflicted, as being more suitable to your character as persecutors. There is probably an allusion to the cruelties inflicted by the Persians on their delinquents, one of which was deprivation of sight. See Stallbaum on Plat. Gorg. p. 473, c, and on Resp. x. p. 361, fin. Demosthenes speaks of one Aristocrates as τὸν τοῦ ὀφθαλμοῦ διεφθαρμένον, p. 1269. This was not a Greek custom in general; see Aelian, V. H. v. § 11.—καρᾶνιστῆς μόρος occurs Rhcs. 817. Cf. Pers. 373, πᾶσιν στέρεσθαι κρατὸς ἦν προκείμενον.

179. κακοῦται χλοῦνις. 'And where



λευσμοί τε, καὶ μύζουσιν οἰκτισμὸν πολὺν 180

*the back* ὑπὸ ῥάχιν παγέντες. ἄρ' ἀκούετε (190)  
οὔας ἑορτῆς ἔστ' ἀπόπτυστοι θεοῖς

1. *a line above* στέργηθρ' ἔχουσαι; πᾶς δ' ὑφηγεῖται τρόπος  
2. *a line below* μορφῆς. λέοντος ἄντρον αἵματορρόφου *drinking*

by the destruction of the seed (castration) the youthful vigour of boys is injured,' i. e. where they are cruelly mutilated to become eunuchs. The word *χλοῦνις* has given rise to much discussion. Even among the ancients the interpretation of *χλοῦνις* οὖς, II. ix. 539, was undecided. Aristotle (Hist. An. vi. 28) explained it *ἐκτομίας*, while others took it from *χλόη* and *εὐνή*. We find *χλοῦνις* in an obscure verse of the *Edoni* of Aeschylus, frag. 62, from which no certain assistance can be derived. Goettling, on Hes. Scut. Herc. 168, suggests the derivation from *χελούνη* (*χελώνη*), 'a snout.' Were the authority of Aristotle less, one would say that everything which we know about this word leads us to suspect that it originally bore exactly the contrary sense to *ἐκτομίας*. For Homer is describing the huge and fierce Caledonian boar; and it is notorious that this animal in its natural and entire state is much more savage than a *κάπρος ἐκτομίας*. Now if *χλοῦνις* really meant 'entire' (*ὄρχεις ἔχων*), *χλοῦνις* would here mean the state of virility, either as a substantive or as an adjective agreeing with *ἡλικία*. In truth, Aristotle's unscientific comment on this supposed castration deprives his opinion of the meaning of *χλοῦνις* of half its weight: *γίνονται δὲ τομιαί διὰ τὸ νέοις οὖσιν ἐμπίπτειν νόσημα κνησμὸν εἰς τοὺς ὄρχεις, εἰτα ἐξυμνεοῖτο πρὸς τὰ δένδρα ἐκθλιβουσι τοὺς ὄρχεις*. (We may compare this with Virgil's *fricat arbore costas*, Georg. iii. 256.) Hermann reads (with the MSS.) *σπέρματος τ' ἀποφθορά*, which he explains *partus abactus*; and in the next verse *παίδων τε χλοῦνις*, ἢδ' ἄκρωνία κακοῦ, where he thinks *χλοῦνις* may mean *castration*, and *ἄκρωνία* (as the Schol. and other grammarians explain it) 'a collection,' or concentration of evil. But in the first place the mention of *abortion* is totally out of place, the context pointing wholly to cases of torture inflicted. Secondly, *κακοῦσθαι* is a medical word, often used by Hippocrates of any damage done to the limbs or body. In the third

place, though several grammarians do explain *ἄκρωνία* by *ἄθροισμός*, the word is not known to occur in any other passage of an ancient author, and it is much more difficult to understand how it could mean *ἄθροισμός*, than how it could mean 'mutilation' (*ἄκρος*, see on Cho. 431). Now the Schol. on this word has *ἐκτομή μορίων*, and another Schol. *κακῶν ἄθροισις ἢ λιθοβολίας* (the latter word referring to *λευσμοί* or *λευσμών*). Both these may be shown to be erroneous. The first joined *χλοῦνις ἄκρωνία*, the other found *κακοῦ τε χλοῦνις*, a reading given in Ald. Turn. As the later grammarians compiled their lexicons in great measure from the scholia of the Alexandrine commentators, it is probable that this very *κακῶν ἄθροισις* gave rise to the commonly received interpretation *ἄθροισμός*. There seems scarcely a doubt that *ἄκρωνία* means the cutting off of nose, ears, fingers, &c., which was anciently adopted as a mark of ignominy and a means of punishment. Thus the scholium which interprets *χλοῦνις ἄκρωνία* by *ἀκμαία ἀποκοπή* seems at least partly right. Cf. Lysias, Andoc. 26, *οἰόμενος τὰ ἀκρωτήρια ζῶν ἀποτηθησέσθαι*.

180. *λευσμοί τε*. The MSS. give *λευσμών*, which Hermann retains, so as to depend on *μύζουσιν*. The 'moaning' is peculiarly applicable to the horrible death by impaling, which was inflicted on bandits and sacrilegious persons, Eur. Rhes. 517. But *μύζειν λευσμὸν* is obviously a different idea from *μύζειν οἰκτισμὸν*.

183. *στέργηθρα*, cf. Cho. 233. Prom. 500. 'Do you hear what kind of feast that is, your having a fondness for which makes you detested by the gods?' (*μισήματα θεῶν* Ὀλυμπίων, sup. 73.)—*τρόπος μορφῆς*, your kind of form, i. e. your ugly shape. So Hephaestus upbraids Kratos with his ugliness, Prom. 78.—*ὑφηγεῖται*, 'suggests it,' 'leads in that direction,' viz. to the conclusion that you are thus cruel and bloodthirsty, and for that reason fit inmates for a lion's den rather than a temple.

- οἰκεῖν τοιαύτας εἰκὸς, οὐ χρηστηρίοις 185  
ἐν τοῖσδε πλησίοισι τρίβεσθαι μύσος. (195)  
χωρεῖτ' ἄνευ βοτῆρος αἰπολούμεναι  
ποίμνης τοιαύτης δ' οὔτις εὐφιλῆς θεῶν.  
XO. ἄναξ Ἀπολλων, ἀντάκουσον ἐν μέρει.  
αὐτὸς σὺ τούτων οὐ μεταίτιος πέλει, 190  
ἀλλ' εἰς τὸ πᾶν ἔπραξας, ὥς παναίτιος. (200)  
ΑΠ. πῶς δὴ ; τοσοῦτο μῆκος ἔκτεινον λόγου.  
XO. ἔχρησας ὥστε τὸν ξένον μητροκτονεῖν.  
ΑΠ. ἔχρησα ποινὰς τοῦ πατρὸς †πέμψαι. τί μὴν ;  
XO. καῖπειθ' ὑπέστης αἵματος δέκτωρ νέον. 195  
ΑΠ. καὶ προστραπέσθαι τούσδ' ἐπέστελλον δόμους. (205)  
XO. καὶ τὰς προπομποὺς δῆτα τάσδε λοιδορεῖς.  
ΑΠ. οὐ γὰρ δόμοισι τοῖσδε πρόσφορον μολεῖν.  
XO. ἀλλ' ἔστιν ἡμῖν τοῦτο προστεταγμένον.  
ΑΠ. τίς ἦδε τιμὴ ; κόμπασον γέρας καλόν. 200  
XO. τοὺς μητραλοίας ἐκ δόμων ἐλαύνομεν. (210)  
ΑΠ. τί γάρ ; γυναικὸς ἥτις ἄνδρα νοσφίσῃ ; *full phrase in Phil. 1427*

186. πλησίοισι. The Furies, as Hermann observes, though now turned out of the temple, were still supposed to be in the precinct (αὐλῇ or τέμενος), represented by the orchestra.—τρίβεσθαι μύσος, sc. ἐντρίβεσθαι, like ζημία προστρίβεται Prom. 337, and so Schol. προστρίβεσθαι. The verb is probably in the middle, 'not to inflict a pollution on,' &c.

188. εὐφιλῆς. This alludes, perhaps, to Apollo feeding the herds of Admetus.

191. εἰς. So Canter for εἰς. Elsewhere we have ἐς τὸ πᾶν used for πᾶν or πάντως, but εἰς is here peculiarly suited to the context.

192. μῆκος ἔκτεινον. Agam. 889, μακρὰν γὰρ ἐξέτεινας. Compare Cho. 501. Perhaps for λόγου we should restore λόγον.

194. τί μὴν ; 'Why not ?' or, 'of course I did.' See Ag. 655.—ποινὰς has here the primary sense noticed by Müller, of 'the price of blood.'—πέμψαι, as it were to convey it to him in Hades. But there can be little doubt that the true reading is πράξαι, 'to exact.' Compare inf. v. 594.

195. ὑπέστης δέκτωρ. Schol. ὥστε

δέξασθαι τὸν φονέα. Cf. διάδοχον παντελῶς ὑποστάντα, Plat. Phileb. p. 19, A.

196. προστραπέσθαι. Cf. Cho. 1028, οὐδ' ἐφ' ἔστιαν ἄλλην τραπέσθαι Δοξίας ἐφίετο. 'I acknowledge the charge,' replies the god, 'and also that it was I who enjoined him to take refuge in this temple.'—'And then forsooth you reproach those who conducted him thither.'—'Yes, for 'twas not to these abodes that it was fitting for them to come.'—'But this (sc. τὸ προπέμπειν) has been assigned us by appointment.'—'What kind of honour is this ? Boast of a prerogative which is a creditable one.' By using the mild word 'conductors' instead of 'pursuers,' the chorus represent themselves as *escorting* the refugee to the temple, and so as honouring rather than offending Apollo. In the last verse, which is generally understood ironically, Apollo seems to say that if they must boast, they had better follow some office worth boasting about, not the wretched one of chasing parricides from their homes.

202. τί γάρ ; 'What ! (the slayer) of a woman who may have killed her husband ?' For this would be an exceptional,



- ΧΟ. οὐκ ἂν γένοιθ' ὄμαιμος αὐθέντης φόνος.  
 ΑΠ. ἡ κάρτ' ἄτιμα καὶ παρ' οὐδὲν † εἰργάσω  
 Ὕρας Τελείας καὶ Διὸς πιστώματα 205  
 Κύπρις δ' ἄτιμος τῷδ' ἀπέρριπται λόγῳ, (215)  
 ὅθεν βροτοῖσι γίγνεται τὰ φίλτατα.  
 εὐνὴ γὰρ ἀνδρὶ καὶ γυναικὶ μορσίμη  
 ὄρκου ὅστι μείζων τῇ δίκῃ φρουρουμένη.  
 εἰ τοῖσιν οὖν κτείνουσιν ἀλλήλους χαλᾶς, 210  
 τὸ μὴ γενέσθαι μῆδ' ἐποπτεύειν κότῳ, (220)

as well as justifiable, case of matricide. Apollo affects surprise that they should manifest anger against the slayer of such a monster. The Schol. found no stop after τὴ γάρ. He explains the syntax thus: — ἡ προστάταχθε ποιεῖν παρὰ (ἡ. περὶ) ἀνδροφόνου γυναικός; For ἥτις (ἡν) νοσφίσῃ compare δτε τὸ κύριον μόλη Ag. 740. τοῖσιν — συμπέσωσιν αὐτουργίαι, inf. 322. Perhaps, τί γὰρ γυναικας, εἴ τις ἄνδρα νοσφίσει;

203. οὐκ ἂν γένοιθ'. 'That would not be the murder of a blood-relation,' i. e. if a woman were to kill a husband, who is δονεῖος, οὐ συγγενῆς, Alcest. 532. Cf. inf. 575. The peculiar force of αὐτὸς in αὐθέντης is well known as applying not only to suicide, but to relations killing relations. The argument of the chorus is this: 'If a woman has killed a husband, who is not related to her by blood, she has not committed a crime sufficiently grievous to justify a son in killing her in return. Consequently, such a son is liable to our wrath, and we do not accept his plea that he did it to avenge his father.' To this sophistry Apollo replies, 'You make the sacred bond of matrimony of no avail, by thus virtually laying down a law, that a wife is free from all stain of kindred blood in slaying a husband.'

204. εἰργάσω. So J. Wordsworth for ἡρέσω. The true reading is rather doubtful. Hermann gives ἡκέ σοι, Well., Dind., Franz, Linwood ἡδέσω. Weil ἡρεσεν, 'nihil ergo valuerunt.' Compare παρ' οὐδὲν ἔθεντο Ag. 221.

205. καὶ Διὸς, sc. Τελείου. Schol. ad Ar. Thesm. 973, "Ἡρα τελέα καὶ Ζεὺς τέλειος ἐτιμῶντο ἐν τοῖς γάμοις, ὡς πρὸς τάνεις ὄντες τῶν γάμων. τέλος δὲ ὁ γάμος.

209. ὄρκου ὅστι μείζων. The Med. rightly has ὄρκοῦσι, but the reading of

Aldus and some MSS. is ὄρκους τι. The meaning is, that marriage, though not exactly constituting blood-relationship, is yet something greater than a mere oath or civil compact, since it is appointed by Fate and sanctioned or protected by Justice. Linwood gives φρουρουμένη with Ald. Rob., 'to her who is guarded by justice,' objecting to τῇ δίκῃ, which however occurs inf. 417, πεποιθὼς τῇ δίκῃ. Agam. 1589, τῆς δίκης ἐν ἔρκεσιν. Ibid. 1647, μιαινὼν τὴν δίκην. Eur. Phoen. 527, τῇ δίκῃ πικρόν.

210. Hesych. μητραλοίας· ὁ τύπταν τὴν μητέρα αὐτοῦ.

211. τὸ μὴ γενέσθαι κ.τ.λ. 'If then you are lenient to man and wife when one kills the other, so that the result is that you do not even regard them with wrath (i. e. much less persecute them), I deny that you are now justly chasing Orestes.' That is, the difference between the ties of matrimony and those of maternity is not so great as to justify you in overlooking the one crime and punishing the other. For γενέσθαι Herm., Dind., Franz, and others give τίνεσθαι, Linwood μῆδ' ἔπεσθαι. But the syntax γίγνεται ἐποπτεύειν may be defended by Ajac. 378, οὐ γὰρ γένοιτ' ἂν ταῦθ' ὅπως οὐχ ὧδ' ἔχειν, a mixed construction of οὐκ αἶ γενέιτο μὴ ὧδε ἔχειν and οὐκ ἂν γένοιτο ὅπως οὐχ ὧδε ἔχει. Cf. Lucian, Dial. Mer. 7, γένοιτο μὴ ψεύδεσθαι. Lysias περὶ Ἐρατοσθ. p. 120. 7, πάντως τὴν μὲν πόλιν γενέσθαι τὴν ἀρχὴν δεῖσθαι χρημάτων. Eur. Phoen. 754, καὶ μοι γένοιτ' ἀδελφὸν ἀντήρ λαβεῖν. Mr. Drake, who thinks this explanation of γενέσθαι harsh and improbable, not less harshly understands τὸ μὴ γενέσθαι ὕμαιμον αὐθέντη φόνον from v. 203. The idea is, however, ingenious.



οὐ φημ' Ὀρέστην σ' ἐνδίκως ἀνδρηλατεῖν.  
τὰ μὲν γὰρ οἶδα κάρτα σ' ἐνθυμουμένην,  
† τὰ δ' ἐμφανῶς πρᾶσσουσιν ἡσυχαιτέραν.  
δίκας δὲ Παλλὰς τῶνδ' ἐποπτεύσει θεά. 215

ΧΟ. τὸν ἄνδρ' ἐκείνον οὐ τι μὴ λίπω ποτέ. (225)

ΑΠ. σὺ δ' οὖν δίωκε, καὶ πόνον πλεον τίθου.

ΧΟ. τιμὰς σὺ μὴ ξύντεμνε τὰς ἐμὰς λόγῳ.

ΑΠ. οὐδ' ἂν δεχοίμην ὥστ' ἔχειν τιμὰς σέθεν.

ΧΟ. μέγας γὰρ ἔμπας παρ Διὸς θρόνοις λέγει· 220  
ἐγὼ δ', ἄγει γὰρ αἶμα μητρῶον, δίκας (230)  
μέτειμι τόνδε φῶτα κᾶκκυνηγεῶ.

ΑΠ. ἐγὼ δ' ἀρήξω, τὸν ἰκέτην τε ρύσομαι·  
δεινὴ γὰρ ἐν βροτοῖσι κὰν θεοῖς πέλει  
τοῦ προστροπαίου μῆνις, εἰ προδῶ σφ' ἐκών. 225

213. 'For in the one case (matricide) I perceive that you are greatly indignant, but in the other (the killing a husband) that you are openly acting (or perhaps 'exacting,' cf. v. 594) with more remissness' (less excitement). A man is said πρᾶσσειν τι ἡσυχῶς when he acts quietly and leisurely; ἡσυχῶς, when he does not disturb another; ἡσυχᾶ, when he lives in repose and tranquillity. Linwood gives ἡσυχαιτέρα, but the poet would have written ἡσυχαιτέρον if he had intended the adverbial sense. The Schol. explains δολιαιτέραν. The true reading perhaps is, τῷ μὲν γὰρ (sc. Ὀρέστη) οἶδα κάρτα σ' ἐνθυμουμένην, τοῖς δ' ἐμφανῶς πρᾶσσουσιν ἡσυχαιτέραν, viz. towards Clytemnestra who avows and glories in the deed. Weil gives οὐ κάρτα, and considers ἡσυχαιτέραν corrupt.

216. λίπω. So Porson for λείπω. See Theb. 38.

217. σὺ δ' οὖν. 'Then go on pursuing him, and cause yourself trouble still further.' Cf. Eur. Rhes. 868, σὺ δ' οὖν νόμιζε ταῦτ', ἐπέπερ σοι δοκεῖ. Here. F. 726, σὺ δ' οὖν ἴθ' ἔρχει δ' αἰ χρεῶν. Inf. v. 847, σὺ δ' οὖν μένοις ἂν, where μένοις ἂν represents the imperative μένε. Linwood gives πλέω, and the words appear to have been interchanged in Ag. 1270. Hermann understands, 'prefer trouble, if you choose it.'

218. μὴ ξύντεμνε. It is not for you to abridge, curtail, interfere with my

prerogatives by your special pleading, i. e. about the sanctity of the marriage tie, whereby you seek to deprive me of my rights. Apollo replies, 'I would not accept your prerogatives so as to be the possessor of them,' i. e. I do not admit that you have any prerogatives deserving of the name,—as he had before asked τίς ἤδε τιμή; 'Perhaps not,' says the leader of the chorus, 'for you are reckoned great among the Olympian gods,' while my duties, as a Chthonian and avenging power, are of a totally different sort.—ἐμπας, Prom. 48, 'any how,' even without such an office as mine.—The epic τὰρ may be compared with ποτὶ in v. 79.

222. κᾶκκυνηγεῶ. 'And I am even now on his track.' So Herm. and Erfurd for —ης. Linwood with Well. gives κακκυνηγέτις, for κατακυνηγέτις. But ἐκ, and not κατὰ (much less its early form κᾶ), is the more usual part of the compound, as Ion 1422, ὃ Ζεῦ, τίς ἡμᾶς ἐκκυνηγεῖ πότμος;—For δίκην μετιέναι τινα see Elmsl. on Heracl. 852. Bacch. 345, τόνδε τὸν διδάσκαλον δίκην μέτειμι. Properly, 'to pursue a man by way of satisfaction for a wrong.'

225. τοῦ προστροπαίου μῆνις. As a προστρόπαιος was in the proper sense of the word a ἰκέτης (sup. 41), and Zeus was the patron and protector of ἱκέται, so Apollo, who occasionally assumes the attributes of the supreme god, but was in his own right a Purifier (καθάρσιος, sup.

cos. acc. l.

- ΟΡ. ἄνασσ' Ἀθάνα, Λοξίου κελεύσμασιν (235)  
 ἦκω, δέχου δὲ πρενμενῶς ἀλάστορα,  
 οὐ προστρόπαιον, οὐδ' ἀφοίβαντον χέρα,  
 ἀλλ' ἀμβλὺς ἦδη, προστετριμμένος τε πρὸς  
 ἄλλοισιν οἴκοις καὶ πορεύμασιν βροτῶν, 230  
 ὁμοια χέρσον καὶ θάλασσαν ἐκπερῶν, (240)  
 σῶζων ἐφετμὰς Λοξίου χρηστηρίου  
 πρόσσεμι δῶμα καὶ βρέτας τὸ σὸν, θεά.  
 αὐτοῦ φυλάσσω ἀναμένω τέλος δίκης.  
 ΧΟ. εἶεν· τὸδ' ἐστὶ τάνδρὸς ἐκφανὲς τέκμαρ· 235

63), bound to admit those demanding expiation, cannot refuse his protection to such an one without a curse (*mḗnis* or *mḗnima*) resulting from his wrath. And as the wrath of Zeus (*Ζητὸς Ἰκταίου κότος*, Suppl. 879) fell on those who wronged a Suppliant, so the Suppliant himself could exercise an imprecatory power to befeared both among gods and men, if the rightful protection were withheld.—*εἰ προδῶ*, cf. *εἰ κρανθῇ* Suppl. 86, *εἰ στρατεύμα πλείον ᾗ* Pers. 787. The idiom falls under the same head as *ἦτις νοσφίσῃ* sup. 202. Apollo passes from general to particular, as if he meant *καὶ δεινὴ ἔσται ἡ τοῦδε μῆνις*, *εἰ κ.τ.λ.* Perhaps *ὅς προδῶ*, 'against him who shall knowingly and deliberately desert him.' (So also Weil conjectures, but reads *φ' προδῶ*, which is unintelligible.)

226. "Postquam chorus ex orchestra abiit, et Apollo in templum se recepit, mutatur scena. Conspicitur templum Minervae Poliadiis in arce Athenarum. Advenit Orestes et supplex ad simulacrum deae accedit." *Hermann*. The interval of time supposed to have elapsed is considerable; see inf. 274—6, and particularly v. 429. *Müller*, Diss. p. 131. The scene is now in the *Erechtheum*.

228. *οὐ προστρόπαιον*. 'Not blood-guilty (sup. 41. 168), nor unclean in hand.' *Hesych.* ἀφοίβαντον· ἀκάθαρτον. *Αἰσχ.* Νεανίσκοις.

229. *ἀμβλὺς ἦδη*. The common readings, *ἀμβλὺν* and *προστετριμμένον*, have been variously altered on account of the want of connexion in *ὅμοια χέρσον κ.τ.λ.*, if a full stop be placed at *βροτῶν*. *Hermann* and *Minckwitz* have recourse to a violent remedy in reading *ἀλλ' ἀμβλὺς*

*ἦδη προστετριμμένον μύσος*, 'blunted as to the pollution that had been contracted,' and transposing v. 231 to follow next in order. *Dr. Donaldson* reads *προστετραμμένον*, 'being a suppliant for expiation at other abodes,' which induces an unpleasant sense of contradiction in *οὐ προστρόπαιον ἀλλὰ προστετραμμένον*. It is to be observed however that the scholium ἐπελθόντα is clearly in his favour, while another scholium, ἄλλοις προστριψόμενον τὸ μύσος, is as clearly against him. He also contends (*New Cratylus*, § 218) that *ἀμβλὺς* is properly used of the fading colour of blood. But the truth seems to be, that some grammarian, not perceiving the construction was continued as far as v. 233, could not resist the obvious correction *οὐ προστρόπαιον—ἀλλ' ἀμβλὺν*, whereas the poet really commences a new sentence with *ἀλλ' ἀμβλὺς*. The metaphor seems to be borrowed from a sharp instrument which is blunted by being rubbed against a stone, as on the contrary a sword is sharpened *πρὸς θηγάνῃ* Ag. 1514. Cf. inf. 429. Translate:—'But now blunted and worn down at other abodes and highways of men, passing alike over dry land and sea, observing the oracular behests of Loxias I am here at thy temple and thy statue, O goddess.'

233. *πρόσσεμι*. Not from *εἶμι*, but *εἶμι, sum*. The accusative depends on the previous notion of approach to the place. So *Bacch.* 5, *πάρεμι Δίρκης νάματ' Ἰσμήνου θ' ὕδαρ*. *Cycl.* 95, *πόθεν πάρεσι Σικελὸν Αἰτναῖον πάγον*.

234. *ἀναμένω*. *Herm.* gives *ἀναμεινῶ* with *Stanley*. The sense is the same: 'Keeping my post here I await the result of the trial.'

235. "Introeunt Furiae *σποράδην* in



ἔπου δὲ μηνυτήρος ἀφθέγκτου φραδαῖς. *hunts* (245)  
 τετραυματισμένον γὰρ ὡς κύων νεβρὸν,  
 πρὸς αἷμα καὶ σταλαγμὸν ἐκμαστεύομεν. *will track up*  
 πολλοῖς δὲ μόχοις ἀνδροκμήσι φυσιᾷ  
 σπλάγχχον· χθονὸς γὰρ πᾶς πεποιμάνται τόπος, 240  
 ὑπὲρ τε πόντον ἀπτέροις πωτήμασιν (250)  
 ἦλθον διώκουσ', οὐδὲν ὑστέρα νεώς.  
 καὶ νῦν ὃδ' ἐνθάδ' ἐστὶ που καταπτακῶν  
 ὁσμὴ βροτείων αἱμάτων με προσγελά.  
 Ὅρα, ὄρα μάλ' αὖ, παντᾷ λεύσσε μὴ 245 (255)  
 λάθῃ φύχδα βὰς ματροφόνος ἀτίτας. = *φύχδα*  
 Ὅ δ' αὐτέ γ' ἀλκὰν ἔχω

orchestram." *Herm.*—εἶεν κ.τ.λ. 'So! here is a clear indication of the man; only follow the suggestions of a voiceless informer,' i. e. the smell of blood, which Orestes was before said to drop from his hands, v. 42, though this would hardly be thought to occur even after his purification. Yet this is clearly the meaning, from 238. 244. It is, as the Schol. remarks, an impossible conception, *φαντασία ἀμήχανος*.

238. πρὸς, in the sense of *κατά*. See on *Prom.* 697.

239. ἀνδροκμήσι. Actively, as ἀνδροκμῆς πέλεκυς *Cho.* 875, λοιμὸς *Suppl.* 661, *τύχη* *inf.* 916, i. e. toils undertaken for the purpose of tiring out Orestes. Mr. Davies approves Heimsoeth's conjecture ἀρθροκμήσι, and his correction of the scholium *μεγαλοκμήσι* to *μελοκμήσι*.—σπλάγχχον = καρδία, πνεύμων. See *Ag.* 966.

241. ἀπτέροις, cf. v. 51.—πωτήμασιν *Dind.*, but the ω is defended by the analogy of *τρωχάω* from *τρέχω*, *στρωφάω* from *στρέφω*, and by the double form *πολέω* and *πωλέομαι*, in all which forms the long letter is only a written substitute for an ancient poetical pronunciation, κχ, πφ, λλ, ττ &c., as explained on *Cho.* 1038.—οὐδὲν ὑστέρα νεώς, 'as quick as ship can sail.' There is no need to understand any particular ship in which Orestes crossed the sea.

243. καὶ νῦν, see *inf.* 384.—καταπτακῶν, the aorist participle of *καταπτήσσω*. *Turneb.* gives *καταπτακῶς*, but *Hesychius*, probably from this passage, has *καταπλακῶν*, *καταπλήξας*, which *Dindorf*,

from the *Schol. Med.*, alters to *καταπτακῶν*, *καταπτήξας*. *Photius*, *πτακεῖς*, *δειλὸς*, *ὁ ἐπτηκῶς*. The *Schol.* rightly explains *καταπτήξας* πρὸς τῷ ἀγάλματι. Cf. v. 80.—The preceding speech, consisting as it does of five complete couplets or distichs, is assigned by *Franz* to as many distinct speakers. There is probability in this, as the singular is used in v. 236. 242. 244. Yet the whole may have been spoken by the *Hegemon* exhorting and encouraging the rest.

245. παντᾷ λεύσσε. The *Med.* gives *λεύσσε . . τὸν* (with an erasure), whence others have *λευσσετὸν*, *λεύσσετον*, *λεύσσε τὸν*, *πάντα*. *Hermann*, *Dind.*, *Linwood* edit *λεύσσε τε*, but it seems more likely that *τὸν* is an instance of the article intruded before *πάντα*, than that *τε* was corrupted into *τὸν*. Moreover, the adverb *παντᾷ* (the Doric form of *πάντῃ*) is more suitable than the neuter plural; and the *Med.* gives *πάντᾳ*. *Sophocles*, in a passage which closely resembles this, *Oed. Col.* 117. 122, has *ὅρα, τίς ἄρ' ἦν, ποῦ ναίει. — λεύσσε' αὐτὸν, προσδέρκου πανταχῇ*. For these reasons it seems best to transpose *παντᾷ*, as the metre requires. The dual *λεύσσετον*, retained by *Müller* and *Franz*, has little to be said in its favour, even if it were a genuine and unaltered MSS. reading. *Weil* retains *λεύσσε τὸν παντᾷ*, i. e. *τοῦτον*.

246. ἀτίτας, 'unpunished.' *Schol.* *ἀτιμάρητος*. See on *Ag.* 72. The MSS. add the article before *ματροφόνος*, by the common error just before noticed.

247. ὁ δ' αὐτέ γ'. So *Linwood* and *Hermann* for *ὁ δ' αὐτέ γ' οὖν*, where *οὖν*



περὶ βρέτει πλεχθεὶς θεᾶς ἀμβρότου—

Ἵπόδικος θέλει γενέσθαι χερῶν.

250 (260)

Τὸ δ' οὐ πάρεστιν· αἷμα ματρώων χαμαὶ

δυσαγκόμιστον, παπαῖ.

*Ἰδαίνω to wet.* Τὸ διερόν πέδοι χύμενον οἷχεται.

Ἄλλ' ἀντιδοῦναι δεῖ σ' ἀπὸ ζῶντος ῥοφέειν

ἐρυθρὸν ἐκ μελέων πέλανον. Ἀπὸ δὲ σοῦ 255 (265)

βοσκὰν φεροίμαν πώματος δυσπότου·

Καὶ ζῶντά σ' ἰσχνάνας ἀπάξομαι κάτω·

Ἀντιποίνους τίνεις ματροφόνους δύας.

\*Οὔφει δὲ κεῖ τις ἄλλος ἤλιπεν βροτῶν,

\*Ἡ θεὸν ἢ ξένον τιν' οὐκ εὖσεβῶν ἢ τοκέας φίλους,

was doubtless added to make up a senarius. 'Here we find him again;—with his arms clasped round the statue of the immortal goddess, he is willing to put himself into our hands for trial; but that may not be; the blood of a mother spilt on the ground, alack! is hard to take up again.'

250. ὑπόδικος χερῶν, i. e. ὑπὸ δίκης χερῶν, 'to become amenable to justice at our hands.' Some take χερῶν to mean 'for his deeds;' but why should not the poet have used φόνου, if he had meant this? Compare ἐν χερσὶν δίκη Bacch. 738, χειροδίκαι Hes. Opp. 189, ἐν χερῶν νόμφ Herod. viii. 89. Hermann and others admit Scaliger's correction χρεῶν, from the Schol. ἀνθ' ὧν ἡμῖν χρεωστέει, πρόσφυξ θέλει γενέσθαι τῆς θεοῦ, 'on account of his obligation to us he wishes to take refuge with the goddess.' But Hermann at the same time remarks that Hesychius explains ὑπόδικος by ὑπεύθυνος, χρεώστης, ἐνοχος δίκης.

252. δυσαγκόμιστον. Cf. Ag. 987—9. Hermann, Weil, Franz place the stop at χαμαί.—πέδοι χύμενον, cf. χυμένας ἐς πέδον Cho. 393. ἐπὶ πέδῳ χύμενον Heracl. 76.—τὸ διερόν, 'life-blood,' an obscure word, involving the twofold idea of vitality and sap or moisture. Hesych. διερόν ὑγρὸν, χλωρὸν, ζωὸν, ἐναιμον. Cf. Od. ix. 43, διερώ ποδὶ φευγέμεν. Ib. vi. 201, οὐκ ἔσθ' οὗτος ἀνὴρ διερὸς βροτός. In Ar. Av. 213, διεροῖς μέλεσιν is applied to the liquid strains of the nightingale.

254. ἀντιδοῦναι. As you have shed blood, so you must give your own blood in return, not however to be shed in re-

tribution, but to furnish us with food. Cf. v. 184. 292.

257. ἰσχνάνας. Emaciation was thought to be an effect of any evil influence, such as witchcraft, evil eye, possession by demons, &c. This is the πάμφθαρτος μόρος predicted Cho. 288.

258. τίνειν Franz, from a former conjecture of Hermann for τείνης, τίνης, or τείνεις. But Hermann afterwards preferred ἀντίποιν' ὡς τίνης ματροφόνου δύας, the correction of Schütz, and so most of the recent editors. It is not easy to decide between the two. In the Med. εἰ is written over the ης, and the indicative gives a plain and good sense, if we regard this verse to be one of the fourteen separate speeches of the choreutæ. If μητροφόνος δύνη be regarded as a periphrasis for 'matricide,' Orestes is rightly said τίνειν, to pay for it, with the addition of ἀντιποίνους in the sense of 'retributively,' ἀντιδόντα ποινάς. On the other hand we have the substantive ἀντίποινα in Pers. 478.—The MSS. give ματροφόνας, for which the editors (Linwood excepted, who refers to Porson on Med. 822) give ματροφόνου or —ους.

259. ἄλλος. The correction of Heath for ἄλλον.

260. οὐκ εὖσεβῶν. The common reading is ἀσεβῶν, which does not suit the dochmiac verse. Hermann's correction is ingenious, and his defence of it satisfactory:—"Si per errorem scriptum erat ἀσεβῶν pro εὖσεβῶν, consequens erat ut οὐκ omitteretur." The accusatives θεὸν ἢ ξένον κ.τ.λ. may depend either on ἤλιπεν or εὖσεβῶν. We have εἰ δ' εὖσε-

Ἔχονθ' ἕκαστον τῆς δίκης ἐπάξια.

Μέγας γὰρ Ἄιδης ἐστὶν εὐθυνος βροτῶν  
ἐνερθε χθονός,

Δελτογράφῳ δὲ πάντ' ἐπωπᾶ φρενί.

265 (275)

ΟΡ. ἐγὼ, διδαχθεὶς ἐν κακοῖς, ἐπίσταμαι  
πολλοὺς καθαρμούς, καὶ λέγειν ὅπου δίκη  
σιγᾶν θ' ὁμοίως· ἐν δὲ τῷδε πράγματι  
φωνεῖν ἐτάχθη πρὸς σοφοῦ διδασκάλου·  
βρίξει γὰρ αἷμα καὶ μαραίνεται χερὸς,  
μητροκτόνον μίasma δ' ἔκπλυτον πέλει·  
ποταίνιον γὰρ ὃν πρὸς ἐστία θεοῦ  
Φοίβου καθαρμοῖς ἡλάθη χοιροκτόνοις.  
πολὺς δέ μοι γένοιτ' ἂν ἐξ ἀρχῆς λόγος  
ὅσοις προσῆλθον ἀβλαβεῖ ξυνουσία.

270 (280)

275 (285)

βοῦσι τοὺς πολιτισσοῦχους θεοὺς Ag. 329, and Hesiod, Scut. Herc. 8, has μάκαρας ἤλιτεν Ἀμφιτρύων. Id. Op. et D. 328, ὅς τε τευ ἀφραδὶς ἀλιταίνεται ὀρφανὰ τέκνα. So Od. iv. 378, ἀθανάτους ἀλιτέσθαι. Ibid. v. 108, Ἀθηναίην ἀλίτοντο. Xen. Hellen. i. 7, 19, ἀμαρτάνειν θεούς. See Jelf, Gr. Gr. § 565.—The notion of the ancients, that the crimes especially punished in the nether world were impiety towards parents and refusal of hospitality to guests, is well known. Cf. Aen. vi. 608. Plat. Phaed. § 144. Resp. x. p. 615, c. Ar. Ran. 147, &c.

262. Ἄιδης. The Ζεὺς ἄλλος of Suppl. 227, who is said δικάζειν τὰ ἀμπλακήματα ἐν καμοῦσιν.

265. δελτογράφῳ, 'recording.' Cf. Suppl. 175. Prom. 808. One might suppose Euripides had this notion in view, frag. Melanipp. 488:—

δοκεῖτε πηδᾶν τὰδικήματ' εἰς θεοὺς  
πτεροῖσι, κἄπειτ' ἐν Διὶς δέλτου πτυ-  
χαῖς

γράφειν τιν' αὐτὰ, Ζῆνα δ' εἰσορῶντά  
νιν

θνητοῖς δικάζειν; οὐδ' ὁ πᾶς ἂν οὐρανὸς  
Διὸς γράφοντος τὰς βροτῶν ἀμαρτίας  
ἐξαρκέσειεν, οὐδ' ἐκεῖνος ἂν σκοπῶν  
πέμπειν ἐκδότην ζημίαν.

—Hesych. ἐπωπᾶ· ἐφορᾶ, ἐποπτεύει.

266. ἐπίσταμαι πολλοὺς καθαρμούς. See 230. 429. From having visited the abodes of many purifiers of blood (ἀγνιῶν), Orestes has become well versed in all the

ceremonial observances and usages connected with his condition, and he has learnt that though a murderer must not speak till after his purification (inf. 426), he is then at full liberty to do so, but especially if he is ordered by a superior power. Hence v. 277. Perhaps σιγᾶν has also a reference to the ἀπόρρητα of the rites and mysteries of the ἰλασμοί.

270. βρίξει. Hesych. καθεύδει. See Cho. 883.

272. ποταίνιον ὃν, 'while yet fresh,' Theb. 228. Photius, ποταίνιος· πρόσφατος. Δώριος δὲ ἡ λέξις.—πρὸς ἐστία θεοῦ. Cf. Cho. 1048, εἰς σοι καθαρμός· Λοξίου δὲ προσθιγῶν ἐλευθέρον σε τῶνδε πημάτων κτίσει. It is, perhaps, best to join καθαρμοῖς πρὸς ἐστία θεοῦ (γενόμενοις), though ἡλάθη πρὸς ἐστία is not amiss. He had received at Delphi, shortly after the murder, a primary and probably full expiation; but to make assurance doubly sure, he had visited other places celebrated for their virtues in this matter, and so had been freed from moral guilt over and over again. It is this, added to the influence of time, which induces him to speak in many passages with such confidence of himself as καθαρὸς, ἀμβλύς, ἀβλαβής, &c.

273. ἡλάθη. See Cho. 955.

275. ἀβλαβεῖ ξυνουσία. 'With harmless intercourse.' Cf. inf. 452. Schol. ἐβλάπτοντο γὰρ οἱ μυσαροῖς ξυντυγχανόντες. Having already associated with many, who have received no ill



χρόνος καθαίρει πάντα γηράσκων ὁμοῦ.  
 καὶ νῦν ἀφ' ἄγνου στόματος εὐφήμως καλῶ  
 χώρας ἄνασσαν τῆσδ' Ἀθηναίαν ἐμοὶ  
 μολεῖν ἄρωγόν· κτήσεται δ' ἄνεν δορὸς  
 αὐτόν τε καὶ γῆν καὶ τὸν Ἀργεῖον λεῶν, 280 (290)  
 πιστὸν δικαίως ἐς τὸ πᾶν τε σύμμαχον.  
 ἀλλ' εἴτε χώρας ἐν τόποις Λιβυστικοῖς  
 Τρίτωνος ἀμφὶ χεῦμα γενεθλίου πόρου  
 τίθησιν ὀρθὸν ἢ κατηρεφῇ πόδα  
 φίλοις ἀρήγουσ', εἴτε Φλεγραίαν πλάκα, 285 (295)  
 θρασὺς ταγοῦχος ὡς ἀνὴρ, ἐπισκοπεῖ,  
 ἔλθοι, κλύει δὲ καὶ πρόσωθεν ὦν θεὸς,

consequence, he infers that he is sufficiently purged and purified from guilt. In the next verse he takes into account the mitigating effects of *time* as tending still further to deaden and wear away his offence. Cf. Theb. 679, οὐκ ἔστι γῆρας τοῦδε τοῦ μιάσματος. Hermann and Dindorf enclose this line within brackets as spurious, retaining the MS. reading καθαίρει. The correction however is as easy as the verse is appropriate and even necessary to complete the train of thought.

277. 'He ordered me to speak (v. 269), and accordingly now,' &c. See on 384.

280. αὐτόν. Schol. λείπει ἐμέ.—τὸν Ἀργεῖον λεῶν. Schol. ὡς τότε συμμαχοῦντων Ἀργείων Ἀθηναίους. On this treaty see inf. 735.—ἄνεν δορὸς is, by friendship and not by victory.—ἐς τὸ πᾶν, here and inf. 379, and also 640, πιστὸς ἐς τὸ πᾶν χρόνου, seems to mean 'for ever,' though elsewhere a synonym of πάντως.

282. Λιβυστικοῖς. So Herm. with the MSS. Others read Λιβυστικῆς with Auratus.—τόποις, 'resorts,' ἤθεσιν.—Τρίτωνος χεῦμα, a lake and river in Libya where the goddess was said to have been born, Herod. iv. 180. Pind. Pyth. iv. 36. Pausan. i. cap. 15.

284. ὀρθὸν ἢ κατηρεφῇ πόδα, 'upright or covered,' i. e. in an erect or sitting posture,—in action or at leisure. By κατηρεφῇ πόδα he probably means a foot mantled in drapery, whereas in an erect posture the foot, advanced as in action, is displayed. Strabo xiii. cap. 1, πολλὰ δὲ τῶν ἀρχαίων τῆς Ἀθηναίας ξοάνων καθήμενα δεικνύνται, καθάπερ ἐν Φωκαίᾳ,

Μασσιλίας, Ῥώμης, Χίφ, καὶ ἄλλαις πλείουσιν. Pausan. i. 24, 7, τὸ δὲ ἄγαλμα τῆς Ἀθηνᾶς ὀρθὸν ἐστὶν ἐν χιτῶνι ποδῆρει, καὶ οἱ κατὰ τὸ στέρνον ἢ κεφαλῇ Μεδούσης ἐλέφαντός ἐστιν ἐμπεποιημένη. Perhaps the poet had in view certain well-known statues of the goddess. Hermann translates *sive palam incedens, sive latens opem fert amicis*, and understands κατηρεφῇ of the mist or cloud in which she was supposed to conceal herself. Similarly Weil, *sive palam cernitur, sive nube obducta incedit*. He thinks there is an allusion to the aid given by Athens to the Libyan king Inaros, Thuc. i. 104. 109.

285. φίλοις ἀρήγουσ'. 'Her friends,' i. e. the Libyans, who, according to Herod. iv. 188, sacrificed to her, Ἀθηναίῃ θύουσιν οἱ περὶ Τριτωνίδα λίμνην νέμοντες Λίβυες.—Φλεγραὶαν πλάκα, the volcanic district or *sofsatara* of Campanian, said to have been the scene of the battle of the giants. The Schol. well observes, that the invocation is appropriate, because Orestes requires a powerful ally. He should rather however have said, because Athena in her attribute of Nikè was more appropriate to his case than the title of Tritogenia. Compare Eur. Ion 1528,

μὰ τὴν παρασπίζουσαν ἄρμασιν ποτε  
 Νίκην Ἀθάναν Ζηνὶ γηγενεῖς ἐπι.

It is not improbable that in Τρίτων there is an allusion to v. 559.

287. καὶ πρόσωθεν ὦν. 'And a god can hear even when at a distance.' The use of πρόσωθεν will be understood from the note on Cho. 498.



ὅπως γένοιτο τῶνδ' ἐμοὶ λυτήριος.

ΧΟ. οὗτοι σ' Ἀπόλλων οὐδ' Ἀθηναίας σθένος  
 ῥύσαιτ' ἂν, ὥστε μὴ οὐ παρημελημένον 290 (300)  
 ἔρρειν, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν,  
 ἀναίματον βόσκημα δαιμόνων, σκιάν.  
 οὐδ' ἀντιφωνεῖς, ἀλλ' ἀποπτύεις λόγους  
 ἐμοὶ τραφεῖς τε καὶ καθιερωμένος ;  
 καὶ ζῶν με δαίσεις, οὐδὲ πρὸς βωμῷ σφαγεῖς 295  
 ὕμνον δ' ἀκούσει τόνδε δέσμιον σέθεν.

ἄγε δὴ καὶ χορὸν ᾄψωμεν, ἐπεὶ  
 μοῦσαν στυγερὰν  
 ἀποφαίνεσθαι δεδόκηκεν,

288. ὅπως γένοιτο. The optative is by a kind of attraction to *ἔλθοι*, or, in other words, the wish is continued in *γένοιτο*, which expresses the end and object of her coming. So Eur. *Hel.* 435, *τίς ἂν πυλῶρς ἐκ δόμων μόλοι, ὅστις διαγγέλλειε τὰς εἴσω κακάς*; *Tro.* 697, *καὶ παῖδα τόνδε παιδὸς ἐκθρέψειας ἂν—ἵνα πόλις γένοιτ' ἔτι.* *Rhes.* 464, *εἰ γὰρ ἐγὼ τόδ' ἔτ' ἡμᾶρ εἰσίδοιμ', ἄναξ, ὅπως πολυφόνου χειρὸς ἀποινάσαι νῦν λόγῃς.*

289. In vain is your invocation of Pallas (v. 277), in vain your appeal to Apollo. They shall not deliver you from perishing disregarded and unconscious of one joyful emotion, a bloodless victim of the infernal powers, a mere shadow of yourself.—*παρημελημένον*, spurned and set aside, i. e. by the very gods you think to conciliate. Cf. *Theb.* 699, *θεοῖς μὲν ἤδη πως παρημελήμεθα.—τὸ χαίρειν*, inf. 401, *ἔπου τὸ χαίρειν μηδ' αὖ νομίζεται.* *Oed. Col.* 1217, *τὰ τέρποντα δ' οὐκ ἂν ἴδοις ὅπου.—βόσκημα*, not, perhaps, here 'the food,' but 'the victim,' or animal reserved for sacrifice,—the plural *βοσκήματα* having always this sense. The same figure is continued in *τραφεῖς* and *καθιερωμένος* infra, where there is an evident allusion to the *φάρμακοι*, human victims *fed* (see *Suid.* and *Phot.* in v., *Ar. Equit.* 1135) in reserve for state sacrifices. But the Furies' victims were not fattened like other victims; they were on the contrary sucked so as to be *ἀναίματοι*, sup. 254.—*σκιάν* is Heath's correction for *σκιά*. Hermann conceives this word to have been a gloss on *ἀναίματον βόσκημα*, and

reads *τῶνδε δαιμόνων*. If the vulgate text be right, we may compare *δαιμόνων σταλάγματα*, inf. 769. Possibly the poet wrote *καὶ μόνον σκιάν*.

293. *οὐδ' ἀντιφωνεῖς*; 'What! do you not even reply?' He knows when to speak and when to be silent, sup. 267. Orestes must here be supposed to turn away from the Furies and to clasp the statue of Pallas with all the earnestness of a suppliant who is on the point of being torn from his asylum. The three principal Furies appear to speak this last *ῥῆσις*.—*ζῶν με δαίσεις κ.τ.λ.*, by giving me your blood to suck while alive, not your flesh to eat when slain, as was the custom with ordinary victims. Cf. 254.

297—310. Here follows the parade, immediately preceding the first stasimon. Hitherto the Furies have acted simply as pursuers, and consequently with all the fitful irregularity of huntresses close upon their prey. Now at length, finding all their efforts baffled, they propose a new method,—to take up their position in the usual order at the thymele (*χορὸν ἄπτειν*), and try the effects of a 'binding hymn,' by which, according to the Greek idea of the power of incantations, their victim would be devoted to them and inextricably tied down to his fate. Hermann divides the parade into *σύστημα*, *ἀντισύστημα*, and *ἐπαδός*. The interchange of the first person singular and plural throughout is remarkable. It would seem that a recitative of the hegemon is taken up by all or several voices in the different parts.

- λέξαι τε λάχῃ τὰ κατ' ἀνθρώπους 300 (310)  
 ὡς ἐπινωμῇ στάσις ἀμά'  
 εὐθυδίκαιοι δ' οἰόμεθ' εἶναι.  
 τὸν μὲν καθαρὰς χεῖρας προνέμοντ'  
 οὔτις ἀφ' ἡμῶν μῆνις ἐφέρειπει, 305 (315)  
 ἄσινῃς δ' αἰῶνα διοιχνεῖ  
 ὅστις δ' ἀλιτῶν, ὥσπερ ὄδ' ἀνὴρ,  
 χεῖρας φονίας ἐπικρύπτει,  
 μάρτυρες ὄρθαι τοῖσι θανοῦσιν  
 παραγιγνόμεναι πράκτορες αἵματος 310 (320)  
 αὐτῷ τελέως ἐφάνημεν.  
 μάτερ ἃ μ' ἔτικτες, ὦ μάτερ στρ. α.  
 Νυξ, ἀλαοῖσι καὶ δεδορκόσιν  
 ποιῶν, κλυθ'. ὁ Λατοῦς γὰρ ἱνὶς μ' ἄτιμον τίθησιν,  
 τόνδ' ἀφαιρούμενος 315 (325)

300. λέξαι τε κ.τ.λ. 'And to describe on what principle our company (Cho. 106) distributes the lots (for good or evil) which prevail among mankind; and we think (i. e. whatever others may say of us) that we exercise upright justice.' They accordingly proceed to show how the good are unmolested by them, but the wicked brought to punishment. It may be observed, that in the most general sense, happiness and prosperity, or the converse, were considered the gifts of the Furies, inf. 890. 914, &c.

302. εὐθυδίκαιοι δ' οἰόμεθ' εἶναι. This verse is variously corrupted in the MSS. Hermann, Linwood, Weil, Dindorf, give ἡδόμει, but οἰόμεθ', the correction of H. L. Ahrens, is nearer the MSS. readings, and seems to give a better sense; for the Greeks do not usually say ἡδομαι εἶναι δίκαιος, but χαίρω or γέγηθα δίκαιος ὢν. Dr. Donaldson gives εὐχόμεθ', a conjecture which the present editor had also proposed. We have the form ἰθυδίκης Hes. Opp. 230, ὀρθοδίκαιοι inf. 948.

303. προνέμοντ'. The MSS. give τοὺς —προσνέμοντας. Hermann, who once adopted the singular, now reads τοὺς μὲν καθαρὰς καθαρῶς χεῖρας προνέμοντας, not only to suit his view of a strophic arrangement, but because "veri simile non sit librariorum pluralem posuisse, quum singulari

numero sequatur ἀσινῃς δ' αἰῶνα διοιχνεῖ." He is followed by Weil. But in Prom. 273 the MSS. give τοὺς κακῶς πράσσον-τας for τὸν—πράσσοντα, in defiance of the metre; and this very singular διοιχνεῖ points to ὁ προνέμων. See however 322—4. Franz adopts from H. L. Ahrens χεῖρας πρὸς [φῶς προ]νέμοντας. There is an evident apposition between προνέ-μειν and ἐπικρύπτειν χεῖρας. The innocent man holds them forth for all to behold; the guilty man hides the blood-stain beneath his cloak.

306. ἀλιτῶν. So Herm. and others after Auratus for ἀλιτρῶν. There might have been a verb ἀλιτρέω = ἀλιτρός εἰμι, but the aorist ἤλιτεν occurred sup. 259, ἀλιτοίμην Prom. 544, from ἀλιταίνω. On the frequent intrusion of ῥ see Prom. 2.

308. τοῖσι θανοῦσιν. Schol. τοῖς ἀναίρε-θεῖσι.

309. πράκτορες αἵματος, 'exactors of blood,' i. e. for the dead. Hesych. πράκτορες ἀπαιτηταί. See Ag. 111.—αὐτῷ, τῷ ἐπικρύπτοντι κ.τ.λ.—τελέως, "usque ad finem, non desistentes."

Minckwitz.

312. ἀλαοῖσι καὶ δεδορκόσιν. 'To both dead and living.' Cf. 167. 324. 366. The Schol. sees a special propriety in their invocation of the mother who bore them, ἐπεὶ ὑπὲρ τῆς μητρὸς Ὀρέστω ἀγωνίζονται.

πτῶκα, ματρῶν ἄγνισμα κύριον φόνου. 315

ἐπὶ δὲ τῷ τεθυμένῳ

μέλ. *madness* τόδε μέλος, παρακοπὰ, παραφορὰ φρενοδᾶλῆς, (330) *δυστομία*

ὕμνος ἐξ Ἑρινύων, *kenzy*

δέσμιος φρενῶν, ἀφόρμικτος, αὐτὸν βροτοῖς.

τοῦτο γὰρ λάχος διανταία

ἀντ. α.

μοῖρ' ἐπέκλωσεν ἐμπέδως ἔχειν,

321 (335)

θνατῶν τοῖσιν αὐτουργαίαι ξυμπέσωσιν μάταιοι,

τοῖς ὁμαρτεῖν, ὅφρ' ἂν *to moue' as in Rom. 176.*

γὰν ὑπέλθῃ· θανὼν δ' οὐκ ἄγαν ἐλεύθερος. (340)

ἐπὶ δὲ τῷ τεθυμένῳ 325

τόδε μέλος, παρακοπὰ, παραφορὰ φρενοδᾶλῆς,

ὕμνος ἐξ Ἑρινύων,

δέσμιος φρενῶν, ἀφόρμικτος, αὐτὸν βροτοῖς. (346)

γεινομέναισι λάχῃ τάδ' ἐφ' ἅμιν ἐκράνθη· στρ. β'.

ἀθανάτων δ' ἀπέχειν χέρας, οὐδέ τις ἐστὶ 330 (350)

315. ματρῶν ἄγνισμα. 'The proper victim (or, having in himself the power) to expiate a mother's murder.' Schol. τὸν τῷ ἰδίῳ θανάτῳ ἀπαγνιόντα τὸν φόνον τῆς μητρός.

316. ἐπὶ τῷ τεθυμένῳ. Schol. ἐπὶ Ὀρέστη μέλλοντι θύεσθαι. In a certain sense this is right, for the victim is assigned and devoted to sacrifice (*καθιερωμένος*, sup. 294) before he is actually immolated. Some translate 'devoted' in the sense of the compound *καταθύσσομαι*, Theocr. ii. 10. There is an allusion to the ὀλολυγμός or sacrificial cry at the immolation of a victim; cf. Cho. 378.

317. παραφορὰ, 'a carrying aside,' i. e. a distraction. The *a* in *φρενοδᾶλῆς* is probably long, as from *δηλέομαι*. The metre (paemonic) has an exact parallel in Cho. 793—4.

319. αὐτὸν, Schol. ὁ ξηραίνων τοὺς βροτούς. Cf. *ισχνάνασα* v. 257, *μῆραινε* v. 134. Hermann observes that the word means 'voice' (*αἶψιν*, Theb. 173) in Simonides.—*ἀφόρμικτος*, cf. Ag. 962.

320. διανταία, 'all-pervading,'—a rather favourite word with Aeschylus. Schol. ἡ διαμπὰξ τιμαυρομένη.

322. αὐτουργαίαι μάταιοι. 'The murder of relations without just cause.' See on v. 203. The MSS. give *θανάτων τοῖσιν αὐτουργαίαι ξυμπέσωσιν μάταιοι*. Canter restored *θανάτων*, and ed. Turn. gives

αὐτουργαίαι ξυμπέσωσιν. Weil, *θανάτων τοῖς νιν αὐτουργαίαι ξυμπάτωσιν μάταιοι, mortalium qui eam (Parcam) parricidiis proculeant vani scelestique*. The true reading may perhaps be, *τοῖσιν αὐτουργαίαι ξυμπέσωσιν μάταιοι*, 'this lot Fate has assigned to those implicated in murders,' &c. And so the Scholiast, *αὐτοφονίας*. Usually a man is said *ξυμπάπτειν φόνον*, Oed. R. 113, but there are instances of the converse construction, as Oed. Col. 945, *ὅτῳ γάμοι ξυνόντες εὐρέθησαν*. Antig. 370, *ὅτῳ τὸ μὴ καλὸν ξύνοισι*. According to this the meaning is, 'those with whom murders of kin have been associated,' for 'who may have been involved, or implicated, in murders.'—*τοῖς*, perhaps *τοῖσδ'*,—but see on Prom. 242.

324. οὐκ ἄγαν ἐλεύθερος, οὐ πάνν, 'by no means free,' i. e. as much a captive as ever. Sup. 167, *ὕπὸ τε γὰν φυγῶν οὐ ποτ' ἐλευθεροῦται*.

329. γεινομέναισι. 'At our birth.' This, the usual epic form, has been restored by Hermann for *γιννομέναισι* or *γιννομένηισι*, which is not usually found in the above sense.

330. ἀθανάτων δ'. 'But 'tis the part of the gods to keep their hands off us,'—not to interfere with our office. Herm. gives *ἔλχ' ἔχειν χέρας*. Weil *ἀπέχειν ἐκάς*. But cf. *ἡμῶν χεῖρ' ἀπόσχωται*, Suppl. 736. The Olympian gods were



ξυνδαίτωρ μετάκοινος.  
 παλλεύκων πέπλων δ' \* \* ἄμοιρος ἄκληρος ἐτύχθην  
 δωμάτων γὰρ εἰλόμαν  
 ἀνατροπὰς, ὅταν Ἄρης  
 335 (355)  
*tame, 'domestic'*  
 τιθασὸς ὢν φίλον ἔλη·  
 ἐπὶ τὸν, ὦ, δίομεναι  
 κρατερὸν ὄντα περ ὅμως  
 μαυροῦμεν νέον αἷμα.  
 σπευδόμεναι δ' ἀφελεῖν τινὰ τᾶσδε μερίμνας, ἀντ. β'.

not to thwart the duties assigned by a superior Fate to these ancient Titanian powers. The Scholiast understood it differently, 'for us to keep our hands off the gods; μὴ πλησιάζειν ἡμᾶς τοῖς θεοῖς. But the allusion is to the conduct of Apollo.—ξυνδαίτωρ κ.τ.λ., no one of them has a share at our table; none but Erinyes feed on the blood of living victims; or generally, no one holds converse with us.

333. παλλεύκων πέπλων. Schol. οὐδαμοῦ ὅπου ἑορτὴ καὶ ἀμπεχόνη καθαρὰ πάρεμι. As daughters of night, the Furies were black, i.e. clothed in black, μέλαιναι, v. 52. As the authors of woe, misery, and mourning to families, they had nothing to do with white garments. Cf. 353, and Eur. Phoen. 324, ἄπεπλος φαρῶν λευκῶν. This or the antistrophic verse is in some way corrupt, and it is not easy to determine wherein the error lies. Hermann supplies ἀγέραςτος before ἄμοιρος, and reads δειματοσταγὲς in v. 344, a word that occurs Cho. 827. Perhaps the poet wrote ἄμοιρος ἢ δ' ἀπόκληρος ἐτύχθην.

335. Ἄρης τιθασὸς ὢν, i.e. οἰκεῖος, συγγενής, when a blood-relation is slain in a feud. The metre is again paeonic.

337. ἐπὶ τὸν κ.τ.λ., τοῦτον ἐπιδιόμεναι. Cf. Suppl. 798, μετὰ με δρόμοισι δίομενοι. For δίσσθαι see on Pers. 696.

338—9. Here also the genuine readings have been tampered with, and the uncertainty of the antistrophe makes correction difficult. The MSS. give κρατερὸν ὄνθ' ὁμοίως μαυροῦμεν ὕφ' αἵματος νέου. Hermann formerly gave the emendation adopted in the text, though in a different sense (*juvenile robur exsorbito sanguine frangere*), but afterwards resigned it for κρατερὸν ὄν εἴθ' ὁμοίως μαυροῦμεν νέον αἷμα, "*obscuramus quamvis validum adhuc juvenilem saltum*, i.e. *robur fugi-*

*entis frangimus*." Mr. Davies suggests κρατερὸν ὄντα περ ἀμαυροῦμεν αἵματος εἶναι, i.e. 'reft of his life-blood,' comparing ψυχῆς τε καὶ αἵματος εἶναι in Od. ix. 524. There is good and appropriate sense in μαυροῦμεν νέον αἷμα, since the blood on a murderer's hand is elsewhere said to be faded and worn out by time and suffering, sup. 229. 270.

340. σπευδόμεναι. The syntax of this passage is so anomalous that little is to be gained by reading σπευδομένα or —α. The finite verb, in continuation of μαυροῦμεν, is forgotten, while several clauses explanatory of each other are successively added. As for σπευδόμεναι followed by ἐμαῖς, we have only to compare v. 323, τοῖς ὁμαρτεῖν, ὕφρ' ἂν γὰρ ὑπέλθῃ. The chief difficulty lies in v. 341, on which the Schol. has the strange comment εὐχομαι τοῖς θεοῖς τελέσαι μου τὸ βούλημα. If ἐμαῖσι λιταῖς be right, it must mean 'prayers offered to me;' but ἐμαῖν μελέταις, the conjecture of H. Voss adopted by Franz, has a high probability, since μελέτη and μερίμα suit each other exactly. If we compare the strophic verse, we shall see (as Mr. Drake has pointed out) that θεῶν probably is the same genitive as θανάτων, and thus the meaning will be, that all which the gods (viz. the Olympian gods) can fairly do is to bring about a non-fulfilment of prayers offered to the Furies, i.e. the prayers to them to send vengeance upon the guilty. For just so far the Greek mythology permitted the interference of one god with another, though directly they might not obstruct each other's designs. See Eur. Hipp. 1330. The word ἀτέλεια, which generally means 'immunity,' appears here to be simply a negative of τέλος. On this view the following words are consistent and intelligible, as explained by the Schol. καὶ μὴ ἐς μάχην μοι ἐλθεῖν.

θεῶν δ' ἀτέλειαν ἑμαῖσι λιταῖς ἐπικραίνειν 341 (361)  
 μῆδ' εἰς ἄγκρισιν ἔλθειν,—  
 Ζεὺς γὰρ αἵματοσταγὲς ἀξιώμισον ἔθνος τόδε λέσχας  
 ἄς ἀπηξιώσατο,— 345 (367)  
 μάλα γὰρ οὖν ἁλομένα  
 ἀνέκαθεν βαρυπεσῇ — ἀνέκαθεν  
 καταφέρω ποδὸς ἀκμάν,  
 σφαλερὰ \* καὶ τανυδρόμοις (370)  
 κῶλα, δύσφορον ἄταν. 350  
 δόξαι τ' ἀνδρῶν καὶ μάλ' ὑπ' αἰθέρι σεμναὶ στρ. γ'.  
 τακόμεναι κατὰ γᾶς μινύθουσιν ἄτιμοι

Others have imagined a reference to the Attic ἀνάκρισις, or preliminary investigation into the merits of a case before bringing it into court. We have however ἀνακρίνεσθαι, 'to quarrel,' in Herod. ix. 56, τοὺς δὲ ἐπεὶ ἀνακρινόμενους πρὸς ἑαυτοὺς ἥως κατελόμβανε, ἐν τούτῳ τῷ χρόνῳ κατήμενος ὁ Πausanίης—ἀπῆγε τοὺς λοιποὺς πάντας. Translate: 'And being anxious to remove another from this care—for the gods have only the power of preventing prayers to me from being fulfilled, but may not come to a quarrel with me,—for Zeus has deemed this our tribe unworthy of his converse, as blood-dropping and deserving of hatred' (i. e. collision is impossible, since Olympian and Chthonian gods have nothing in common; cf. v. 73). Mr. J. B. Mayor prefers to render it, 'and to bring about a non-interference on the part of the gods in prayers offered to me, and that my rights should not come into question.'

344. αἵματοσταγὲς. This word does not fall in with the strophic verse. Müller, Franz, Weil, Linwood read αἰμοσταγὲς, some omitting γὰρ or altering it to γ'. The epithets are used invidiously and in irony, if applied to the Furies. Weil however understands with the Schol. ἔθνος τὸ τῶν φονέων. On ἀπηξιώσατο see the note on Theb. 664.

346. γὰρ οὖν. These particles (for which see Eur. El. 290. Bacch. 922) resume the narrative from v. 337 seqq., the idea of the intervening passage being this, that the gods have no concern whatever with the Furies, and have no right to rescue victims from their grasp. Cobet, Var. Lect. p. 206, says ἀλόμενος is barbarous. See Pers. 518. The μάλα

belongs to ἀνέκαθεν. The sense is, '(Strong indeed a man may be, yet he shall not escape), for assuredly springing from very far above I bear down upon him the heavy-falling force of my foot, my limbs which overthrow even the swiftly running, (a result which is) to him an intolerable calamity.' Mr. Drake seems to have supplied καὶ before τανυδρόμοις with greater probability than Hermann and others insert γάρ. He remarks that σφαλερὰ κῶλα (= τὰ σφάλλονται) are those of the Furies, not of the fugitives, and this is the view of the Schol., who appears to have read τοῖς τανυδρόμοις. If applied to the fugitives, σφαλερὰ γὰρ τανυδρομεῖν κῶλα would give a good sense: 'for their limbs fail them in the long reach.' The Furies themselves are called τανύποδες in Ajac. 837. The metaphor is from the δολιχὸς δίανλος, or long heat of the stadium. On the idea contained in βαρυπεσῇ see Pers. 518. Ag. 1146.

352. κατὰ γᾶς. So Hermann for κατὰ γᾶν. 'The opinions (or reputations) of men, even though very proud under the sky (in the light of life), fall away and dwindle in dishonour beneath the earth at the approach of us sable-robed goddesses, and at the invidious (hateful) dance of our feet.' Men who think highly of themselves on earth sink into nothingness,—ignominy and oblivion,—in Hades, when the Furies mark them for their prey, and weave the magic dance (δύμος δέσμιος) to ensnare them. This idea of the poet is constantly repeated in some form or other. Thus in Ag. 451, the Furies are said to make the wicked man ἀμαυρὸν and ἐν ἀίστοις. And inf. 535, he perishes in like manner



ἀμετέραις ἐφόδοις μελανείμοσιν, (375)  
 ὀρχησμοῖς τ' ἐπιφθόνοις ποδός.  
 πίπτων δ' οὐκ οἶδεν τόδ' ὑπ' ἄφρονι λύμα· ἀντ. γ'.  
 τοῖον ἐπὶ κνέφας ἀνδρὶ μύσος πεπόταται, 356  
 καὶ δνοφεράν τιν' ἀχλὺν κατὰ δώματος  
 αὐδᾶται πολύστονος φάτις. (380)  
 μένει γάρ· εὐμήχανοι στρ. δ'.  
 δὲ καὶ τέλειοι, κακῶν 360  
 τε μνήμονες Σεμναί,  
 καὶ δυσπαρήγοροι βροτοῖς,  
 ἄτιμ' ἀτίετα διόμεναι (385)  
 λάχῃ θεῶν διχοστατοῦντ',

ἄκλαυστος, αἶστος. The doctrine can only be rightly understood by remembering how the departed spirit was thought to grieve for being slighted or neglected on earth, e.g. as in the case of Agamemnon in the Choephoroe.

353. ἐφόδοις, attacks, aggressions. Eur. Ion 1048, εἰροδία θύγατερ Δάματρος, ἃ τῶν νυκτιπύλων ἐφόδων ἀνάσσεις.

354. ἐπιφθόνοις. So Heath for ἐπιφόνους. The meaning seems to be that odium and ignominy attend him against whom the Furies institute their weird dances. The idea is amplified in what immediately follows.

355. πίπτων, i.e. from his glory. Schol. παρὰ φρονῶν γὰρ οὐκ αἰσθάνεται τοῦ κακοῦ.

356. μύσος (perhaps μύσους), guilt,—the pollution of murder in particular. This pollution hovers over the culprit like a dark cloud, and men begin to whisper that his house is under a curse. They suspect he is given over to the silent influence of the Furies (inf. 895). Literally, 'And report with many a sigh declares a murky mist is settling on his house,' i.e. speaks against his house, that it is under a cloud. Cf. Pers. 666, Στυγία γάρ τις ἐπ' ἀχλὺς πεπόταται. Agam. 437, φθονερὸν δ' ὑπ' ἄλγος ἔρπει προδίκους Ἀτρεΐδαις. Hesiod, Scut. Here. 264, represents Ἀχλὺς as a sort of goddess of gloom, πᾶρ δ' Ἀχλὺς εἰστέκει ἐπισμυγερή τε καὶ αἰνή.—αὐδᾶται is here in the middle, as Cho. 144. 264. Philoct. 852; but perhaps Auratus was right in proposing δνοφερά τις ἀχλὺς. For the Schol. took it passively, κακῇ δὲ φήμῃ περὶ τοῦ οἴκου αὐτοῦ λέγεται.

359. μένει γάρ. 'For 'tis a fixed and abiding law,' that the above consequences should result from guilt. Cf. Ag. 1540, μέμνει—παθεῖν τὸν ἔρξαντα.—εὐμήχανοι, sc. ἐσμέν, 'we are never at a loss for means' to carry out our designs to their fullest accomplishment.—κακῶν μνήμονες, cf. Prom. 524, μνήμονες Ἑρινύες. Cho. 639, βυσσόφρων Ἑρινύς.

363. ἀτίετα. So Canter for ἀτίετα. The metre demands the correction, 'Pursuing an unhonoured and ignominious office.' Cf. 200. 219. Weil reads ἄτιμα τίομεν ἀτίετα λάχῃ κ.τ.λ.—θεῶν, the Olympian or upper gods. Schol. ἀφωρισμένα τῶν θεῶν τῷ προσόντι αὐτοῖς σκότει. He therefore understood ἀνήλιος λάμπη, 'a sunless torch,' as a mere periphrasis for darkness, and so Hermann explains it, comparing δυσήλιον κνέφας, v. 374. The word is rare, but occurs inf. 994, and Eur. Suppl. 993, λάμπαι δ' ὠκύβοοι νιν ἀμφιπεύουσι δι' ὄρφνας (according to Musgrave's and Hermann's correction). Photius, λάμπη· παχὺς ἀφρὸς ἐπιπολῆς τοῦ οἴνου. But Dindorf, Franz, and Linwood adopt the emendation of Wieseler, ἀνηλίω λάπα, to suit the reading of the antistrophe, ἀτιμίας κυρῶ. Here however Hermann gives κύρω, so that the metrical difficulty is by no means insurmountable. Hesych. λάπην βόρβορον ἱλύν. In Hippocrates the word means a gross humour (pituita). The Furies are usually depicted with torches, and Aeschylus may have meant by ἀνηλίω that it pertained to the darkness of the infernal regions, like ἀνάλιον θεωρίδα Theb. 852. Weil considers λάμπα here identical with λάπα, situ.



ἀνγλίῳ λάμπα, δυσοδοπαίπαλα εὐοχὴ καὶ ἰσχυρὰ  
365  
 δερκομένοισι καὶ δυσομμάτοις ὁμῶς.  
 τίς οὖν τὰδ' οὐχ ἄζεται ἀντ. δ'.  
 τε καὶ δέδοικεν βροτῶν, (390)  
 ἐμοῦ κλύων θεσμὸν  
 τὸν μοιρόκραντον ἐκ θεῶν 370  
 δοθέντα τέλεον; ἐπὶ δέ μοι  
 γέρας παλαιὸν \*ἐστίν, οὐδ'  
 ἀτιμίας κύρω, καίπερ ὑπὸ χθόνα (395)  
 τάξιν ἔχουσα καὶ δυσήλιον κνέφας.

## ΑΘΗΝΑ.

πρόσωθεν ἐξήκουσα κληδόνος βοῆν 375 invocation  
 ἀπὸ Σκαμάνδρου, γῆν καταφθατουμένην, ἀλ.  
 ἣν δῆτ' Ἀχαιῶν ἄκτορές τε καὶ πρόμοι,  
 τῶν αἰχμαλώτων χρημάτων λάχος μέγα, (400)  
 ἔνειμαν αὐτόπρεμνον εἰς τὸ πᾶν ἐμοῖ,

365. δυσοδοπαίπαλα. Schol. δυσπαρά-  
 βατα καὶ τραχέα (ῶσι καὶ τοῖς θνήσκουσιν.  
 Cf. ἀλαοῖσι καὶ δεδορκόσιν v. 312. He  
 appears to mean that the office of the  
 goddesses (λάχη) is to pursue both dead  
 and living by a road hard for them to  
 travel over.

369. ἐμοῦ, 'from me.' Mr. Davies  
 proposes ἄμυν, which better suits the  
 metre of v. 361.

372. ἐστίν. This word is not in the  
 MSS., nor did the Schol. find it, who  
 explains ἐπὶ by ἔπεστι. Hermann gives  
 μένει γέρας παλαιὸν, Franz (after Ahrens)  
 γέρας πέλει παλαιὸν, Dr. Donaldson γέρας  
 παλαιὸν, οὐδέ πω. Mr. Drake suggests  
 οὐδὲ νῦν.—ἀτιμίας, i. e. dishonour from  
 men (v. 368), though held in contempt by  
 the gods, and though holding office in  
 Hades among the Chthonian powers, sup.  
 363. Inf. 692.—κύρω, cf. ὁ γε μὴν κύρσας  
 βαρέων τούτων, inf. 892.

375. Pallas, having been invoked to  
 come in person, even though from a dis-  
 tance, at v. 287, now arrives, and is seen  
 to descend upon the stage from an aerial  
 car, after the manner of Oceanus in the  
 Prometheus. The poet takes occasion to  
 allude to a dispute then pending between  
 the Athenians and the Mitylenaeans about  
 the possession of Sigeum. According to

the Schol., the latter had obtained it by  
 the victory of their champion in a *μονο-  
 μαχία*. Aeschylus, by representing Pallas  
 as the rightful owner in perpetuity (ἐς τὸ  
 πᾶν, sup. 281) of that city, where she had  
 a famous temple, encourages his fellow-  
 citizens to regain it. See Herod. v. 94,  
 95. Strabo, lib. xiii. cap. i. (p. 600).

376. γῆν καταφθατουμένην. So Stanley  
 for τὴν καταφθατουμένην. 'Forestalling  
 foreign usurpation,' Müller, Diss. p. 87.  
 Schol. καταφθάνουσα. Hesych. καταντω-  
 μένην, κυρίως δὲ τὸ ἐκ προκαταλήψεως.  
 From an old verb φθάω, fut. φθάσω,  
 came φθατὸς, whence φθατέω is formed  
 on the analogy of στατέω, &c. The  
 literal sense seems here to be, 'as I was  
 securing the land for myself before  
 others.'

377. ἣν δῆτ'. The same as ἣν δῆ, on  
 which see sup. 3.—Ἀχαιῶν ἄκτορες, the  
 leaders of the Argive host at the Trojan  
 war, who are supposed here to have as-  
 signed Sigeum as a share of the conquered  
 territory to the Athenians, and to have  
 solemnly dedicated it to Pallas.—αὐτό-  
 πρεμνον, 'trees and all,' viz. in absolute  
 and entire possession.—τόκοις, cf. Prom.  
 630, πυρὸς βροτοῖς δοτῆρα. Trach. 603.  
 δάρημι' ἐκείνῳ τὰνδρὶ.

379. Hesych. αὐτόπρεμνος' αὐτόπριζος.

ἐξαίρετον δώρημα Θησέως τόκοις· 380  
 ἔνθεν διώκουσ' ἦλθον ἄτρυτον πόδα,  
 πτερῶν ἄτερ ροιβδούσα κόλπον αἰγίδος,  
 πώλοις ἀκμαίοις τόνδ' ἐπιζεύξας' ὄχον. (405)  
 καὶ νῦν ὀρώσα τήνδ' ὀμιλίαν χθονὸς  
 ταρβῶ μὲν οὐδὲν, θαῦμα δ' ὄμμασιν πάρα, 385  
 τίνες ποτ' ἐστέ· πᾶσι δ' ἐς κοινὸν λέγω,  
 βρέτας τε τοῦμὸν τῶδ' ἐφημένῳ ξένῳ  
 ὑμᾶς δ' ὁμοίως οὐδενὶ σπαρτῶν γένει, (410)

(σπαρτίω)  
 i.e. ἡ μεν (cf. ἡ μεν)

Aeschylus has many similar compounds, as αὐτότοκος, αὐτόχθονος, αὐτόμαρτυς, even αὐτορίσπολος in Theb. 304 (as the Schol. appears to have read). See sup. 163.

381. διώκουσα, 'plying,' Theb. 366.—*ροιβδούσα*, 'flapping (making to rustle in the breeze) the folds of my aegis, without the use of wings.' Instead of wings she extended the goat-skin, usually worn wrapped round the chest and appended to the shield, and thus sailed through the air. Herod. iv. 189, τὴν δὲ ἄρα ἐσθῆτα καὶ τὰς αἰγίδας τῶν ἀγαλμάτων τῆς Ἀθηναίης ἐκ τῶν Διβυσσέων ἐποίησαντο οἱ Ἕλληνες· πλὴν γὰρ ἢ ὅτι σκυτίνη ἢ ἐσθῆς τῶν Διβυσσέων ἐστὶ, καὶ οἱ θύσανοι οἱ ἐκ τῶν αἰγίδων αὐτῆσι οὐκ ὑφίες εἰσι, ἀλλὰ ἱμάντινοι· τὰ δὲ ἄλλα πάντα κατὰ ταῦτ' ἔστανται. A valuable passage,—a *locus classicus*,—on the aegis occurs in Eur. Ion 990 seqq.

383. πώλοις ἀκμαίοις. One might suppose that one or other of the two lines (382—3) was interpolated, each expressing differently the manner of the journey. Hermann reads *κώλοις* with Wakefield, and denies that the Schol. is right in supposing Pallas to appear mounted on a car (ἐπὶ ὀχήματος ἔρχεται, on v. 375). And certainly *πῶδα διώκουσα* implies *personal* exertion, and the epithet *ἀκμαίοις* aptly expresses the facility of supporting and continuing it; while the word *τόνδε* proves, that if it was a car at all, it was actually visible to the spectators. And thus the *horses* must be left to the imagination of the spectators, who are to suppose that the goddess came in haste from Sigeum, with her aegis extended to assist in propelling the vehicle. If the verse is genuine, there may be an allusion to her title as Ἰππία Ἀθηνᾶ. See Photius in v., Soph. Oed. Col. 1070. In Eur. Tro. 536 she is called θεὰ ἀμ-

βροτόπῳλος, and in Ion 1570 she appears mounted on a car. As for *πτερῶν ἄτερ*, which Hermann contends can only signify that the goddess travelled in some way in which real wings *ought* to have been employed, but were not, and therefore not on a car at all, but merely supporting herself on the aegis,—one may reply, that there would have been need of some sort of sail whether she came over the sea or through the air. Compare ὄχος πτερωτὸς Prom. 137. Prof. J. B. Mayor proposes *πτέρωμ' ἄτερ*, 'like a bird's wing,' descriptive of the flapping motion of the aegis. Cf. Il. ii. 450, σὺν τῇ (sc. αἰγίδι) παφάσσονσα διέσσοντο λαὸν Ἀχαιῶν.

384. Hermann, Weil, Dindorf give *καινήν δ'* after Canter, for *καὶ νῦν δ'*, which Franz and Linwood retain. It might be defended by *καὶ πρόσθ' ἄποστατῶν*, sup. 65; but the poet would more probably have written *καὶ νῦν* without *δὲ*, for these particles have a peculiar import; see sup. 67. 243. 277. Theb. 178. Ag. 8 and 581. It is allowed however that *καινήν* (which was adopted in a former edition) is not inappropriate, for it is at the *novelty* of the sight that the goddess expresses *θαῦμα*, and the point and drift of the poem is, that this first advent of the Furies to Athens is to end in their permanently established worship in that city.

388. ὑμᾶς δ'. 'But as for you—' See on Cho. 826, where we have a similar accusative, *μόρον δ' Ὀρέστου*. The MSS. give ὑμᾶς θ', by which τῶδε ξένῳ is coupled with ὑμᾶς by an awkward, because very sudden, change of construction. Mr. Drake says, "Here, when Pallas begins to mention the Furies' appearance, λέγω (understood before ὑμᾶς) is rather to speak of, i.e. *describe*, and takes an accusative; thus regulating its case by



οὐτ' ἐν θεαῖσι πρὸς θεῶν ὀρωμένας,  
οὐτ' οὖν βροτείους ἐμφερεῖς μορφώμασιν,— 390  
λέγειν δ' ἄμομφον ὄντα τοὺς πέλας κακῶς *sch. v. 390. 395.*  
πρόσω δικαίων, ἥδ' ἀποστατεῖ θέμις.

XO. πεύσει τὰ πάντα ξυντόμως, Διὸς κόρη. (415)

ἡμεῖς γάρ ἐσμεν Νυκτὸς αἰανῆ τέκνα·  
'Αραὶ δ' ἐν οἴκοις γῆς ὕπαι κεκλήμεθα. 395

ΑΘ. γένος μὲν οἶδα κληδόνας τ' ἐπωνύμους.

XO. τιμάς γε μὲν δὴ τὰς ἐμὰς πεύσει τάχα.

ΑΘ. μάθοιμ' ἂν, εἰ λέγοι τις ἐμφανῆ λόγον. (420)

XO. βροτοκτονοῦντας ἐκ δόμων ἐλαύνομεν.

ΑΘ. καὶ τῷ κτανόντι ποῦ τὸ τέρμα τῆς φυγῆς ; 400

XO. ὅπου τὸ χαίρειν μηδαμοῦ νομίζεται.

ΑΘ. ἦ καὶ τοιαύτας τῷδ' ἐπιρροιζεῖς φυγὰς ; *sch. v. 400. 405.*

XO. φονεὺς γὰρ εἶναι μητρὸς ἡξιώσατο. (425)

ΑΘ. ἄλλης ἀνάγκης οὐτινος τρέων κότον ;

the sense required." But Linwood's view seems to be more satisfactory, that Pallas checks herself at v. 390, not wishing to finish her disparaging remarks on the personal appearance of the strange divinities. Compare a like apopsiopsis in Cho. 186.

391. ἄμομφον. So ed. Rob. for ἄμορφον. 'However, to speak ill of others without having cause for complaint, is far from just, and Right stands aloof from it.' Mr. Drake understands the vulgate thus, "For his neighbours to speak ill of a person because he is deformed." Mr. Mayor reads τὸν πέλας, 'to speak ill of another because he has not good looks.'—It is not easy to divine what the Scholiast found in his copy. His comment is, ἄμορφος οἶσα οὐ δυνήσῃ με ἐφ' οἷς εἶπον ἀντιψέει. —δικαίων for δίκης, as in Ag. 785.

394. The Med. and the Schol. give αἰανῆ, 'eternal.' Most editors read αἰανῆς, but αἰανὸς is a form of very little authority. See Cho. 60. inf. 542. 642.

395. 'Αραί. An offended person *imprecates* on the head of his enemy the wrath of the avenging Furies. Cf. Od. ii. 132, ἐπεὶ μήτηρ στυγερὰς ἀρήσεται ἐρινύς. Oed. Col. 1375, τοιάσδ' ἀρὰς σφῶν πρόσθε τ' ἐξανῆκε ἐγὼ, νῦν τ' ἀνακαλοῦμαι ζυμμάχους ἐλθεῖν ἐμοί.

399. Mr. Davies would read αὐτοκτο-

νοῦντας, 'slayers of their kin.'

400. ποῦ τὸ τέρμα. So Tyrwhitt and others for τοῦτο τέρμα, on account of the following verse, where τὸ χαίρειν μηδαμοῦ is to be joined. Cf. 291, τὸ χαίρειν μὴ μαθόνθ' ὅπου φρενῶν. Schol. ἐν τῷ Αἰδῷ. We may translate, 'Where to feel joy in nothing is the law of the place,' or, 'where joylessness in all things is the appointed lot.' With μηδαμοῦ we should perhaps supply φρενῶν. If the poet had intended to negative νομίζεται, he would have written οὐδαμοῦ.

402. ἐπιρροιζεῖς. So Scaliger for —εἰ or —εἶν. This verb means 'to make any shrill noise at a person,' as when a pursuer shakes his garments or his weapon, or shouts close behind the fugitive. So Euripides has ἐπιρροιβδην ὁμαρτεῖν, Here. Fur. 860. Schol. ἐπιβοᾶς, ἐπιβάλλεις.

403. ἡξιώσατο, 'thought it his duty.'  
404. ἄλλης ἀνάγκης. 'What, without having to fear resentment from some other with power to compel?' i. e. Did he do this voluntarily, and without having to dread the consequences of neglecting some imperative order?—The 'constraint' meant is the injunction of Apollo, and κότον refers to the penalties he predicted, inf. 444. For the peculiar use of ἄλλης (omitted in our idiom) see Ag. 192. Pers. 633.



ΧΟ. ποῦ γὰρ τοσοῦτο κέντρον, ὡς μητροκτονεῖν; 405

ΑΘ. δυοῖν παρόντων, ἥμισυς λόγος πάρα.

ΧΟ. ἀλλ' ὄρκον οὐ δέξαιτ' ἂν, οὐ δοῦναι θέλει.

ΑΘ. κλύειν δίκαιος μᾶλλον ἢ πράξαι θέλεις. (430)

ΧΟ. πῶς δὴ; δίδαξον τῶν σοφῶν γὰρ οὐ πένει. *ε. τοφίας*

ΑΘ. ὄρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω. 410

ΧΟ. ἀλλ' ἐξέλεγχε, κρῖνε δ' εὐθείαν δίκην.

ΑΘ. ἦ καπ' ἐμοὶ τρέποιτ' ἂν αἰτίας τέλος;

406. ἥμισυς λόγος. 'I have as yet heard only the accuser; the defendant is silent.' She means, 'let us hear from himself the motive and justification of the deed.' The reply is, 'But he will neither take an oath on his own part, nor tender one to us.' Consequently, the proceedings are informal, because the Attic process required the *πρόκλησις*, or challenge on oath, as a preliminary step to the trial. Stanley refers to Lysias, p. 352, ὁ μὲν γὰρ διάκων ὡς ἔκτεινε διόμνυται, ὁ δὲ φεύγων ὡς οὐκ ἔκτεινε, who however is speaking of the *διωμοσία*. A person is said *δοῦναι ὄρκον* when he offers another an object to swear by; while he who accepts it, and 'takes' the oath, is said *δέχεσθαι*. For *ὄρκος* is, primarily, not the oath itself, but the pledge or object on which a person swears. Sometimes, as in Herod. vi. 23, *ὄρκον δοῦναι* and *δέχεσθαι* mean, on the contrary, 'to swear an oath' and 'to bind another by an oath,' i. e. to get it from him. So inf. 467, *ὄρκον παρόντας*, and *λαβεῖν ὄρκον* Eur. Suppl. 1188. Ibid. v. 1232, *ὄρκια δῶμεν*, 'let us give the required oath.' And so *λαβεῖν δίκην* and *δοῦναι δίκην* are sometimes interchanged in sense; see Elmsl. on Heracl. 852 and Bacch. 1311. Pausan. iv. 15, 4, 'Ἡρακλέα δὲ αὐτόθι ὄρκον ἐπὶ τομίῳ κάπρου τοῖς Νηλέως παῖσι δοῦναι καὶ λαβεῖν παρ' ἐκείνων λέγουσιν. Cf. ibid. iv. 23, 4. The meaning, Müller rightly observes (Dissert. p. 146), is this: 'Orestes will scarcely allow us to name the oath which he shall take for asseveration of his innocence; nor will he readily consent to rest the issue upon our swearing to his guilt by whatever oath he shall please to propose to us. But Athena very properly refuses to admit such a mode of decision in this case, as a mere semblance of justice: never, with her consent, shall oaths gain the victory for

the wrong cause.' Divested of legal technicality, the plain sense is this: The Furies say to Orestes, 'Will you swear you are *not* guilty?' which, from conscientious motives, he declines to do. 'Will you tender us an oath then by which *we* may swear to your guilt?' This also he naturally objects to, because it would furnish them with a case against him. Now "both parties must be agreed to rest the issue to be tried on the oath of one or other of the parties" (Müller), and this constituted the *πρόκλησις*, or challenge to swear, which Pallas treats with a kind of contempt as a mere form for diverting the law from its direct course (*εὐθυδικία*, v. 411).—As regards the Greek, *οὐ δοῦναι θέλει* is equivalent to *οὐκ ἂν δόη*, and therefore Hermann and others needlessly read *θέλοι*.

408. *κλύειν δίκαιος*. The Med. has *δικαίους* with *ω* superscribed. Weil and Dindorf are probably right in restoring *δίκαιος* (though Mr. Davies prefers *δικαίως*, as better suiting *πράξαι*). 'The course you are taking seems to show that you are more anxious to be *called* just than to *act* justly.' 'How so?' replies the chorus, as if indignant at the remark; 'explain, since you are not deficient in wisdom' (cf. inf. 812).—'I bid you not try to carry an unjust cause by oaths.'—'Proceed then to question the parties, and decide the matter by a straightforward process,' i. e. without the preliminary of *πρόκλησις* or *διωμοσία*, as explained above.

411. Hesych. *κρῖνε δικάζε, καὶ τὰ ὅμοια*.

412. *ἦ καὶ κ.τ.λ.* 'Would you commit to me the decision of the charge?'—'Of course, as revering one that is herself worthy and born of worthy parents,' Pallas does not ask to act as umpire, but simply as president at the trial pending

- XO. πῶς δ' οὐ; σέβουσαί γ' ἀξίαν καπ' ἀξίων. (435)
- AO. τί πρὸς τὰδ' εἰπεῖν, ὦ ξέν', ἐν μέρει θέλεις;  
λέξας δὲ χώραν καὶ γένος καὶ ξυμφορὰς 415  
τὰς σὰς, ἔπειτα τόνδ' ἀμυνάθου ψόγον·  
εἴπερ πεποιστὸς τῇ δίκῃ βρέτας τόδε  
ἦσαι φυλάσσων ἐστίας ἀμῆς πέλας (440)  
σεμνὸς προσίκτωρ, ἐν τρόποις Ἰξίουρος.  
τούτοις ἀμείβου πᾶσιν εὐμαθὲς τί μοι. 420
- OP. ἄνασσ' Ἀθάνα, πρῶτον ἐκ τῶν ὑστάτων  
τῶν σῶν ἐπῶν μέλημ' ἀφαιρήσω μέγα.  
οὐκ εἰμὶ προστρόπαιος, οὐδ' ἔχων μύσος (445)  
πρὸς χειρὶ τῇ μῇ τὸ σὸν ἐφεζόμην βρέτας.  
τεκμήριον δὲ τῶνδ' σοι λέξω μέγα· 425  
ἄφθογον εἶναι τὸν παλαμναῖον νόμος,  
ἔστ' ἂν πρὸς ἀνδρὸς αἵματος καθαρσίον

between the two parties. Having obtained their consent, she appoints a jury of her own nomination, inf. 465.

413. ἀξίαν καπ' ἀξίων. The MSS. give ἀξίαν τ' ἐπαξίων. But the words of the Schol. leave little doubt that he found the reading in the text, ἀξίων οὖσαν γονέων. Hermann and Minckwitz give σέβουσαί γ' ἀξίαν γ' ἐπαξίων, where the repetition of γε, though perhaps capable of defence, is needless and inelegant. Dindorf and Weil have ἀξίαν ἐπαξίων, Franz ἀξίαν σ' ἐπ' ἀξίων. The error of the MSS. seems to have arisen from supposing καπ' ἀξίων meant καὶ ἐπαξίων. Cf. Eur. Ion 735, ὦ θύγατερ, ἄξι' ἀξίων γεννητόρων ἦθη φυλάσσεις.

414. πρὸς τὰδ' εἰπεῖν. Cf. πρὸς ταῦτ' ἀμείβου, Suppl. 245.

417. εἴπερ κ.τ.λ. 'If, as I presume, it is in reliance on the justice of your cause that you sit here keeping close to my statue.'

419. Ἰξίουρος. The name, derived from ἰκέσθαι, implies his character of Suppliant. See inf. 687. Schol. ὅν τρόπον κακέινος προσεκδήτο τῷ ναφ' τοῦ Διὸς καθαρισθ-σόμενος· πρῶτος γὰρ Ἰξίων φόνον ποιήσας ἐκαθαρίσθη ὑπὸ Διός.

421. τῶν ὑστάτων κ.τ.λ. Not, of course, τὰ ὑστάτα τὰ σὰ ἔπη, but τὰ ὑστάτα τῶν σῶν ἐπῶν. The anxiety (μέλημα) resulted from the ambiguous use of προσίκτωρ, which, like προστρό-

παιος, implied not merely a suppliant, but also a guilty one, i. e. not yet expiated. Hence Pallas has a doubt whether her statue is not polluted by his presence,—a doubt which Orestes immediately removes.

423—4. ἔχων for ἔχει and ἐφεζόμην for ἐφεζομένην are the clever emendations of Wieseler, justly admitted by Weil. Possibly ἐφίζομαι would be better. Compare βρέτας ἐφημένω in 387. The final η probably came from a superscribed correction of ἐφεζόμεν.

426. ἀφθογον. Speechless, that is, because he was not spoken to. Cf. Iph. Taur. 951, σιγῇ δ' ἐτεκτάναντ' ἀπρόσφθεγκτόν με. Orest. 75. Oed. Tyr. 352. Herc. Fur. 1283, οὐ γὰρ ἄτας εὐπροσηγόρους ἔχα. Trach. 1207, φονέα γενέσθαι καὶ παλαμναῖον σέθεν.

427. ἔστ' ἂν. 'Until, by the ministrations of a man who is a purifier from murder, the spurring of blood from a sucking pig shall have besprinkled him.' Weil proposes παλαμνοῖς, which is very probable. But cf. 63. The doctrine of expiation or cleansing from sin by the material application of water and blood is evidently of great antiquity. Probably the Greeks had it from Pythagoras and the Orphic mysteries. See Frag. 329. Müller, Diss. p. 124. For this use of σφαγή compare Ag. 1360, 1577.

σφαγαὶ καθαιμάξωσι νεοθήλου βοτοῦ. <sup>καὶ αὖτις</sup> 10. (450)

πάλαι πρὸς ἄλλοις ταῦτ' ἀφιερῶμεθα  
οἴκοισι, καὶ βοτοῖσι καὶ ῥυτοῖς πόροις. 430

ταύτην μὲν οὕτω φροντίδ' ἐκποδὼν λέγω.

γένος δὲ τοῦμὸν ὡς ἔχει, πεύσει τάχα.

Ἀργεῖός εἰμι, πατέρα δ' ἱστορεῖς καλῶς, (455)

Ἀγαμέμνον' ἀνδρῶν ναυβατῶν ἀρμόστορα, = - 74's

ξὺν ᾧ σὺ Τροίαν ἄπολιν Ἰλίου πόλιν 435

ἔθηκας. ἔφθιθ' οὗτος οὐ καλῶς μολὼν

ἐς οἶκον, ἀλλὰ νιν κελαινόφρων ἐμῇ <sup>καὶ μετὰ τὴν</sup>

μήτηρ κατέκτα ποικίλοις ἀγρεύμασιν (460)

κρύψας, ἃ λουτρῶν ἐξεμαρτύρει φόνον.

καγὼ κατελθὼν, τὸν πρὸ τοῦ φεύγων χρόνον, 440

ἔκτεινα τὴν τεκοῦσαν, οὐκ ἀρνήσομαι,

ἀντικτόνοις ποιναῖσι φιλτάτου πατρός.

καὶ τῶνδε κοινῇ Λοξίας ἐπαίτιος, (465)

ἄλγη προφωνῶν ἀντίκεντρα καρδιά,

εἰ μή τι τῶνδ' ἔρξαιμι τοὺς ἐπαιτίους. 445

σὺ δ', εἰ δικαίως εἶτε μὴ, κρῖνον δίκην

πράξας γὰρ ἐν σοὶ πανταχῇ τὰδ' αἰνέσω.

AΘ. τὸ πρᾶγμα μεῖζον εἷτις οἶεται τόδε (470)

429. πρὸς ἄλλοις οἴκοις. 'At other houses, both by slain victims and by running water.' See sup. 230. Cho. 63.

431. φροντίδα, i. e. the μέλημα in v. 422. Schol. τὴν τοῦ μύσους. 'This anxiety I thus remove by my words.'

435. ξὺν ᾧ. Schol. διὰ τούτων φιλοποιεῖται τὴν θεόν. For σὺ Τροίαν it would be easy to read τάλαιναν.

439. κρύψας, ἃ κ.τ.λ. So Hermann for κρύψασα. The allusion is to the exhibition of the blood-stained robe in Cho. 967. 998, μαρτυρεῖ δέ μοι φᾶρος τόδ', κ.τ.λ. Hence the use of the imperfect. On the meaning of ἐκμαρτυρεῖν see Ag. 1167.

443. κοινῇ. In common with my own natural desire for vengeance, the declaration of Apollo, that I should suffer griefs if I omitted that duty, was a motive for acting. 'In this Apollo shares the blame.' See Cho. 264—9. 1021. The

Schol. explains τῶνδε κοινῇ by πάντων, and refers the verse to ἄλλης ἀνάγκης—κότον sup. 404.—ἐπαίτιος, 'blameable,' as Il. i. 335, οὐ τί μοι ὅμμες ἐπαίτιοι. Inf. 445 ἐπαίτιος means ποῖος.

446. σὺ δ'. MSS. σύ τ', corrected by Pearson.—δικαίως, i. e. ἔκτεινα, v. 441.

447. πράξας ἐν σοὶ. 'For however I may have fared before you (at your tribunal), I shall be content.' Schol. τὰ κατὰ τὴν σὴν κρίσιν ἀποβαίνοντα, ὅποια ἂν ᾖ, ἐπαίνεσώ. So Antig. 634, ἢ σοὶ μὲν ἡμεῖς πανταχῇ δρῶντες φίλοι; Ajac. 1369, ὡς ἂν ποιήσης, πανταχῇ χρηστός γ' ἔσει. Herod. ix. 27, fin. πάντη γὰρ τεταγμένοι περὶ τὴν εἰρήνην χρηστοί. Compare also Pers. 227.

448. μεῖζον εἷτις κ.τ.λ. 'Too great, if any mortal thinks to decide it: nay, even I, a goddess, am not permitted to settle disputes about murder which is visited by the keen anger of the Furies,'



βροτὸς δικάζειν· οὐδὲ μὴν ἐμοὶ θέμις  
 φόνον διαιρεῖν ὀξύμηνίτου δίκας, 450  
 ἄλλως τε καὶ σὺ μὲν κατηρτυκὼς ἐμοῖς  
 ἱκέτης προσήλθες καθαρὸς ἀβλαβῆς δόμοις·  
 ὁμως δ' ἄμομφον ὄντα σ' αἰροῦμαι πόλει· (475)  
 αὐται δ' ἔχουσι μοῖραν οὐκ εὐπέμπελον,

i. e. which it is their province to punish, rather than mine. Schol. εἴ τις οἶεται τὸ πρᾶγμα τὸδε βροτὸς δικάζειν, μείζον ἢ κατὰ ἀνθρώπους οἶεται. This comment, which is a confusion between εἴ τις and ἢ τις, has induced Franz and Dindorf to read ἢ τις οἶεται, and Hermann ἢ εἴ τις οἶεται.

450. φόνον. The MSS. give φόνους, and the Schol. appears also to have read δξύμηνίτου, for his comment is, φόνους ἐφ' οἷς ταχέως μνήσουσιν Ἐρινύες. It is possible that Aeschylus wrote φόνους διαιρεῖν δξύμηνίτου δίκας, 'to decide about murders in trials which will bring sharp resentment,' as he has ἀπλακήματα δικάζειν ὑστάτας δίκας Suppl. 227; but the MSS. give δξύμηνίτου, and the sense is virtually the same.

451. ἐμοῖς. So Pauw for ὅμοις. Weil reads κατηρτυκὼς νόμῳ, 'legally set right,' or put into the condition of appealing to law and justice. Others have proposed δόμοις ἐμοῖς: ἄμομφον ὄντα δ' or ἄμομφον δ' ὄντα σ' κ.τ.λ. in v. 453. The reading and the interpretation of this passage are alike uncertain, and considerable difficulty arises in the rare word κατηρτυκὼς, which the Schol. explains τέλειος τὴν ἡλικίαν, Hesychius τέλειος (others read τελειώσας, the MSS. giving τελείως, κυρίως δὲ ἐπὶ τῶν ἀλόγων ζῶον, ὅταν ἐκβάλῃ πάντας τοὺς ὀδόντας. Euripides, Frag. Aeol. 39, has νῦν δ' ἀμβλύς εἰμι καὶ κατηρτυκὼς πόνῳ, which Cicero, Tusc. Q. iii. 28, translates *subactus miseriis*. The word is said by the grammarians to have been used of animals which have shed all their first teeth, as a horse is said to have done when four and a half years old (Aristot. H. A. vi. 22. Shakspeare, Hen. VIII. 1. 3, 'Well said, lord Sands: Your colt's tooth is not cast yet.') Properly, perhaps, it was an elliptical phrase for 'having fitted the mouth fully with teeth.' Be this as it may, the notion was transferred to the time of life when they were of mature age. Then came

the idea of 'tamed down,' 'spirit-broken,' which it bears in the present passage and in Euripides. Compare v. 229, ἀμβλὺς ἤδη προστετριμμένος τέ. The goddess means to say, that least of all can she try a cause in which her own suppliant is the defendant. Müller, assuming as true the correction τελειώσας in the above gloss of Hesychius, explains (Diss. p. 106), "having duly performed everything," i. e. the ceremonies of purification. See *New Cratylus*, § 218. Translate: 'Especially as you on your part have come, a worn-out suppliant, purified and harmless, to my temple; but nevertheless (i. e. so that, though a murderer, since you have been expiated) I accept you as one who is blameless to (a refuge in) my city.' For the crime had been committed at Argos, and therefore did not directly concern the Athenians. Hermann reads κατηρτυκὼς δρόμοις, 'worn out by your long wanderings,' one or two of the MSS. giving δρόμοις as a variant at the end of the next line. This is probable enough; and so perhaps is his αἰδοῦμαι for αἰροῦμαι, since αἰδεῖσθαι was the peculiar word for showing mercy to suppliants. Cf. Suppl. 631, αἰδοῦνται δ' ἱκέτας Διὸς, ποίμναν τὰνδ' ἀμέγαρτον. But Aeschylus was rather fond of αἰρεῖσθαι (cf. Ag. 1631. inf. 461. Cho. 542. 919), and for the dative we may compare Eur. Bacch. 770, δέχου πόλει τῆδ. Thuc. vi. 44, τῶν μὲν πόλεων οὐ δεχομένων αὐτοὺς ἀγορᾷ οὐδὲ ἄσσει. Suppl. 215, εἶ τε δεξάσθω χροῖνι.

454. αὐται δ'. The δὲ answers σὺ μὲν in 451. 'But these Furies (whom you would wish me to send away) have a respect due to them which does not allow of their easy dismissal; and if they do not obtain the victory in this matter, poison hereafter resulting to the country from their anger, falling on the plain will prove an intolerable and enduring disease.' The Schol. explains εὐπέμπελον by εὐπαράτητον, εὐχερῆ, εὐάρεστον, 'an office by no means pacific,' or kindly.

καὶ μὴ τυχοῦσαι πράγματος νικηφόρου, 455  
 χώρα μεταυθις ἰὸς ἐκ φρονημάτων  
 πέδῳ πεσὼν ἄφερτος αἰανῆς νόσος.  
 τοιαῦτα μὲν τὰδ' ἐστίν· ἀμφότερα, μένειν (480)  
 πέμπειν τε, †δυσπῆμαντ' ἀμηχάνως ἐμοί. <sup>“full of grief and evil”</sup>  
 ἐπεὶ δὲ πρᾶγμα δεῦρ' ἐπέσκηψεν τόδε, 460  
 φόνων δικαστὰς ὀρκίους αἵρουμένη  
 θεσμὸν τὸν εἰς ἅπαντ' ἐγὼ θήσω χρόνον,  
 ὑμεῖς δὲ μαρτυρίᾳ τε καὶ τεκμήρια (485)  
 καλεῖσθ', ἀρωγὰ τῆς δίκης ὀρκώματα·  
 κρίνασα δ' ἀστῶν τῶν ἐμῶν τὰ βέλτατα 465  
 ἤξω, διαιρεῖν τοῦτο πρᾶγμ' ἐτητύμω

But there seem to have been two words which he has confounded, *εὐπέμφελος* (*δυσπέμφελος*) and *εὐπέμπελος*. The latter may be compared with *δύσπεμπος* ἔξω, Ag. 1161, and is strongly confirmed by *πέμπειν* in v. 459.—*μοῖραν*, as *θεοὺς μοῖρας ποιεῖσθε μηδαμῶς*, Oed. Col. 277. Some translate *rationem*, or *conditionem*.

455. *τυχοῦσαι*. The ‘nominativus pendens’ is not uncommon in Aeschylus; but here, as above v. 340, the construction was intended to be continued from the verb immediately preceding.—*ἰὸς*, the blight described inf. 769. 780.—3, as *στάλαγμα*, a venom distilling from the Furies, as from the mouths of serpents.

*Ibid.* *πράγματος νικηφόρου*, ‘a victorious cause,’ i. e. a victory in it. Suppl. 229, *ὅπως ἂν ὑμῖν πρᾶγος εὖ νικᾷ τόδε*.

458. Dr. Donaldson’s reading is *μένειν πέμπειν τ’ ἀμνήτως σφε δυσπῆμαντ’ ἐμοί*. The MSS. give *πέμπειν δὲ δυσπῆματ’ ἀμηχάνως ἐμοί*. The Schol. explains *πέμπειν αὐτὰς ἀμνήτως δυσχερές ἐστιν ἐμοί*. He might be thought to have read *πέμπειν δ’ ἀμνήτους ἀμηχάνως ἔχει*. The reading in the text is Hermann’s, according to the corrections of Auratus and Stanley. ‘Thus then the matter stands; both alternatives, either for them to remain or for me to send them away, are alike difficult for me.’ The object of Pallas, as appears by the result, was to appease the Furies by giving them honours in the country, not to irritate them by sending them from her temple, as Apollo had summarily dismissed them at Delphi. With *δυσπῆμαντος* compare

*δυσκύναντος* Ag. 636. Weil reads *δυσποιμάντ’ ἀμνήτως*, ‘hard to manage (or bring about) without the anger of either party.’

460. *δεῦρ’ ἐπέσκηψεν*. ‘Has devolved on me.’ Cf. 412, *ἡ κάπ’ ἐμοὶ τρέποιτ’ ἂν αἰτίας τέλος*;

461. I formerly conjectured *ὀρκίους* for *ὀρκίαν*, the genitive having apparently arisen from assimilating the termination to *φόνων*,—a frequent error. Cf. Ag. 96. 643. 1417. Theb. 783, and perhaps Cho. 13. The old reading was *αἵρουμένους*. Hermann and Dindorf give *ὀρκίους αἵρουμένη* after Casaubon, ‘choosing judges on oath.’ Schol. *οἷον ἐνόρκους δικαστὰς*.—*θεσμὸν κ.τ.λ.*, ‘as an institution which shall endure for all time.’ Hermann, objecting to *τὸν εἰς ἅπαντα χρόνον* (*ἐσόμενον*), supposes a line to have been lost, *σέβειν κελεύσω τῶν ἐμῶν ἀστῶν πόλιν θεσμὸν, τὸν κ.τ.λ.* So also Weil, who reads *ὀρκίαν αἰδουμένους θεσμὸν, τὸν &c.*, where *τὸν* is the relative.

462. There is an antithesis between *ἐγὼ* (*μὲν*) and *ὑμεῖς* *δέ*.

463. *μαρτυρία*. Probably pronounced as a trisyllable. See on v. 764.

464. *καλεῖσθε*, ‘get them summoned by the herald.’ The Schol. took it for *προκαλεῖσθε*,—*ὑμεῖς δὲ ὀρκους αὐτοὺς αἰτήσατε*.

465. *τὰ βέλτατα*. For *τοὺς βελτάτους*. The constitution of the Areopagus was aristocratic. ‘When I have chosen the best-born of my citizens, I will return, that they may decide this cause according to its merits, having pledged themselves by oath to give no unfair decision.’



ὄρκον ποροντας μηδὲν ἑκδικον φράσειν.

ΧΟ. νῦν καταστροφαὶ νέων στρ. α. (490)

θεσμίῳ, εἰ κρατήσῃ δίκαι \* τε καὶ βλάβαι

τοῦδε μητροκτόνου. 470

πάντας ἤδη τὸδ' ἔργον εὐχερέϊα ξυναρμόσει βροτούς.

πολλὰ δ' ἔτυμα παιδότηρῳ

πάθαι προσμένει τοκεῦσιν μεταῦθις ἐν χρόνῳ. 475

οὔτε γὰρ βροτοσκόπων ἀντ. α.

μαινάδων τῶνδ' ἐφέρψει κότος τις ἐργμάτων, (500)

πάντ' ἐφήσω μόρον,

πεύσεται δ' ἄλλος ἄλλοθεν, προφωνῶν τὰ τῶν πέλας

κακά, 480

λήξιν ὑποδοχὴν τε μόχθων (505)

467. *πορόντας*—φράσειν. The MSS. give *περῶντας*—φρεσίν. But the Schol. has *ὄρκον διδόντας*, whence Hermann restored *πορόντας*. See on v. 407. Dr. Donaldson reads *ὄρκον περῶντας μηδέν ἑκδίκους φρεσίν*. Weil, *ὄρκων περῶντας μηδὲν ἑκδίκους φρεσίν*, *juramentorum nihil violantes injustis animis*.—φράσειν is the emendation of Markland. It is liable to an objection on the ground that φράζειν seldom means simply 'to speak,' 'declare,' but 'to explain,' e.g. Prom. 626. Ag. 1028. See however inf. 593. Cho. 113.—Pallas here leaves the stage. Schol. ἡ μὲν Ἀθηνᾶ ἀπῆλθεν εὐτρεπίσαι δικαστὰς, ὃ δὲ Ὀρέστης ἰκετεύων μένει, αἱ δὲ Ἑρινύες φρουροῦσιν αὐτόν. μέλος δὲ οἰκεῖον ἄδουσι τῇ ἑαυτῶν προαιρέσει.

468. The ode which follows is an elaborate exposition of the *use* (so to speak) of Erinyes, as keeping in check the tendency of man to sin, by the conviction that crime will meet with punishment. Their office once being removed, they argue, all sense of justice will vanish, and with justice will vanish piety towards parents, reverence for the gods, and respect for fellow-creatures.—*καταστροφαὶ νέων θεσμίῳ*, 'a revolution caused by new laws.' Or, 'the subversion of (old) laws so as to become new.' Cf. Prom. 317, καὶ μεθάρμοσαι τρόπους νέους. Perhaps (see Suppl. 436) *καταστροφὰ*, 'now the matter will end in new laws being established.' By *θέσμια* are meant the laws of filial obedience; see Suppl. 688.

'If,' says the chorus, 'the cause and the wrong of this matricide shall triumph, there will be an end of the principles which have hitherto governed society, and new ones will prevail.'

471. *εὐχερέϊα ξυναρμόσει*. 'Will win over all men by the ease of committing it;' or perhaps, 'will reconcile them to the reckless commission of crime.' For *εὐχέρεια* (like *εὐμαρῆς* Suppl. 333) means that unconcern and indifference about the right or wrong of a thing which makes men disregard consequences. So Plato, Resp. iii. 5, μὴ πολλὴν εὐχέρειαν ἐντίκτωσι τῆς πονηρίας. Dem. Mid. p. 548, λίαν εὐχερῆς.

474. *ἔτυμα*, i. e. *ἔργα* καὶ οὐ λόγῳ, 'real,' 'genuine,' not mere idle tales.—*προσμένει*, 'are in store for parents in ages yet to come.'

476. *οὔτε γὰρ*. Answered by δὲ in 480; though Hermann and Dind. read *οὐδὲ γὰρ*. The γὰρ is anticipative, for *ἐπεὶ*, 'as,' or 'since'; cf. Ag. 542.—*τῶνδε* belongs to *ἐργμάτων*, not to *μαινάδων*, as τὸδ' ἔργον above. The sense is, 'Since no wrath against such deeds will henceforth proceed from the infuriated watchers of man's actions, I will permit (let loose) every kind of murder.' Schol. οὐ τιμωρήσω τοῖς ἀδικουμένοις, ἀλλὰ συγχωρήσω ἀλλήλους ἀναίρειν. So ἐφήκεν ἅρᾳ Theb. 783, and the Homeric πότμον or χεῖρας ἐφείναι, Il. i. 567. iv. 396. Od. xvii. 130.

481. MSS. *ὑπόδοσιν τε*. Weil retains the vulgate, which he renders, "Exquirent



ἄκεά τ' οὐ βέβαια τλάμων [δέ τις] μάταν παρηγορεῖ.  
 μηδέ τις κυκλησκέτω στρ. β'.  
 ξυμφορᾷ τετυμμένος, 485  
 τοῦτ' ἔπος θροοῦμενος, (510)  
 ὦ δίκαι, ὦ θρόνοι τ' Ἐρινύων.  
 ταῦτά τις τάχ' ἂν πατήρ  
 ἣ τεκούσα νεοπαθῆς  
 οἶκτον οἰκτίσται, ἐπειδὴ πίνει δόμος δίκας. 490 (516)  
 ἔσθ' ὅπου τὸ δεινὸν εἶδ' ἀντ. β'.  
 καὶ φρενῶν ἐπίσκοπον  
 δεῖ μένειν καθήμενον  
 ξυμφέρεϊ σωφρονεῖν ὑπὸ στένει 495 (520)  
 τίς δὲ μηδὲν ἐν φάει

undique, aliorum mala praedicantes, finem remissionemve malorum, et infirma remedia frustra pro solatiis adhibent." Hermann, Franz, and Minckwitz adopt the reading of MS. Ven. *ὑπόδυσιν*, 'escape from.' Possibly *ὑποδιδόναι* may signify 'to diminish,' as *ἐπιδιδόναι* means 'to increase,' but the Schol. explains *διαδοχὴν*, and he probably found *ὑποδοχὴν*, which gives this sense: 'and one shall hear from another, while he is predicting the misfortunes of others, that he is himself getting and harbouring in his house the like evils' (*λῆξιν* from *λαγχάνειν*). Scholefield translates, 'Will inquire for the leaving off and decrease of troubles,' i.e. will ask when there is to be an end of them, —as *Μενέλεων δὲ πύθομαι* Ag. 600. And so perhaps the Schol. understood it, αἰεὶ τὰ ἀλλήλων ἀκούσονται, καὶ οὐ [ὅτι οὐ?] γίνεταί κακῶν ἀνάπαντις.

482. ἄκεά τ' οὐ βέβαια. 'And the unhappy man talks in vain of the uncertainty of remedies,' i.e. appeals to the law in vain. The words *δέ τις* seem to have been inserted by some one who did not perceive that *τλάμων* agreed with the preceding ἄλλος. The MSS. give ἄκετ' οὐ βέβαια, but ἄκεστ' is the reading of MSS. Flor. Ven. Hermann well compares Apoll. Rhod. ii. 622, for the peculiar use of *παρηγορεῖν*, 'to speak of a thing by way of a consolation,' Τίφιν, τί δὴ μοι ταῦτα παρηγορεῖς ἀχέοντι; The Schol. appears to have read *πάθεά τ' οὐ βέβαια*, where *βέβαια* (adverbially) represents

*μάταν*. But there was another reading *δέ τις* in place of *μάταν*, and both readings are combined in the Med.

488. ταῦτα, 'thus.' See on Suppl. 396.

491. ἔσθ' ὅπου. 'There are cases where it is right that awe should remain enthroned, exercising a proper guardianship over the mind.' This sentiment is directed against those who under the false cry of liberty would remove every restraint, and even do away with government itself (v. 500). There was an old saw that awe and reverence were inseparable, *ἵνα περ δέος, ἔνθα καὶ αἰδώς*. Cf. inf. 661. 669. Ajax. 1073, οὐ γὰρ ποτ' οὐτ' ἂν ἐν πόλει νόμοι καλῶς φέροντ' ἂν, ἔνθα μὴ καθεστήκοι δέος. Thuc. ii. 37, τὰ δημόσια διὰ δέος μάλιστα οὐ παρανομοῦμεν. On *καθήμενον*, involving the idea of *majesty*, see Suppl. 94.

494. δεῖ μένειν. So Dobree, Dindorf, Minckwitz, Weil, Donaldson, for *δευμαίνει*. Schol. οὐ πανταχῇ τὸ δεινὸν ἀπείναι φρενῶν δεῖ. Hermann and Linwood give *δευμανεῖ*, Franz *δευματοῖ*, Mr. Davies *τις φρενῶν* — αἰνέσει.

495. ὅπδ στένει, 'through suffering.' On this doctrine see Ag. 169.

496. τίς δὲ κ.τ.λ. 'For who, if he cherishes no sentiment of fear (*δεινὸν*, i.e. *δέος*, or *στένος*) in the gaiety of his heart,—be it state or be it individual,—would be likely any longer to reverence justice as heretofore (*δμοίως*)?' I formerly inserted *ἂν* before *ἀνατρέφων* for the sake of the metre; but the particle

καρδίας † ἀνατρέφων,  
 ἢ πόλις βροτός θ' ὁμοίως ἔτ' ἀν σέβοι δίκαν; (525)  
 μήτ' ἀνάρχeton βίον στρ. γ'.  
 μήτε δεσποτούμενον - εἶω - ὄδω 501  
 αἰνέσης.

παντὶ μέσῳ τὸ κράτος θεὸς ὥπασεν.  
 ἀλλ' ἀλλα δ' ἐφορεύει, = - ὄω (530)  
 ξύμμετρον δ' ἔπος λέγω, 505  
 δυσσεβίας μὲν ὕβρις τέκος ὡς ἐτύμως.  
 ἐκ δ' ὑγείας (535)

φρενῶν ὁ πᾶσιν φίλος  
 καὶ πολύευκτος ὄλβος.  
 ἐς τὸ πᾶν δέ σοι λέγω, ἀντ. γ'.  
 βωμὸν αἰδεσθαι δίκας. 511

μηδέ νιν  
 κέρδος ἰδὼν ἀθέω ποδὶ λαξ ἀτί- (540)  
 σης· ποινὰ γὰρ ἐπέσται·  
 κύριον μένει τέλος. 515

would not stand in the right place. The *ā* in ἀνατρέφων is hardly correct. Perhaps, καρδίας ἀναστρέφων. Cf. 23. Hermann supplies ἔτ'. Franz has ἄνια τρέφων, and so Donaldson, after H. L. Ahrens. Cf. Pers. 1040. Weil has καρδίας φύλακα τρέμων. The MSS. give καρδίαν, but the Schol. explains ἐν λαμπρότητι φρενῶν.

500. ἀνάρχeton. The correction of Wieseler for ἀναρκτον. The MSS. Ven. Flor. give ἀνάρχητον, Farn. ἀνάρκετον. Compare ἀριδείκετος, ἀπεύχετος, Cho. 614, with πολύευκτος inf. 509. In the contraction, *χ* becomes *κ* on account of the dental immediately following.—δεσποτούμενον, cf. Cho. 96.

503. παντὶ μέσῳ. Theognis 335, μηδὲν ἄγαν σπεύδειν· πάντων μέσ' ἄριστα. Pind. Pyth. xi. 52, τῶν γὰρ ἂμ πόλιν εὕρισκον τὰ μέσα μακροτέρῳ ὀλβῳ τεθαλότα, μέμφοι' αἴσαν τυραννίδων. Plato, Resp. x. § 14, fin., τὴν μέσον ἀεὶ τῶν βίων αἰρεῖσθαι, καὶ φεύγειν τὰ υπερβάλλοντα ἐκατέρωσε καὶ ἐν τῷδε τῷ βίῳ κατὰ τὸ δυνατόν καὶ ἐν παντὶ τῷ ἐπειτα· οὕτω γὰρ εὐδαιμονέστερος γίγνεται ἄνθρωπος. Eur. Frag. Alcmæon. xiii. (82 Dind.), βροτοῖς τὰ μέλιζω τῶν μέσων τίκτει νόσους. Eur.

Suppl. 244, τριῶν δὲ μοιρῶν ἢ ἂν μέσῳ σώζει πόλεις. Phocylides ap. Arist. Pol. iv. 9, πολλὰ μέσοισιν ἄριστα· μέσος θέλω ἐν πόλει εἶναι.

504, ἀλλ' ἀλλὰ δ' κ.τ.λ. 'But other things (i. e. whatever is in extreme) he regards differently,' viz. with displeasure. The words are here used by a sort of euphemism. See on μὴ τοῖον, Suppl. 394. Hermann explains "*alia aliter gubernat*, i. e. *alia aliis rebus pro suo arbitrio attribuit*;" Linwood, "*neque enim omnia eodem lumine aspicit Deus*."

505. ξύμμετρον. Schol. σύντομον. Rather, perhaps, 'consistent with the above opinion,' viz. about the necessity of δέος, v. 491. For the doctrine about insolence, the child of impiety, see Ag. 734.

510. ἐς τὸ πᾶν. Schol. καθολικῶς, 'as a general principle,' 'under all circumstances.'

511. βωμὸν δίκας. See Ag. 375. The aorist ἤτισα from ἀτίζω is remarkable; so Theognis has ἀτίει and Homer ἀτιμᾶ. The Med. has πατήσης, which cannot be reconciled with the metre.

515. κύριον μένει τέλος. To every man a proper and fitting end is in reserve

πρὸς τάδε τις τοκέων σέβας εὖ προτίων (545)

καὶ ξενοτίμους

ἐπιστροφὰς δωμάτων

αἰδόμενός τις ἔστω.

ἐκὼν δ' ἀνάγκας ἄτερ δίκαιος ὦν στρ. δ'. (550)

οὐκ ἀνολβος ἔσται·

521

πανώλεθρος δ' οὐποτ' ἂν γένοιτο·

καὶ αὐτὸς  
πρὸς τὸν

τὸν ἀντίτολμον δὲ φαμί παρβάταν

παρβάταν, ἐκκλησι

τὰ πολλὰ παντόφυρτ' \* ἄγοντ' ἄνευ δίκας

βιαίως ξὺν χρόνῳ καθήσειν

525 (555)

sail

λαῖφος, ὅταν λάβῃ πόνος,

θρανομένης κεραίας.

ἡμεῖς

καλεῖ δ' ἀκούοντας οὐδὲν ἐν μέσῃ

ἀντ. δ'.

δυσπαλεῖ τε δίνῃ·

viz. punishment or reward according to his deserts.

516. πρὸς τάδε, 'therefore,' 'looking to these facts.' Cf. Theb. 301. Pers. 172. 726. Eur. El. 685, καὶ σοι προφῶνῳ πρὸς τὰδ' Αἰγισθον θανεῖν. Aesch. Suppl. 245, πρὸς ταῦτ' ἀμείβου καὶ λέγ' εὐθαρσῶς ἐμοί.—προτίων, προσβέων, 'putting in the first place of honour.' For the doctrine see Suppl. 687.

517. ξενοτίμους ἐπιστροφὰς, literally, 'a guest-honouring management of his house;' i. e. let him show especial respect to the guests frequenting his house, the virtue of hospitality being here, as above v. 260 and elsewhere, associated with piety to parents. See Theb. 645, and for the repetition of τις, Suppl. 58.

520. ἐκὼν δ'. So Wieseler for ἐκ τῶνδ'. Plato, almost in the same words, enunciates this sentiment in Resp. ii. § 4, μηδένα ἐκόντα εἶναι δίκαιον ἀλλ' ἀναγκαζόμενον. Eur. Ion 642, δ' δ' εὐκτὸν ἀνθρώποισι, κἂν ἄκουσιν ᾗ, δίκαιον εἶναι μ' ὁ νόμος ἢ φύσις θ' ἅμα παρῆχε τῷ θεῷ. Plat. Protag. p. 345, D, (Simonides,) πάντας δ' ἐπαλνμῃ καὶ φιλέω, ἐκὼν ὅστις ἔρδῃ μηδὲν αἰσχρόν· ἀνάγκη δ' οὐδὲ θεοὶ μάχονται. Propert. v. 11, 48, Mi Natura dedit leges a sanguine ductas, Ne possem melior iudicis esse metu.

522. πανώλεθρος δ'. The δὲ was added by Heath. There appears to be some clause left to be implied: ('He may not indeed be exempt from trials and suffer-

ings); but utterly destroyed he will never be.'

523. The MSS. have περαιβάδαν or παρβάδαν. ἄγοντα was added by Pauw, who is followed by Dindorf and Weil. The latter retains παρβάδαν as an adverb. 'But I say that the man who transgresses in daring defiance, and acts for the most part in a random way without justice, will in time haul down his sail perforce, when trouble has overtaken him, and his yard-arms are breaking.' The meaning concealed under these words is τὸν τὰ πολλὰ εἰκὴ τολμήσαντα φημί ἐς πόρους καὶ ξυμφορὰς τελευτήσειν. To act with order and sobriety, σωφρόνως and κατὰ κόσμον, is to act virtuously; opposed to which is the confusion which does not distinguish right from wrong.

525. καθήσειν. Linwood quotes Od. ix. 72, καὶ τὰ μὲν ἐς νῆας κάθεμεν, δεισαντες ὄλεθρον. Schol. ἀπὸ τῶν χειμαζομένων, τροπικῶς. ἀντὶ τοῦ, ταπεινωθήσεται. Cf. Cho. 194, οἰοσιν ἐν χειμῶσι, ναυτῶν δίκην, στροβοῦμεθ'. Eur. Orest. 341, ἀνὰ δὲ λαίφος ὥς τις ἀκάτου θοῆς τινάξας δαίμονα κατέκλυσε.

529. δυσπαλεῖ. Probably the verb, not the dative of δυσπαλῆς, because mere epithets are not properly coupled by τε. Herod. viii. 21, εἶχε πλοῖον κατῆρες ἔτοιμον, εἰ παλήσειε ὁ ναυτικὸς στρατός. Apollonius Rhodius, iv. 52, has δυσπαλέας βίζας χθονός.

καὶ  
ὡς



γελᾷ δὲ δαίμων ἐπ' ἀνδρὶ θερμῷ, 530 (560)  
 τὸν οὐποτ' αὐχοῦντ' ἰδὼν ἀμαχάνοις  
 δύαις λαπαδνόν, οὐδ' ὑπερθέοντ' ἄκραν. ἀλκας δ' ἴω  
ἐλ. ΠΑΤ.  
 δι' αἰῶνος δὲ, τὸν πρὶν ὄλβον  
 ἔρματι προσβαλὼν δικας,  
 ὄλετ' ἄκλαυστος, αἴστος. 535 (565)

AΘ. κήρυσσε, κήρυξ, καὶ στρατὸν κατειργάθου·  
 εἶθ' ἡ διάτορος † οὐρανοῦ Τυρσηνικῇ

530. θερμῷ, i.e. θερμουργῷ, a gloss which has crept into the MSS. in place of the true reading. Cf. *ναύταισι θερμοῖς*, Theb. 599, 'rash,' 'hot-headed,' &c.

531. τὸν οὐποτ' αὐχοῦντ'. As οὐ φημί is *nego*, so οὐποτε φημί would mean *nego futurum ut*—Hence the sense here is, 'seeing the man who was too sure it would never come to this,' &c. Schol. τὸν μηδέποτε προσδοκῆσαντα τιμωρεῖσθαι ἰδὼν ἐν μέσῃ τῇ δῆρ ὑπερυγμένον καὶ χαλινωθέντα. τοῦτο γὰρ δηλοῖ τὸ λέπαδνον. But λαπαδνόν, i.e. ἀλαπαδνόν, 'helpless,' has been rightly admitted by Hermann and others from Musgrave's conjecture, λέπαδνον being only known as a substantive (Pers. 193).—ὑπερθέοντ' ἄκραν, 'weathering the point,' i.e. getting safely round the dangerous promontory. Others understand 'keeping his head above water,' or, 'skimming over the crest of the wave.' Lucian uses it in the former sense, 'Ἐρωτες, p. 405, Jacobitz, Χελιδονέας ὑπερθέοντες οὐκ ἀμοχθεῖ, τοὺς εὐτυχεῖς τῆς παλαιᾶς Ἑλλάδος ὄρους. In the latter, Eurip. frag. Archel. 229 (Dind.), οὐ γὰρ ὑπερθεῖν κύματος ἄκραν δυνάμεσθ'.

533. δι' αἰῶνος, 'to all time,' Suppl. 576. Cho. 24. Pers. 990.

534. ἔρματι, 'a sunken reef.' Cf. Ag. 977. Schol. τῷ βραχεῖ, 'the shoal.'—αἴστος, so Porson, Hermann, and others for αἴστος. Ag. 451, ἐν αἴστοις τελέθοντος οὐτις ἀλκά. Od. i. 242, οἴχει' αἴστος, ἄπυστος.

536. Athena now returns accompanied by twelve elect citizens who are to be installed as the first judges in the court of the Areopagus. The place is now supposed to be the hill of Mars, represented by means of the *periactos*, or shifting scenes. Müller, from v. 657, supposes the session to be still in the citadel, with only a distant prospect of the hill as shown by a painting. He well observes

that Pallas addresses the whole body of the spectators in her inauguration speech, and that the Areopagites must be supposed to occupy chairs in the semicircular curve of the orchestra under the amphitheatre. Without doubt the expression in v. 540, 'while this council is assembling,' alludes to their march from the parodos to take the places assigned them as above. (See *Dissert.* p. 60.) When they come to vote on the question of guilty or not guilty, the *thymele* or central altar serves as the table from which they successively take their votes and deposit them in the urn.—κατειργάθου Pors., Herm. for κατεργάθου. Dindorf, Franz, and Linwood give κατειργαθοῦ, as ἀμυναθοῦ in v. 416. It may, perhaps, be questioned, whether Aeschylus did not prefer the Ionic form ἐργεσθαι (common in Herodotus) for εἰργεσθαι. For in Suppl. 61 the MSS. agree in ἐργομένα.

537. ἡ διάτορος οὐρανοῦ. The MSS. give ἦτ' or εἴτ' οὐν διάτορος or διάκτορος. The correction οὐρανοῦ is due to Askew; Weil reads, and very plausibly, ἐν τ' οὐρανίζον διάτορος κ.τ.λ., from the gloss of Photius, οὐρανίζεω πρὸς τὸν οὐρανὸν δικνέσθω Αἰσχύλος. We may compare οὐρανοῦνικου Suppl. 169, and οὐρανομήκης, Ag. 92. Cf. Aen. viii. 526, 'Tyrrhenusque tubae mugire per aethera clangor.' Hermann retains εἴτ' οὐν διάτορος with the lacuna of a word. Yet surely εἴτα, not εἴτε, is suggested by the imperative φαίνετω. The sense is, 'Call the people to order, and then let the sound of the trumpet proclaim silence,' &c. The Farnese MS. has εἴτ' οὐν διάκτορος πέλει T., a mere attempt at a metrical correction. The anachronism in attributing to Pallas a Tyrrhenian trumpet has been, noticed by others. So also Sophocles Ajac. 17. The legend of its invention is given by Pausanias, ii. 21, 3. The use

σάλπιγγξ, βροτείου πνεύματος πληρουμένη,  
 ὑπέρτονον γήρυμα φαίνεται στρατῷ·  
 πληρουμένου γὰρ τοῦδε βουλευτηρίου 540 (570)  
 σιγᾷν ἀρήγει, καὶ μαθεῖν θεσμούς ἐμοὺς  
 πόλιν τε πᾶσαν εἰς τὸν αἰανῇ χρόνον  
 καὶ τόνδ', ὅπως ἂν εἶ καταγνωσθῇ δίκη.

ΧΟ. ἀναξ\* Ἀπολλον, ὦν ἔχεις αὐτὸς κράτει.  
 τί τοῦδε σοὶ μέτεστι πράγματος, λέγε. 545 (575)

ΑΠ. καὶ μαρτυρήσων ἦλθον· ἔστι γὰρ ἡ δόμων  
 ἰκέτης ὁδ' ἀνὴρ, καὶ δόμων ἐφέστιος  
 ἐμῶν· φόνου δὲ τοῦδ' ἐγὼ καθάρσιος·  
 καὶ ξυνδικήσων αὐτός· αἰτίαν δ' ἔχω  
 τῆς τοῦδε μητρὸς τοῦ φόνου. σὺ δ' εἷσαγε 550 (580)

ὅπως ἐπίστα τήνδ' \* ὁ κυρώσων δίκην. *here to decide*  
 ΑΘ. ὑμῶν ὁ μῦθος· εἰσάγω δὲ τὴν δίκην.

of the trumpet in the σύγκλητος ἐκκλησία of the Athenians is well known. Schol. δρα πῶς τὰ νέαν ἔθη ἀναχρονίζει. ἃ γὰρ νῦν γίνεται, ταῦτα τὴν Ἀθηναίων εἰσάγαγε λέγουσαν· ἐχρῶντο γὰρ τῇ σάλπιγγι ἀνέργειν τὸ πλῆθος θέλοντες. Without doubt its notes were now actually heard in the theatre.

538. βροτείου. She, as a goddess, asks the service of mortals in a matter alien to her own dignity.

540. πληρουμένου, 'while filling,' viz. in the interval while the judges are taking their seats.

543. καὶ τόνδ'. So the Med., but most MSS. and the Schol. have καὶ τῶνδ'. The general sense is the same: 'the citizens collectively are to hear my institutions intended for all time, and Orestes in particular is to do so, in order that his suit may be justly and formally decided.' Perhaps εὖ διαγνωσθῇ. Hermann reads ἐκ τῶνδ', and supposes a verse to have been lost after μαθεῖν θεσμούς ἐμοὺς. If τῶνδε be read, we may readily understand τῶνδε δίκη of the suit pending between Orestes and the Furies.

544. ἀναξ\* Ἀπολλον. The chorus say this on perceiving Apollo to approach to take a part in the trial.

546—7. δόμων. Probably a transcriber's error in one or the other of these verses. Hermann and Weil read νόμῳ in the former, with G. Burges; Mr.

Drake proposes μολών. Franz reads μυχῶν in the second after H. L. Ahrens. —τοῦδε, perhaps τῷδε.

549. ξυνδικήσων. Properly, ξύνδικος is the counsel for the defendant, ξυνήγορος for the plaintiff or prosecutor. But the distinction is not always accurately observed, as inf. 731. The Schol. has an idea, derived apparently from the words immediately following, that ξύνδικος is 'one equally implicated in the accusation.' Though he is probably wrong, his comment is worth consideration, σύνδικοι λέγονται οἷς ἴσον μέτεστιν ἐν τῇ δίκῃ τῆς αἰτίας. Perhaps this throws some light on the difficult word ξυνδίκως, Agam. 1579.

551. ὁ κυρώσων. The MSS. give κύρωσων, except Flor. which has κυρώσων. The article is added from a former conjecture of the present editor. 'Do you, whoever intends to bring before the court this suit (viz. as εἰσαγωγεὺς), introduce the cause,' or open the case. To which Pallas replies, 'Tis for you (the Furies) to speak, for I will act as εἰσαγωγεὺς. This correction restores the sense perfectly by changing εἰ into οἰ. Hermann and others read ὅπως τ' ἐπίστα τήνδε κύρωσων δίκην. In this case σὺ must be addressed to Pallas. Cf. Prom. 382, σεαυτὸν σῶζ' ὅπως ἐπίστασαι. Perhaps κυρώσαι, 'to bring to a legal issue.' See inf. v. 609.



ὁ γὰρ διώκων πρότερος ἐξ ἀρχῆς λέγων  
γένοιτ' ἂν ὀρθῶς πράγματος διδάσκαλος.

ΧΟ. πολλαὶ μὲν ἔσμεν, λέξομεν δὲ συντόμως· 555 (585)

ἔπος δ' ἀμείβου πρὸς ἔπος ἐν μέρει τιθείς.  
τὴν μητέρ' εἶπε πρῶτον εἰ κατέκτονας.

ΟΡ. ἔκτεινα· τούτου δ' οὔτις ἄρνησις πέλει.

ΧΟ. ἐν μὲν τόδ' ἤδη τῶν τριῶν παλαισμάτων.

ΟΡ. οὐ κειμένῳ πω τόνδε κομπάζεις λόγον. 560 (590)

ΧΟ. εἰπεῖν γε μέντοι δεῖ σ' ὅπως κατέκτανες.

ΟΡ. λέγω· ξιφουλκῶ χειρὶ πρὸς δέρην τεμών.

ΧΟ. πρὸς τοῦ δ' ἐπέισθης, καὶ τίνος βουλεύμασι ;

ΟΡ. τοῖς τοῦδε θεσφάτοισι· μαρτυρεῖ δέ μοι.

ΧΟ. ὁ μάντις ἐξηγείτό σοι μητροκτονεῖν ; 565 (595)

ΟΡ. καὶ δεῦρό γ' αἰὲ τὴν τύχην οὐ μέμφομαι.

ΧΟ. ἀλλ' εἴ σε μάρψει ψῆφος, ἀλλ' ἐρεῖς τάχα.

ΟΡ. πέποιθ'· ἄρωγὰς δ' ἐκ τάφου πέμψει πατήρ.

ΧΟ. νεκροῖσί νυν πέπεισθι μητέρα κτανών.

ΟΡ. δυοῖν γὰρ εἶχε προσβολὰς μiasμάτων. 570 (600)

555. πολλαί. Schol. τοῦτο οὐ πρὸς τὰς τρεῖς (the number commonly assigned in the later mythology), ἀλλὰ πρὸς τὸν χορόν· ἡ γὰρ ἦσαν. Hermann has an idea that only three were properly 'Ερινύες, the remainder being called 'Αραι, sup. 395.—ἔπος πρὸς ἔπος, 'verse for verse.' Cf. Cho. 324. Ag. 1163.

559. τῶν τριῶν. The third fall in wrestling was decisive of defeat, and the vanquished party was then said κεῖσθαι πεισών. Cf. Ag. 1256, ὑπέρτασμα κειμένου πατρός. Il. xxiii. 733, καὶ νῦν κε τὸ τρίτον αἰὲς ἀναιζαντ' ἐπάλαιον, εἰ μὴ Ἀχιλλεύς αὐτὸς ἀνίστατο καὶ κατέρυκεν. Soph. Frag. 678, 13, τί'ν' οὐ παλαιούσ' ἐς τρίς ἐκβάλλει θεῶν; Orest. 434, διὰ τριῶν ἀπόλλυμαι. Plat. Phaedr. p. 256, B, τῶν τριῶν παλαισμάτων τῶν ὡς ἀληθῶς Ὀλυμπιακῶν ἐν νενικήκασιν. Ar. Ach. 994, τρία προσβαλεῖν. Hence τριακτῆρ and ἀτρίακτος, Ag. 165. Cho. 331.

563. πρὸς τοῦ δ' κ.τ.λ. 'I do not mean, in asking ἔπως κατέκτανες, with what weapon, but on whose instigation you slew her,'—'how it came to pass that' &c. Hence the question is now more explicitly repeated. Schol. on v.

562, πλανᾶται· αἱ μὲν γὰρ τὴν αἰτίαν τοῦ φόνου πυνθάνονται, ὁ δὲ πρὸς τὸ πῶς (ὅπως), ξίφει, φησὶν.

565. ὁ μάντις. 'What! the prophet-god suggests to you to kill your mother?'—'Yes, and up to this time I have no reason to complain of my lot,' i. e. he has kept his promise in protecting me.—ἐξηγείτο means, 'acted as ἐξηγητής, or interpreter of the moral law.' There is irony in ὁ μάντις. Cf. v. 162.

568. πέμψει. So the Scholiast. The MSS. have πέμπει, which might mean 'keeps sending me assistance, to support me in my troubles.'

569. πέπεισθι. A form of reduplicated aorist, with a termination like ἀνωχθι Cho. 759. κέκραχθι Acharn. 335, ἐκπιθι Cycl. 570, and the Homeric κέκλυθι, τέτλαθι, δέιδιθι. Of course this is ironically said: *i nunc, fide mortuis*.

570. προσβολὰς. Schol. συντυχίας. 'I did it, because she had the union of two defilements,' viz. by killing her husband and my father. Weil interprets it προστρίμματα, 'the spots of a double crime.'—μiasμάτων for —ων is Elmsley's correction. Cf. Ag. 1355.



- ΧΟ. πῶς δὴ ; δίδαξον τοὺς δικάζοντας τάδε.  
 ΟΡ. ἀνδροκτονοῦσα πατέρ' ἐμὸν κατέκτανεν.  
 ΧΟ. τοιγὰρ σὺ μὲν ζῆς, ἡ δ' ἐλευθέρα φόνῳ.  
 ΟΡ. τί δ' οὐκ ἐκείνην ζῶσαν ἤλαυνες φύγῃ ;  
 ΧΟ. οὐκ ἦν ὁμαιμος φωτὸς ὃν κατέκτανεν. 575 (605)  
 ΟΡ. ἐγὼ δὲ μητρὸς τῆς ἐμῆς ἐν αἵματι ;  
 ΧΟ. πῶς γάρ σ' ἔθρεψεν ἐντὸς, ὦ μιαῖφονε,  
 ζώνης ; ἀπεύχει μητρὸς αἷμα φίλτατον ;  
 ΟΡ. ἤδη σὺ μαρτύρησον, ἐξηγοῦ δέ μοι,  
 \* Ἀπολλων, εἴ σφε σὺν δίκῃ κατέκτανον. 580 (610)  
 δρᾶσαι γὰρ, ὥσπερ ἐστὶν, οὐκ ἀρνούμεθα·  
 ἀλλ' εἰ δικαίως εἶτε μὴ τῇ σῇ φρενὶ  
 δοκεῖ τόδ' αἷμα, κρίνον, ὥς τούτοις φράσω.  
 ΑΠ. λέξω πρὸς ὑμᾶς, τόνδ' Ἀθηναίᾳς μέγαν  
 θεσμὸν, δικαίως, μάντις ὦν δ' οὐ ψεύσομαι. 585 (615)  
 οὐπώποτ' εἶπον μαντικοῖσιν ἐν θρόνοις,  
 οὐκ ἀνδρὸς, οὐ γυναικὸς, οὐ πόλεως πέρι,

573. τοιγὰρ. The Schol. seems to have found πῶς οὖν, but his comment is very obscure. Herm. τί γάρ; *Quid id ad rem?* Cf. 648. So also Weil. But τοιγὰρ implies some ellipse:—‘Well then, she killed her husband, and you killed your mother. So far you are equal. But you are yet alive, while she has paid the penalty by her death.’—‘If I am to be persecuted on that plea, why did you not chase *her*, before she was put to death?’—‘Because she did not, like you, kill a blood-relation.’ See above, v. 202.—For φόνου of the MSS. Herm., Dind., Weil, Minckwitz adopt Schütz’s correction φόνῳ. The genitive would mean ‘free from the guilt of blood,’ but then we must understand ‘by her own death;’ the dative expresses this, but leaves αἵματος to be supplied with ἐλευθέρα.

576. ἐγὼ δὲ κ.τ.λ. This, which at first sight seems rather a simple question, involves the doctrine afterwards laid down by Apollo, that the child owes his sole existence to the father.—πῶς γάρ, *nisi sanguine suo*, Weil.—ἐντὸς ζώνης, cf. Cho. 979.

579. ἤδη κ.τ.λ. ‘At this point of the

inquiry do you deliver your testimony,’ since it is a question to which I am at a loss for a reply. Schol. ὥς ἀπορῶν τῆς ἀποκρίσεως. ἐπεὶ γὰρ ἦλθεν εἰς τὴν διάκρισιν τοῦ δικαίως ἢ μὴ ἀνρηκέναι τὴν μητέρα, ἐπὶ τὸν συμβουλευέσαντα θεὸν καταφεύγει.—ἐξηγοῦ, act as my ἐξηγητῆς or expounder of the law; see v. 565. Müller, Dissert. p. 154. Hesych. ἐξηγοῦ καθηγοῦ.—ἐξηγήσατο, ἡρμήνευσε.

581. δρᾶσαι γὰρ κ.τ.λ. Arist. Eth. N. v. 10 (8, § 10), εἰ δὲ οὐδὲ περὶ τοῦ γενέσθαι ἢ μὴ ἀμφισβητεῖται, ἀλλὰ περὶ τοῦ δικαίου,—ἀλλ’ ὁμολογοῦντες περὶ τοῦ πράγματος, περὶ τοῦ ποτέρως δίκαιον ἀμφισβητοῦσιν.

583. δοκεῖ, sc. πεπραῆχθαι implied in δρᾶσαι. See a similar ellipse Cho. 426. Suppl. 446.

585. θεσμὸν, sc. ὄντας. ‘You who form the great council of the presiding goddess of Athens.’ See v. 462. The word δικαίως Weil understands as a definite reply to the question just put, εἰ δικαίως, and he gives ψεύδομαι for ψεύσομαι. This is worth consideration. But his emendation τὸ δὲ μοι κρίνον, for τὸδ’ αἷμα, κρίνον, seems fanciful and unnecessary.

ὃ μὴ κελεύσαι Ζεὺς Ὀλυμπίων πατήρ.  
τὸ μὲν δίκαιον τοῦθ' ὅσον σθένει μαθεῖν,  
βουλὴ πιφαύσκω δ' ἔμμ' ἐπισπένθαι πατρός· 590 (620)  
ὄρκος γὰρ οὔτι Ζηνὸς ἰσχύει πλεόν.

ΧΟ. Ζεὺς, ὡς λέγεις σὺ, τόνδε χρησμὸν ὥπασε  
φράζειν Ὀρέστη τῷδε, τὸν πατρός φόνον.

ΑΠ. πρᾶξαντα μητρὸς μηδαμοῦ τιμὰς νέμειν. *to aspell' but 747 v. παῖς = ὅς καὶ ἐπὶ σπῆς μὴ-δεῖο.*

οὐ γάρ τι ταῦτόν, ἄνδρα γενναῖον θανεῖν 595 (625)  
διοσδότοις σκῆπτροισι τιμαλφούμενοι,  
καὶ ταῦτα πρὸς γυναικὸς, οὔ τι θουρίοις  
τόξοις ἐκηβόλοισιν ὥστ' Ἀμαζόνος,  
ἀλλ' ὡς ἀκούσει, Παλλὰς, οἳ τ' ἐφήμενοι  
ψήφῳ διαιρεῖν τοῦδε πράγματος πέρι· 600 (630)  
ἀπὸ στρατείας γάρ νιν ἡμποληκότα  
τὰ πλείσθ' \* ἄμ' αἰνοῖς εὐφροσιν δεδεγμένη,

588. ὃ μὴ κελεύσαι. So Herm. for κελεύσει. The Romans would have said *Nihil dico quod non jussisset Jupiter. Nihil dixi quod non jussisset Jupiter.* Compare Dem. p. 1198, init. πάντες γὰρ ἴστε τὸν πατέρα τὸν ἐμὸν οὐ τῶν δημοσίων ἀδίκως ἐπιθυμοῦντα, ἀλλὰ τῶν αὐτοῦ ὑμῖν, ὅτε (fort. ὅτι) κελεύσατε, προθύμως ἀναλίσκοντα. Where some MSS. give κελεύσετε. Eur. El. 1019, οὐδ' ἂν γειναίμην ἐγώ.

589. τὸ δίκαιον τοῦτο, this plea, this justification, this assertion that it was δίκαιως, 582. In condemning Orestes you will be condemning Zeus.—Hesych. σθένει· δύναται. Id. πιφαύσκω· παραδείκνυμι, ἀναφαίνω, εἰς φῶς ἄγω, σημαίνω.

590. πιφαύσκω, I declare to you by authority, Cho. 271.—ἔμμ', an Aeolicism, remarkable in a senarius. Cf. Antig. 846, συμμάρτυρας ἔμμ' ἐπικτῶμαι. Il. xi. 781, κελεύειν ἔμμ' ἔμμ' ἔπεσθαι. The Areopagites, not the Furies, are addressed.—ἐπισπένθαι (ἐφεσπόμεν) occurs in its simple form σπένθαι in Eur. Phoen. 426.

591. ὄρκος γάρ. 'For certainly an oath has not greater authority than Zeus.' That is, your oath to decide according to justice (sup. 467) must be held secondary to the revealed will of Zeus. This implies that legally Orestes would be condemned, but that he is morally right, because he was merely the instrument in executing

the commands of a superior. Compare v. 410, ὄρκοις τὰ μὴ δίκαια μὴ νικᾶν λέγω.

592. The emphatic σὺ shows that this sentence is not interrogative, as it is commonly printed: 'Zeus, as you say, (but which is incredible to us,) gave you (as his prophēτης, v. 19) this oracle to declare to Orestes,' &c.

594. πρᾶξαντα. Schol. ἐκδικήσαντα.—νέμειν, see Prom. 300. inf. 717.

596. τιμαλφούμενοι. Schol. συνεχῆς τὸ ὄνομα παρ' Αἰσχύλῳ, δι' ὃ σκῶπτει αὐτὸν Ἐπίχαρμος. Cf. sup. 15. Ag. 43, διθρόνου Διόθεν καὶ δισκῆπτρου τιμῆς. Cho. 547, δόλῳ κτείναντες ἄνδρα τίμιον.

598. ὥστ' Ἀμαζόνος. The genitive depends either on πρὸς from the preceding verse, or on τόξοις. Linwood compares a more irregular and obscure construction in Trach. 767, προσπύσσεται πλευραῖσιν ἀρτίκολλος, ὥστε τέκτονος. So Ag. 1353, ἄπειρον ἀμφίβληστρον ὥσπερ ἰχθύων. Plat. Symp. p. 212, c, ἐξαίφνης τὴν αἰλίον θύραν κρουομένην πολλὴν ψόφον παρασχεῖν ὥς κωμαστῶν. Thuc. i. 71, ἀνάγκη ὥσπερ τέχνης αἰεὶ τὰ ἐπιγινόμενα κρατεῖν. The sense is, 'by a woman, and not even a warlike woman, such as an Amazon.'

602. ἄμ' αἰνοῖς. So the present editor for ἄμεινον or ἀμείνον'. Hermann and Dindorf suppose a verse to have been lost. The former retains ἄμεινον, and translates, *rebus plerisque bene gestis.*

δροίτῃ περῶντι λουτρὰ καπὶ τέρματι  
 φᾶρος παρεσκήνωσεν, ἐν δ' ἀτέρμονι  
 κόπτει πεδήσας ἄνδρα δαιδάλῳ πέπλῳ. 605 (635)  
 ἀνδρὸς μὲν ὑμῖν οὗτος εἴρηται μόρος  
 τοῦ παντοσέμνου, τοῦ στρατηλάτου νεῶν  
 ταύτην τοιαύτην εἶπον, ὥς δηχθῇ λεῶς,  
 ὅσπερ τέτακται τήνδε κυρῶσαι δίκην.

ΧΟ. πατρὸς προτιμᾷ Ζεὺς μόνον, τῷ σῷ λόγῳ 610 (640)  
 αὐτὸς δ' ἔδησε πατέρα πρεσβύτην Κρόνον.  
 πῶς ταῦτα τούτοις οὐκ ἐναντίως λέγεις ;  
 ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.

ΑΠ. ὦ παντομισῇ κνώδαλα, στύγη θεῶν,  
 πέδας μὲν ἂν λύσειεν, ἔστι τοῦδ' ἄκος, 615 (645)

The Schol. has *βελτίονα πλείστα ἡτύχη-  
 κότα ἀπὸ στρατείας*. But one can hardly  
 doubt that *ἔμεινον* is corrupt. Some-  
 thing is wanted to agree with *ἐφροσιν*,  
 and that something has been conjecturally  
 supplied from Ag. 890, where Agamemnon  
 says to his wife, *ἀλλ' ἐναισίμως αἰεῖν*,  
*παρ' ἄλλων χρὴ τόδ' ἔρχεσθαι γέρας*.  
 The use of *ἄμα*, unless with persons, is  
 not very common; but cf. Eur. Here. F.  
 935, *ἔλεξε δ' ἄμα γέλωτι παραπεπληγμένῳ*.  
 Translate: 'For having received him on  
 his return from the army, with friendly  
 praises, as one who had made more gains  
 than losses, she stretched a garment like  
 a canopy over the laver, as he was  
 going through the bath, quite to the  
 end of it; and thus she strikes down her  
 husband, by entangling him in an endless  
 embroidered robe.' With *ἀπὸ στρατείας*  
 supply some word like *σωθέντα*. Cf. Ag.  
 586, *ἀπὸ στρατείας ἄνδρα σώσαντος θεοῦ*.  
*—ἡμποληκότα*, 'having done a good trade  
 in,' 'having made a gain of,' i. e. having  
 successfully accomplished. So Theb. 540,  
*καπηλεύειν μάχην*.—*καπὶ τέρματι*, Schol.  
*τῶν λουτρῶν δηλονότι*. Rather, 'even  
 over the lower end of the bath,' so as to  
 entangle his feet as well as his hands,  
 Cho. 484. 985—7. We might construe  
*δεδεγμένην δροίτῃ* (see on v. 453), and  
 read *κᾶτα* for *καπὶ τ.*—*ἀτέρμονι*, Ag.  
 1353, *ἄπειρον ἀμφίβληστρον*. Orest. 25,  
*πόσιν ἀπείρῳ περιβαλοῦσ' ὑφάσματι*.  
 Hermann and Weil retain the reading  
 of the Med. and Schol. *πρεσκήνωσεν*, on  
 which see Ag. 1116. We do not know  
 the exact details of the story; but the

queen may have held a mantle between  
 herself and the king, to conceal the at-  
 tack. Compare *παρασκήνια* and *παρα-  
 σκηνοῦν*, *κατασκήνωμα* Cho. 986, and  
*παραμπίσχειν* Eur. Med. 282.

606. *οὗτος*, 'such then, so cowardly  
 and so treacherous, was the death of one,  
 who was not only her husband, but a hero  
 held in universal respect, and the com-  
 mander-in-chief of the ships.'

608. *τοιαύτην*. Weil reads *τὴν δ' αὖ  
 τοιαύτην*, remarking that *ταύτην* is not  
 rightly applied to Clytemnestra, who is  
 not present. Hermann inserts δ' with  
 Pauw. But *τοῖος*, *τοιούτος*, are often  
 used without any connexion, e. g. Prom.  
 941, and the *μὲν* in 606 does not neces-  
 sarily require δέ, for there is no direct  
 antithesis intended between the mur-  
 dered and the murderess.

610. *πατρὸς μόνον*. 'Zeus has especial  
 regard for the murder of a father, accord-  
 ing to your account, viz. as Διὸς προφήτης  
 and ἐξηγητής: and yet he himself put  
 in chains his aged father Cronos.'—*προ-  
 τιμᾷ*, i. e. before that of a mother. Eur.  
 Hipp. 48, *τὸ γὰρ τῇσδ' οὐ προτιμήσω  
 μόνον*. Zeus, under the attribute of  
*πατρώος* (Trach. 753), was pre-eminently  
 the guardian of paternal rights.—*ὑμᾶς*,  
 i. e. you judges; 'I call upon you to take  
 notice of his answer.'

613. The court is ironically asked to  
 hear Apollo's reply. Weil transposes  
 this verse to follow 591, assigning it to  
 the chorus, who has not yet heard all the  
 pleadings.

615. *λύσειεν*, i. e. Zeus. Linwood



καὶ κάρτα πολλή μηχανή λυτήριος·  
 ἀνδρὸς δ' ἐπειδὰν αἶμ' ἀνασπάσῃ κόνις,  
 ἅπαξ θανόντος οὔτις ἐστ' ἀνάστασις.  
 τούτων ἐπὶ δ' οὐκ ἐποίησεν πατήρ  
 οὐμός· τὰ δ' ἄλλα πάντ' ἄνω τε καὶ κάτω 620 (650)  
 στρέφω τίθησιν, οὐδὲν ἀσθμαίνων μένει.

ΧΟ. πῶς γὰρ τὸ φεύγειν τοῦδ' ὑπερδίκεις ὄρα·  
 τὸ μητρὸς αἶμ' ὅμαιμον ἐκχέας πέδῳ,  
 ἔπειτ' ἐν Ἀργεὶ δώματ' οἰκήσει πατρός ;  
 ποίοισι βωμοῖς χρώμενος τοῖς δημίοις ; 625 (655)  
 ποία δὲ χέρνυφ φρατέρων προσδέξεται ;

ΑΠ. καὶ τοῦτο λέξω, καὶ μάθ' ὡς ὀρθῶς ἐρῶ.  
 οὐκ ἔστι μήτηρ ἢ κεκλημένου τέκνου

τοῖς δὲ  
 φησὶ 862

supposes the nominative to be πολλή μηχανή. Others understand τις. In this case, ἐστὶ τοῦδ' ἄκος is a parenthetical clause like Theb. 187, μέλει γὰρ ἀνδρὶ, μὴ γυνὴ βουλευέτω, τᾶξωθεν. Müller, (Diss. p. 184) well observes, that here, as in the opening of the play, the object of the poet was to do away with certain old legends about the strife and conflict between two orders of gods, and to replace them by views of a milder and more conciliatory character. Hence, though he does not say that Zeus *did* loose Cronos, he argues that the offence was small, because he *might* at any time do so, whereas a murder once committed is irreparable. For this latter and oft-repeated sentiment compare v. 251. Ag. 989. Suppl. 443. II. ix. 408, ἀνδρὸς δὲ ψυχὴ πάλιν ἐλθεῖν οὔτε ληϊστὴ οὐθ' ἐλετή, ἐπεὶ ἄρ' κεν ἀμείψῃ ἔρκος ὀδόντων.

619. ἐπὶ δ' οὐκ, φάρμακον, *remedium*.

620. ἄνω καὶ κάτω στρέφω. Turning them upside down as he will, so as entirely to change them. Eur. Herc. Fur. 1307, ἄνδρ' Ἑλλάδος τὸν πρῶτον αὐτοῖσιν βάθροισι ἄνω κάτω στρέψασα.—οὐδὲν ἀσθμαίνων, not panting with fatigue; he does it easily, without any exertion of strength, however vast the operation. Cf. πᾶν ἄπονον δαιμονίων, Suppl. 93. Lucret. v. 1182, 'et simul in somnis quia multa et mira videbant (Deos) Efficere, et nullum capere ipsos inde laborem.' The only thing which Zeus cannot easily do, says Apollo, is to restore the dead to life.

622. πῶς γὰρ, i. e. your own argument, that life cannot be restored, is against Orestes in this case. They add, Suppose Orestes is acquitted through your advocacy, what good will that do him? He can never appear again in his own country, nor share in religious privileges with his own clansmen, as a matricide.—τὸ φεύγειν, an accusative after ὑπερδίκεις, expressing the result of it. Cf. Ajac. 1346, σὺ ταῦτ', Ὀδυσσεύ, τοῦδ' ὑπερδίκεις ἐμοί; So ὑπερδίκειν λόγου, Plat. Phaed. § 37.

626. χέρνυφ φρατέρων. See on Ag. 1003. Müller, Diss. p. 96, "It was more particularly the *Phratría*, a family community on an enlarged scale, and held together by religious rites, that was offended by the presence of a manslayer. They not only took vengeance upon any member of another Phratría who had slain one of their own body, but also never failed to expel from among themselves any member who lay under the pollution of blood."

627. ὀρθῶς ἐρῶ, viz. as ἐξηγητής (interpreter of the divine will).

628. κεκλημένου. Hermann has κεκλημένη with MSS. Flor. Ven. The sense is virtually the same in either case, the point being that τέκνον and τοκεῖς both come from τίκτω. 'The parent of that which is called the τέκνον (of her so-called *child*), is not really the author of its being, but only the nurse of the newly conceived fetus. It is the male who is the author of its being, while

τοκεὺς, τροφὸς δὲ κύματος νεοσπόρου  
 τίκτει δ' ὁ θρώσκων, ἢ δ' ἄπερ ξένω ξένη 630 (660)  
 ἔσωσεν ἔρνος, οἷσι μὴ βλάβῃ θεός.  
 τεκμήριον δὲ τοῦδέ σοι δείξω λόγου.  
 πατὴρ μὲν ἂν γένοιτ' ἄνευ μητρός· πέλας  
 μάρτυς πάρεστι παῖς Ὀλυμπίου Διός,  
 οὐδ' ἐν σκότοισι νηδύος τεθραμμένη, 635 (665)  
 ἀλλ' οἷον ἔρνος οὔτις ἂν τέκοι θεός.  
 ἐγὼ δὲ, Παλλὰς, τᾶλλα θ', ὡς ἐπίσταμαι,  
 τὸ σὸν πόλισμα καὶ στρατὸν τεύξω μέγαν,  
 καὶ τόνδ' ἔπεμψα σὼν δόμων ἐφέστιον,  
 ὅπως γένοιτο πιστὸς εἰς τὸ πᾶν χρόνου, 640 (670)  
 καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεὰ,  
 καὶ τοὺς ἔπειτα, καὶ τὰδ' αἰανῶς μένοι  
 στέργειν τὰ πιστὰ τῶνδε τοὺς ἐπισπόρους.

she, as a stranger for a stranger (i. e. no blood-relation), preserves the young plant, in the case of those for whom the god shall not have blighted it' (inf. 869. 898). Plutarch, de Stoicorum Repugnant. § xli. τὸ βρέφος ἐν τῇ γαστρὶ φύσει τρέφεσθαι νομίζει Χρυσίππος, καθάπερ φυτὸν.

629. κύματος, Cho. 121. Eur. Androm. 158, νηδὺς δ' ἀκύμων διὰ σέ μοι διόλλυται. Id. frag. Alop. 111, γέμουσαν κύματος θεοσπόρου. The doctrine, that the male alone generates, has been adopted by Euripides, Orest. 552,

πατὴρ μὲν ἐφύτευσέν με, σὴ δ' ἔτικτε  
 παῖς,  
 τὸ σπέρμ' ἔρουρα παραλαβοῦς ἄλλου  
 πάρα  
 ἔνευ δὲ πατρὸς τέκνον οὐκ εἶη ποτ' ἔν.

Plutarch, Symposiac. iii. Quaest. iv. § iii. καὶ τὸ σπέρμα μὴ προσγέγονεν αὐταῖς γόνιμον, διὰ κατὰ φύσιν, ἀλλ' ὕλην μόνον καὶ τροφὴν παρέχουσι τῷ ἀπὸ τοῦ ἔρρενος. Cf. Cho. 493.

630. ὁ θρώσκων. 'The male.' Connected with θορὸς, θόρνυμαι. Hesych. θρώσκων κνώδαλα ἐκπορίζων καὶ σπερματίζων, γεννῶν. Αἰσχύλος Ἀμυμώνη. (From this gloss θρώσκων κνώδαλα has been usually admitted among the fragments of Aeschylus. But the stop should probably be placed before κνώδαλα, not after it.)

631. μὴ βλάβῃ, shall not have made

it abortive. A metaphor from the blight of young trees; cf. inf. 869. 898, δειδροπήμων δὲ μὴ πνέοι βλάβᾳ.—ἔσωσεν, cf. Βροτείων σπερμάτων σωτηρίαν, inf. 869.

635. οὐδέ. 'Not even,'—'not so much as.' Not only not engendered of a woman, but not even nurtured in the womb, like all others. Schütz reads οὐκ, while Butler, Linwood, Herm., Dind., Weil suppose a verse to have been lost in which her birth from the head of Zeus was mentioned. We might indeed (comparing Eur. Ion 455) conceive such a verse as this to have followed, πατρὸς λοχευθεῖσ' ἐξ ἄκρου κρατὸς ποτε. Compare however Theb. 1038, τοῦτου δὲ σάρκας οὐδὲ κοιλογάστορες λύκοι σπᾶσονται. Mr. Drake quotes Thuc. iv. 84, ἣν δὲ (δὲ Βρασίδας) οὐδὲ ἀδύνατος, ὡς Λακεδαιμόνιος, εἶπεν.

636. ἔρνος. So Eur. Bacch. 1307, τῆς σῆς τὸδ' ἔρνος, ὃ τάλαινα, νηδύος. The metaphor is continued from v. 631.

639. ἔπεμψα. Cf. sup. 80.

640. ὅπως γένοιτο πιστός. That in his own person he might ratify a treaty between Athens and Argos for all time. Cf. inf. 735.—ἐπικτᾶσθαι, like ἐπικτησις in Soph. Phil. 1344, refers to the gaining of a new ally. Cf. inf. 861.—εἰς τὸ πᾶν χρόνον, like ἐς τὸδ' ἡμέρας κ.τ.λ., some such word as τέλος or πλήρωμα being implied.

643. ἐπισπόρους. Schol. ἀπογόνους.



- ΑΘ. ἤδη κελεύω τούσδ' ἀπὸ γνώμης φέρειν  
ψῆφον δικαίαν, ὡς ἄλις λελεγμένων. 645 (675)
- ΑΠ. ἠκούσαθ' ὦν ἠκούσατ', ἐν δὲ καρδία 649  
ψῆφον φέροντες ὄρκον αἰδεῖσθε, ξένοι. 650 (680)
- ΑΘ. τί γάρ; πρὸς ὑμῶν πῶς τιθεῖσ' ἄμομφος ᾧ; 648
- ΧΟ. ἡμῖν μὲν ἤδη πᾶν τετόξευται βέλος 646  
μένω δ' ἀκούσαι, πῶς ἀγὼν κριθήσεται.
- ΑΘ. κλύοιτ' ἂν ἤδη θεσμὸν, Ἀττικὸς λεῶς,  
πρώτας δίκας κρίνοντες αἵματος χυτοῦ.  
ἔσται δὲ καὶ τὸ λοιπὸν Αἰγέως στρατῶ  
αἰεὶ δικαστῶν τοῦτο βουλευτήριον.

The series is (1) Orestes, (2) *his* posterity, οἱ ἔπειτα, (3) οἱ ἐπίσποροι τῶνδε, where τῶνδε refers to the *spectators* then present. Weil thinks the whole passage 637—43 is an interpolation, chiefly on the ground that it was not lawful in the Areopagus to introduce irrelevant matter. The political allusions however, and their aptness to the city of Athens under Pericles, cannot reasonably be denied.

644. ἀπὸ γνώμης. 'According to their true opinion;' to the best of their judgment. Schol. ὃ δοκιμάζεται ('what they approve of'). Eur. Ion 1313, τοὺς νόμους ὡς οὐ καλῶς ἔθηκεν ὁ θεός, οὐδ' ἀπὸ γνώμης σοφῆς. But ἄπο γνώμης, Trach. 389, means 'without judgment,' as ἀπ' ἐλπίδος is 'contrary to hope,' Ag. 969, οὐκ ἀπὸ σκοποῦ οὐδ' ἀπὸ δόξης, 'not wide of the mark nor unexpectedly,' Od. xi. 344. In all which cases ἀπὸ is perhaps more properly accented ἄπο.

646. Herod. i. 214, ὡς σφί τὰ βέλεα ἐξετετόξευτο.

648. πῶς τιθεῖσα. 'How must I arrange it so as not to incur blame from you?' The Greeks do not say πῶς ᾧ, πῶς γένωμαι, without the addition of some subject or matter for deliberation, though they do say τί πάθω; for τί πείσομαι; and even τί γένωμαι as a synonym of τί πάθω, Theb. 286. Thus in the present instance the real meaning is, πῶς τιθῶ ὥστε ἄμομφος εἶναι; and in Ag. 205, πῶς λιπόνους γένωμαι; = πῶς πράξω ὥστε λείπεσθαι νεῶν;—τιθεῖσα, i.e. τὸν ἀγῶνα, or τὰ πράγματα, rather than τὴν ψῆφον, which is usually supplied. For τίθεσθαι rather than τιθεῖναι is used

in this sense, as inf. 705, ψῆφον δ' Ὀρέστη τήνδ' ἐγὼ προσθήσομαι. She means to ask how she is to conduct the voting so as not to incur their enmity, since it is her policy and wish to pacify the Furies and make them friendly to Athens. The chorus reply, that they have said their say, and wait for the issue. To Weil is due the more correct arrangement of 649—50, which he assigns to Apollo instead of the chorus, and of τί γάρ &c., which three lines followed μένω δ' ἀκούσαι &c.

651. Ἀττικὸς. Herm. ἀστικὸς, as in 950. The double ττ seems suspicious in the early Greek of Aeschylus, who might have used the older form Ἀκτικὸς.—Hesych. θεσμόν' θεῖον νόμον. ἔθος νόμων.

653. καὶ τὸ λοιπόν. Hermann, followed by Minckwitz, has inserted before this verse v. 674—6, alleging that they are "hic necessarij, illic inepti aperteque sero positi." But there seems little ground for this assertion. In the first place, καὶ τὸ λοιπόν naturally and properly follows as an immediate antithesis to πρώτας δίκας κρίνοντες, 'Now that you are deciding the *first* trial for bloodshedding.' Secondly, the near recurrence of βουλευτήριον with an interval of only three verses, is an objection to Hermann's arrangement which it is surprising he did not himself perceive. The judges were now assembled in full conclave, and though Athena had not as yet expressly declared their office as a council, it was already manifest to the eyes and minds of the spectators that she intended to do so. See sup. v. 462.—Αἰγέως. So MS. Flor. for Αἰγέφ or Αἰγέιφ.



πάγον δ' Ἄρειον τόνδ', Ἀμαζόνων ἔδραν 655 (685)  
 σκηνάς θ', ὅτ' ἦλθον Θησέως κατὰ φθόνον  
 στρατηλατοῦσαι, καὶ πόλιν νεόπολιν  
 τήνδ' ὑψίπυργον ἀντεπύργωσαν τότε,  
 Ἄρει δ' ἔθνον, ἔνθεν ἔστ' ἐπώνυμος  
 πέτρα πάγος τ' Ἄρειος· ἐν δὲ τῷ σέβας 660 (690)  
 ἀστῶν φόβος τε ξυγγενὴς τὸ μὴ ἀδικεῖν  
 σχήσει τό τ' ἡμαρ καὶ κατ' εὐφρόνην ὁμῶς,  
 αὐτῶν πολιτῶν μὴ ἑπικαινούντων νόμους.

655. *πάγον δ' Ἄρειον τόνδ'.* An irregular accusative at the commencement of a sentence, of which we have seen an example at v. 388. She had intended to say, *πάγον τόνδε σεβίζοντες οὐδὲν ἀδικήσεσθε*, v. 660. Weil thinks that some verb has been thrust out by Ἄρειον, such as *ἔνειμα*, 'I allot this hill as the site of the court.' Hermann reads *ἔρειον*, which is surely no improvement. For the very reason why it was called Ἄρειος *πάγος* is immediately given by Athena in Ἄρει δ' ἔθνον, and the repetition in v. 660 is quite natural after an interval of several verses. There is no reason to conclude that the scene is still in the Acropolis, and that *πάγον τόνδε* is represented as seen from it in a painting, as Müller and others contend. The whole weight and solemnity of the institution depends on the illusion, that the affair is now transacted *in* the Areopagus itself. But Müller understands *πόλιν νεόπολιν τήνδε* (657) of the Acropolis or citadel, as then recently built by Theseus; whereas the Schol. rightly explains *τὸν Ἄρειον πάγον*. The Amazons, when they invaded Athens through a grudge against Theseus, occupied the new part of the city on the hill of Mars, and fortified it *as a counterwork* to the Acropolis. "The legend of the Amazons points to a time when the settlements on the Pelasgicon (Pnyx) and the Acropolis were hostile to each other" (Prof. Sayce). Thus *πυργοῦν ὑψίπυργον* is 'to fortify to a height,' like *φράσσειν ἔψος*, Ag. 1347. Precisely so in Bacch. 1097 the women assail Pentheus on his lofty pine-tree by mounting a bank opposite to it, *ἀντί-πυργον ἐπιβάσαι πέτραν*. Cf. Thuc. iv. 42. Herod. viii. 52, ix. 27, which suggests not only the true explanation of this passage against Müller (Diss. p. 61),

but that Aeschylus borrowed the idea from the capture of Athens in the Persian invasion—*οἱ δὲ Πέρσαι ἰζόμενοι ἐπὶ τὸν καταντίον τῆς ἀκροπόλιος ὄχθον, τὸν Ἀθηναῖοι καλέουσι Ἀρήιον πάγον, ἐπολεόρκεον τὸν ποιοῦνδε*. The derivation of *Areopagus* from the event in question is adopted by the poet because the commonly received legend did not suit his purpose. Pausan. i. 28, 5, *ἔστι δὲ Ἄρειος πάγος καλούμενος, οὗ πρῶτος Ἀρης ἐνταῦθα ἐκρίθη. καὶ μοι ταῦτα δεδήλωκεν ὁ λόγος, ὥς Ἀλκίρρθιον ἀνέλοι, καὶ ἐφ' οὗ κτείνει. κριθῆναι δὲ καὶ ὕστερον Ὀρέστην ἐπὶ τῷ φόνῳ τῆς μητρός· καὶ βωμός ἐστιν Ἀθηναῖς Ἀρείας, ὃν ἀνέθηκεν ἀποφυγὴν τὴν δίκην*.

658. *τότε.* This is added redundantly indeed after *ἔτε*, but as if he had said *πάγον τόνδε Ἀμαζόνες ἔδραν ἐποιούντο ὅτε ἦλθον*,—*καὶ τότε κ.τ.λ.*: Weil would read *πόλει*, 'against the old city.'

660. *ἐν δὲ τῷ.* 'In this, I say.' See on v. 7.—*φόβος ξυγγενὴς*, fear allied to reverence. Soph. Aj. 1075, *οὐδ' ἂν στρατός γε σωφρόνως ἄρχοιτ' ἔτι, μηδὲν φόβου πρόβλημα μὴδ' αἰδοῦς ἔχων*.

661—2. *τὸ μὴ ἀδικεῖν σχήσει*, for *σχήσει (κατασχήσει) αὐτοὺς ὥστε μὴ ἀδικεῖν*. Compare Agam. 15.

663. *μὴ ἑπικαινούντων.* 'If the citizens themselves make no innovations in the laws.' This is directed by the poet against the attempts of Ephialtes to diminish the power of the Areopagus. The conjecture of Stephens for *μὴ ἑπικαινόντων* has been adopted by Hermann and others. Linwood and Dindorf prefer *μὴ πυχραίνόντων* after Wakefield. And this is perhaps the better of the two, if with Hermann and the best MSS. we place the stop at *ἐπιρροαῖσι*, and read *βορβορῶ δ'*. This however divides a proverbial and sententious saying into two parts, nor does it seem

κακαῖς ἐπιρροαῖσι βορβόρῳ θ' ὕδωρ  
 λαμπρὸν μαιίνων οὔποθ' εὐρήσεις ποτόν. 665 (695)  
 τὸ μῆτ' ἀναρχον μῆτε δεσποτούμενον  
 ἀστοῖς περιστέλλουσι βουλευώ σέβειν,  
 καὶ μὴ τὸ δεινὸν πᾶν πόλεως ἔξω βαλεῖν.  
 τίς γὰρ δεδοικῶς μηδὲν ἐνδίκος βροτῶν ;  
 τοιόνδε τοι тарβούντες ἐνδίκως σέβας, 670 (700)  
 ἔρυμά τε χώρας καὶ πόλεως σωτήριον  
 ἔχοιτ' ἂν, οἷον οὔτις ἀνθρώπων ἔχει  
 οὔτ' ἐν Σκύθαισιν οὔτε Πέλοπος ἐν τόποις.  
 κερδῶν ἄθικτον τοῦτο βουλευτήριον,  
 αἰδοῖον, ὀξύθυμον, εὐδόντων ὕπερ 675 (705)  
 ἔγρηγορὸς φρούρημα γῆς καθίσταται.

necessary, in verses of this sort, which convey general truths, to add the connecting particle. So we have in v. 276, χρόνος καθαίρει πάντα γηράσκων ὁμοῦ. It is, however, not undeserving of notice, that βορβόρῳ ὕδωρ λαμπρὸν μαιίνειν elsewhere occurs *alone* as a proverb, in Zenobius and others quoted by Hermann. So also Eur. Suppl. 222, λαμπρὸν δὲ θολερῷ δῶμα συμμίξας τὸ σὸν ἡλκωσας οἴκου. Strabo, xv. cap. 1, ὁμοιον γὰρ, ὥς ἂν εἰ διὰ βορβόρου καθαρὸν ἀξιόι τις ὕδωρ ρεῖν. Theognis 961, νῦν ἤδη τεθόλωται, ὕδωρ δ' ἀναμίγεται ἰλυί, ἀλλης δὴ κρήνης πίομαι ἢ ποταμῶν. So in the last scene of *Taming of the Shrew*: "A woman moved is like a fountain troubled, Muddy, ill-seeming, thick, bereft of beauty; Which while it is so, none so dry or thirsty, Will deign to sip or touch one drop of it."

666. μῆτε δεσποτούμενον. The sentiment occurred before at v. 500. The best copies give *μηδὲ*, whence Hermann would read τὸ μὴ δ' ἀναρχον.—περιστέλλουσι, embracing and maintaining as a principle of value. This word is regularly used of observing laws, as Herod. ii. 147; iii. 31; iv. 80. Similarly Eur. Herc. F. 1129, τὴν θεὸν ἑσας τὰ σὰ περιστέλλου κακά, 'wrap your own misfortunes about you,' make the best of them, mind them, &c.—βουλευώ for συμβουλεύω. The moderate views of Aeschylus are here apparent, and also his anxious desire to mediate between the two parties which then ran high in the

state, headed respectively by Cimon and Pericles.

668. τὸ δεινὸν πᾶν. Cf. v. 497. Cic. Tusc. Disp. iv. § 46, 'Metum si quis sustulisset, omnem vitae diligentiam sublatam fore; quae summa esset in eis, qui leges, qui magistratus, qui paupertatem, qui ignominiam, qui mortem, qui dolorem timerent.' See also Soph. Aj. 1073—6.

670. тарβεῖν σέβας is like σέβειν σέβας in v. 92, where σέβας is not a cognate accusative. With the Greeks the word did not convey a merely abstract idea. So Agamemnon is called a σέβας, Cho. 48. 150, and we have θεῶν σέβῃ δέισαντες Suppl. 735.

673. Σκύθαισιν. The felicity of the Hyperboreans (Cho. 365), the justice of the Scythians (Herod. iv. 23, 93), and the general prosperity of the Peloponnese (Oed. Col. 694), may be alluded to in this expression. He may also mean οὔτ' ἐν βαρβάροις οὔτ' ἐν Ἑλλήσιν.

674. κερδῶν ἄθικτον. One would imagine that an insinuation was conveyed against the venality of the other courts.—ὀξύθυμον, ὀξυμήνιτον, showing prompt resentment and vengeance.—εὐδόντων ὕπερ, not, as the Schol. explains, ὑπὲρ τῶν ἀποθανόντων τιμαρῶν, but, 'in behalf of the negligent and remiss.' This is an instance of that *verbal antithesis* which was noticed on Ag. 792. If there be truth in the story that the Areopagus held its meetings at night, there would be a peculiar significance in the passage.



- ταύτην μὲν ἐξέτειν' ἑμοῖς παραίνεσιν  
 ἀστοῖσιν εἰς τὸ λοιπόν· ὀρθοῦσθαι δὲ χρῆ,  
 καὶ ψῆφον αἶρειν καὶ διαγνῶναι δίκην  
 αἰδουμένους τὸν ὄρκον. εἴρηται λόγος. 680 (710)
- ΧΟ. καὶ μὴν βαρεῖαν τὴνδ' ὁμιλίαν χθονὸς  
 ξύμβουλός εἰμι μηδαμῶς ἀτιμάσαι.
- ΑΠ. κᾶγωγε χρησμούς τοὺς ἑμούς τε καὶ Διὸς  
 тарβεῖν κελεύω, μηδ' ἀκαρπώτους κτίσαι.
- ΧΟ. ἀλλ' αἵματηρὰ πράγματ' οὐ λαχῶν σέβεις, 685 (715)  
 μαντεῖα δ' οὐκ ἔθ' ἀγνὰ μαντεύσει μένων.
- ΑΠ. ἦ καὶ πατήρ τι σφάλλεται βουλευμάτων  
 πρωτοκτόνοισι προστροπαῖς Ἰξίονος ;
- ΧΟ. λέγεις· ἐγὼ δὲ, μὴ τυχοῦσα τῆς δίκης,  
 βαρεῖα χώρα τῇδ' ὁμιλήσω πάλιν. 690 (720)
- ΑΠ. ἀλλ' ἔν τε τοῖς νέοισι καὶ παλαιτέροις  
 θεοῖς ἄτιμος εἰ σύ· νικήσω δ' ἐγώ.
- ΧΟ. τοιαῦτ' ἔδρασας καὶ Φέρητος ἐν δόμοις·

678. ὀρθοῦσθαι. 'So much for the future. You are now to rise, and take (each) your vote, and decide the cause with due respect for your oath,' sc. μηδὲν ἔκδικον φράσειν, v. 467. The votes were taken up one by one from the thymele.—αἰδουμένους is a probable correction of Canter's for —ois, which arose from a mistaken punctuation connecting the participle with εἴρηται. But εἴρηται λόγος is only another form for the more familiar ὦδ' ἔχει λόγος, 'I have said it.' Minckwitz compares the Hebrew *Amen*.—At these words the first of the judges drops his vote into the urn. Then follow *ten* couplets, containing a dialogue, or rather a mutual recrimination, between Apollo and the Hegemon of the Chorus; after each of which another judge rises for the same purpose; the last of the twelve giving his vote at the conclusion of the three verses 701—3. The whole passage is parallel to that in 1319 seqq. of the Agamemnon. Perhaps the number twelve intentionally refers to a tradition respecting the trial of Poseidon, Apollodor. iii. 14, 2, Ποσειδῶν δὲ ἐν Ἀρείῳ πάγῳ κρίνεται, δικάζοντων τῶν δώδεκα θεῶν, Ἄρει καὶ ἀπολύεται.

683. τοὺς ἑμούς τε καὶ Διὸς (ἄντας),

'which are at once mine and my father's,' i.e. which are at once from me as the *προφῆτης* and from Zeus as the author. Cf. v. 19, and the note on Cho. 116.—ἀκαρπώτους, Theb. 614.

686. μένων. She means οὐκέτι ἀγνὸς μενεῖς ἐπὶ τῷ μαντεῖῳ. The participle seems to refer to the changes which have already occurred in the occupation of the Delphic oracle, as explained in the prologue. Hermann, Weil, Linwood give νέμων, which may be defended by Orest. 592, Ἀπόλλων ὧς—στόμα νέμει σαφέστατον. Iph. Taur. 1255, μαντείας βροτοῖς θεσφάτων νέμων. Here however νέμων sounds like a mere pleonasm.

688. Ἰξίονος. Sup. 419. 'Will you venture to say that Zeus was mistaken in his counsels in the matter of Ixion, the first applicant for purification from murder?' i.e. was wrong in admitting him to mercy. The chorus evade the question by simply replying λέγεις.—μὴ τυχοῦσα τῆς δίκης, 'if I do not gain the cause.' So μὴ τυχοῦσαι πράγματος νικηφόρου sup. 455. Phoen. 490, ἀ μὴ κυρήσας τῆς δίκης πειράσομαι θρᾶν. Schol. ἐπ' ἀπειλὰς τρέπονται ἀφεύσαι τὴν δικαιολογίαν. Weil transposes 689—92 to follow 700, and this certainly would be an improvement.



Μοίρας ἔπεισας ἀφθίτους θεῖναι βροτούς.

ΑΠ. οὐκ οὖν δίκαιον τὸν σέβοντ' ἐυεργετεῖν, 695 (725)

ἄλλως τε πάντως χῶτε δεόμενος τύχοι ;

ΧΟ. σύ τοι παλαιὰς διανομὰς καταφθίσας  
οἴνῳ παρηπάτησας ἀρχαίας θεάς.

ΑΠ. σύ τοι τάχ', οὐκ ἔχουσα τῆς δίκης τέλος,  
ἐμεῖ τὸν ἰὸν οὐδὲν ἐχθροῖσιν βαρύν. <sup>ειρήν.</sup> 700 (730)

ΧΟ. ἐπεὶ καθιππάζει με πρεσβύτιν νέος,  
δίκης γενέσθαι τῆσδ' ἐπήκοος μένω,  
ὡς ἀμφίβουλος οὔσα θυμοῦσθαι πόλει.

ΑΘ. ἐμὸν τόδ' ἔργον, λοισθίαν κρῖναι δίκην.

694. ἀφθίτους θεῖναι βροτούς. An exaggerated and invidious way of saying, 'to postpone the death of a mortal man.' Alcest. 12, ἤρεσαν δέ μοι θεαὶ Ἀδμητον Ἀϊδην τὸν παραυτίκ' ἐκφυγεῖν.

695. οὐκ οὖν δίκαιον. We might well translate, 'Was it not then right to confer a favour on a devout man, especially when he happened to want (or ask for) it?' But ὅτε τύχοι is not, apparently, for the indefinite ὅποτε τύχοι, but for εἰ ποτε τύχοι, the sentiment being general, 'Is it not right,' &c. This use of the optative is rather rare. Antig. 666, ἀλλ' ὅν πόλις στήσειε, τοῦδε χρὴ κλύειν. Oed. R. 315, ἄνδρα δ' ὠφελεῖν ἀφ' ὧν ἔχοι τε καὶ δύνατο κάλλιστος πόνων. Eur. Bacch. 1255, ὅτε θηρῶν ὀριγνῶτο. Il. iv. 262, σὸν δὲ πλεῖον δέπας ἀεὶ ἔστηχ' ὥσπερ ἔμοι, πῖεῖν ὅτε θυμὸς ἀνάγοι.

697. σύ τοι. 'You, I say,'—an emphatic repetition of the charge.—διανομὰς, 'allotments,' sc. of life, was happily recovered by W. Dindorf from the Schol. of a Vatican MS. on Alcest. 12, where vv. 693—4 and 697—8 are quoted with some slight variations. He suggests however, with much probability, παλαιὰν διανομήν. The old reading was δαίμονας, which might have been defended by v. 165, παλαιγενεῖς δὲ Μοίρας φθίσας.—οἴνῳ. Euripides alludes to this legend, which is not elsewhere expressly mentioned, in Alcest. 33, Μοίρας δολίφ σφάλλαντι τέχνῃ. The worship of the Furies, and probably also of their kindred the Fates (inf. 920), admitted of no wine, but only νηφάλια μειλίγματα, sup. 107. Hermann quotes a scholium on Alcest. 33, οἴνῳ γὰρ ταῦτας φασί, τῶν λογισμῶν ἀπαγαγὼν ἐξητήσατο

Ἀδμητον, οὕτω μέντοι ὥστε ἀντιδοῦναι ἕτερον τῷ Ἀϊδῇ.

698. Mr. Davies would read παρηπάτησας, citing Hesych. παρέφθησε ἡπάτησε, and supposing that he wrote παρηπάτησε.

700. τὸν ἰὸν. See v. 456. These verses are sarcastically said, in allusion to 689—90. 'Being defeated, you will soon have to spit out your poison, but it shall not harm your enemies.' The reply derives some light from v. 646—7.

701. ἐπεὶ κ.τ.λ. 'Since you override me thus, and my efforts and appeals to justice are in vain,' &c.—ἀμφίβουλος οὔσα, being in doubt whether to be angry with the city or not.

704. λοισθίαν δίκην. What is yet wanting to the decision of the suit, viz. the vote of the party presiding. Weil supposes that a line spoken by Apollo has been lost before this. Pallas does not at this point drop her ballot into one or the other of the urns; indeed she could not do this without leaving the stage and approaching the thymele. It is even doubtful if she holds up any material vote to the eyes of the spectators, though τῇνδε favours the supposition. Her object is to ascertain first how the judges have voted, in order that she may in no way interfere with their judicial functions. Only, should the votes prove equal, she announces her intention of adding hers in favour of the culprit; that is, of declaring him acquitted. And this she does verbally at v. 722, and without giving any actual vote either before or after the counting of the ballots. This became a well-known Attic law, that

- ψῆφον δ' Ὀρέστη τήνδ' ἐγὼ προσθήσομαι. 705 (735)  
 μήτηρ γὰρ οὐτις ἐστὶν ἢ μ' ἐγείνατο·  
 τὸ δ' ἄρσεν αἰνῶ πάντα, πλὴν γάμου τυχεῖν,  
 ἅπαντι θυμῷ, κάρτα δ' εἰμὶ τοῦ πατρός.  
 οὕτω γυναικὸς οὐ προτιμήσω μόρον  
 ἄνδρα κτανούσης δωμάτων ἐπίσκοπον, 710 (740)  
 νικᾷ δ' Ὀρέστης, καὶ ἰσόψηφος κριθῇ.  
 ἐκβάλλεθ' ὥς τάχιστα τευχέων πάλους,  
 ὅσοις δικαστῶν τοῦτ' ἐπέσταλται τέλος.  
 ΟΡ. ὦ Φοῖβ' Ἀπολλον, πῶς ἀγὼν κριθήσεται ;  
 ΧΟ. ὦ Νυξ μέλαινα μήτηρ, ἄρ' ὀρᾷς τάδε ; 715 (745)  
 ΟΡ. νῦν ἀγχόνης μοι τέρματ', ἢ φάος βλέπειν.  
 ΧΟ. ἡμῖν γὰρ ἔρρειν, ἢ πρόσω τιμὰς νέμειν.  
 ΑΠ. πεμπάζετ' ὀρθῶς ἐκβολὰς ψήφων, ξένοι,  
 τὸ μὴ ἀδικεῖν σέβοντες ἐν διαιρέσει.  
 γνώμης δ' ἀπούσης πῆμα γίγνεται μέγα, 720 (750)

every culprit should have the benefit of the doubt. See Eur. Iph. Taur. 1483. Electr. 1274. Antipho, p. 135, 51, τῶν ψήφον δ' ἀριθμὸς ἐξ Ἰσού γενόμενος τὸν φεύγοντα μᾶλλον ὠφελεῖ ἢ τὸν διώκοντα. Cic. pro Milon. § iii., 'Itaque hoc, iudices, non sine causa etiam fictis fabulis doctissimi homines memoriae prodiderunt, eum, qui patris ulciscendi causa matrem necavisset, variatis hominum sententiis non solum divina, sed etiam sapientissimae deae sententia liberatum.' Hermann imagines, against Müller, that Pallas actually drops her ballot into the urn at v. 705, on which the Schol. rightly observes, ἐγὼ προσθήσω τὴν ἐσχάτην ψῆφον, ἢ ὅτι, ἂν (ἢ ὅταν Herm.) ἴσαι γένονται, νικᾷ δ' κατηγορούμενος.

708. τοῦ πατρός. 'I am entirely on the side of the father.' Eur. El. 1103, οἱ μὲν εἰσὶν ἄρσένων, οἱ δ' αὖ φιλοῦσι μητέρας μᾶλλον πατρός. Martial, Ep. xi. 4, 4, 'summi filia tota patris.'

709. προτιμήσω. See on v. 610.

712. τευχέων. Minckwitz wrongly supposes that there was but one urn. This is refuted by the well-known voting-scene in the *Wasps*, where Bdelycleon conducts his father by stealth to the wrong urn. The votes were all of one kind (see v. 679), and derived their import from the urn into which they were dropped. Photius

in v. καθίσκος· ἀγγεῖον τι, εἰς δ' ἐψηφοφύρουσιν οἱ δικασταί, οὕτως ἐκαλεῖτο. Φρύνιχος Μούσαις, Ἰσοῦ, δέχου τὴν ψῆφον. ὁ καθίσκος δέ σοι ὅ μὲν ἀπολύων οὗτος, ὁ δ' ἀπολλὺς ὁδὶ. The black and white votes seem to have been a later usage. The words ἐν διαιρέσει do not mean that all were confused together in one vessel, as the Schol. thought, διακρίσει τῶν λευκῶν καὶ μελαινῶν. It will be observed that the turning out (712) and the counting (718) are separate acts.

713. Cf. Agam. 881, δμῶαί, τί μέλλεθ', αἷς ἐπέσταλται τέλος κ.τ.λ.

716. ἀγχόνης μοι τέρματ', i. e. τέλος ἔσται ἡ ἀπάγχευσθαι ἢ φάος βλέπειν. The 'noose' was the last resource in despair. Suppl. 459. 767. Ag. 849.

717. ἡμῖν γάρ. The result is not of vital importance to you alone, for on it depends our being either ruined and undone, or continuing to exercise our prerogatives as heretofore. For τιμὰς νέμειν see sup. 594. Ajac. 1351. Here, perhaps, τιμὰς ἔχειν should be read. Schol. ἢ τὰς πρώην ἔχειν τιμὰς.

720. Schol. γνώμης, ἀντὶ τοῦ ψήφου. Cf. Ag. 1319. Others 'explain,' 'if circumsppection be wanting in counting out the votes.' But γνώμη could only mean 'judgment,' which is a different idea from 'care' or 'caution.' Mr. Davies



βαλοῦσά τ' οἶκον ψῆφος ὥρθωσεν μία.

ΑΘ. ἀνὴρ ὃδ' ἐκπέφευγεν αἵματος δίκην·  
ἶσον γάρ ἐστι τὰρίθμημα τῶν πάλων.

ΟΡ. ὦ Παλλὰς, ὦ σῶσασα τοὺς ἐμοὺς δόμους,  
καὶ γῆς πατρώας ἐστερημένον σύ τοι 725 (755)  
κατώκισάς με, καὶ τις Ἑλλήνων ἐρεῖ,  
'Αργεῖος ἀνὴρ αὖθις, ἐν τε χρήμασιν  
οἰκεῖ πατρώοις, Παλλάδος καὶ Δοξίου  
ἐκατι, καὶ τοῦ πάντα κραίνοντος τρίτου 730 (760)  
Σωτήρος, ὃς πατρῶον αἰδεσθεὶς μόρον  
σῶζει με μητρὸς τάσδε συνδίκους ὀρών.  
ἐγὼ δὲ χώρα τῇδε καὶ τῷ σῶ στρατῷ  
τὸ λοιπὸν εἰς ἅπαντα πλειστήρη χρόνον *αὐτοῦ αἰ*  
ὀρκωμοτήσας νῦν ἄπειμι πρὸς δόμους,

takes γνώμη as a synonym of ψῆφος, and for βαλοῦσα he suggests παροῦσα.

721. βαλοῦσα ψῆφος. For εἰς ψηφίζομενος βαλὼν, as Hermann explains it. Similarly in Theb. 185, ψῆφος κατ' αὐτῶν ὀλεθρία βουλευέσεται, the word stands not for the thing, but for the person or persons who apply it. Perhaps σφάλασσα, or σφάλλουσα, 'one vote, as it overthrows, so can set up again a house.' It does not appear that βαλεῖν can be used for καταβαλεῖν. Cf. Soph. El. 415, πολλὰ τοι σμικροὶ λόγοι ἐσφηλαν ἤδη καὶ κατάρθωσαν βροτοῦς. Or βαλοῦσα may even be intransitive (Ag. 1143). Il. xxiii. 462, (ἴππους) περὶ τέρμα βαλούσας. Schol. ἡ ψῆφος δὲ βαλεῖν τε καὶ ὀρθῶσαι οἶκον δύναται. (Perhaps δύνατ' οἶκον, a proverbial hexameter.) The meaning is, 'The absence of a single vote may give rise to a great calamity, as on the other hand the addition of it may save a house.'

724. ὦ Παλλὰς κ.τ.λ. Probably Orestes rushes forward and embraces the knees of the goddess.

727. Ἀργεῖος ἀνὴρ. 'The man is an Argive citizen again,' and no longer ἕτιμος. The MSS. give ἀνὴρ, as usual.

729. τρίτου Σωτήρος. See on Ag. 237. Müller, Diss. p. 195, "Over the conflicting powers of darkness and of light, the vindictive and the conciliatory, stands Zeus Soter in the character of the god who conducts all things to a good issue, and universally, as the Third and Finisher,

either adjusts the difference between two others, or completes what two others have begun."—αἰδεσθεῖς, in the capacity of Zeus πατρώος, sup. 610.

731. ὀρών τάσδε συνδίκους (οἰσας) μητρὸς, seeing that *they* were taking my mother's part, he took my father's.

734. πρὸς δόμους, to Argos, having first ratified an alliance between it and Athens here on the spot. This treaty was in fact made the year this play was acted, B.C. 459. The measure, Müller has taken care to point out (Diss. p. 85), was promoted by the very party to whom Aeschylus was politically opposed. His approval of it is one of the proofs (see above, v. 666) that he was a man who was above becoming the mere tool of a party, and whose object was to advance the national good without regard to the frivolous charge of political inconsistency. To a like historical event in Ol. 89. 4, Euripides appears to allude, Suppl. 1191, ὃ δ' ὄρκος ἔσται, μήποτ' Ἀργεῖους χθόνα ἐς τήνδ' ἐποίσειν πολεμίων παντευχίαν. *ibid.* 1208, φόβον γὰρ αὐτοῖς, ἦν ποτ' ἔλθωσιν πόλιν, δειχθεῖσα θήσει καὶ κακὸν νόστον πάλιν, viz. κεκρυμμένη μάχαιρα. Eur. Heracl. 313, καὶ μήποτ' ἐς γῆν ἐχθρὸν αἰρεσθαι ὄρου, viz. Argos against Athens.—*πρυμνήτην* χθοῦς, the head of the Argive land. Cf. χώρας τῆσδε πρυμνήτης ἀναξ, sup. 16.—εἰδ' κεκασμένους, 'well provided,' 'well arrayed.' *Equit.* 685, πανουργίας μεῖζοτι κεκασμένον.



μήτοι τιν' ἄνδρα δεῦρο πρυμνήτην χθονὸς 735 (765)  
 ἔλθόντ' ἐποίσειν εὖ κεκασμένον δόρυ.

αὐτοὶ γὰρ ἡμεῖς ὄντες ἐν τάφοις τότε  
 τοῖς τὰμὰ παρβαίνουσι νῦν ὀρκώματα  
 ἀμηχάνοισι πράξομεν δυσπραξίαις, ταύροις ἡλ-σμενοι  
 ὁδοὺς ἀθύμους καὶ παρόρνιας πόρους 740 (770)

τιθέντες, ὥς αὐτοῖσι μεταμέλῃ πόνος·  
 ὀρθουμένων, δέ, καὶ πόλιν τὴν Παλλάδος  
 τιμῶσιν αἰὲ τήνδε συμμάχῳ δορί,

† αὐτοῖσιν ἡμεῖς ἐσμεν εὐμενέστεροι.  
 καὶ χαῖρε, καὶ σὺ καὶ πολισσούχως λεώς· 745 (775)

πάλαισμά φυκτον τοῖς ἐναντίοις ἔχοις,  
 σωτήριόν τε καὶ δορὸς νικηφόρον.

ΧΟ. ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους στρ.

καθιππάσασθε, κακὰ χερῶν εἴλεσθέ μου.

ἐγὼ δ' ἄτιμος ἅ τάλανα βαρύκοτος 750 (780)

Eur. El. 616, φρουραῖς κέκασται δεξιάς  
 τε δορυφόρων; Photius, κεκασμένον, κε-  
 κοσμημένον. Hesych. κέκασται· κατε-  
 σκεύασται, ἔπλισται, τέτακται. From  
 the obsolete κάζομαι, the root being καδ.

739—41. πράξομεν—ὥς μεταμέλῃ.  
 The construction is the same as Suppl.  
 318, πράσσοις ἂν ὥς Ἀργεῖον ἀνστήσης  
 στόλον, where see the note. Both παρ-  
 βαίνουσι and αὐτοῖσι, which latter is  
 pleonastically added, depend on μετα-  
 μέλῃ. The Greeks say either μεταμέλει  
 μοι πόνος or μεταμέλει μοι πόνον. Cf.  
 Nub. 1114, οἶμαι δέ σοι ταῦτα μεταμελή-  
 σειν.—δυσπραξίαις is the dative of the  
 means,—‘we will bring it to pass, by per-  
 plexing ill-successes, namely by causing  
 dispiriting expeditions and disastrous  
 ways, that they shall repent of their  
 pains.’ He pledges himself that as a  
 δαίμων in Hades he will oppose any Argive  
 army that shall in future invade Attica.  
 The Schol. has πράξομεν· τιμωρησόμεθα.  
 Perhaps he read 738—9 in inverse order,  
 so as to construe τιθέντες—τοῖς παρβαί-  
 νουσι.—δυσπραξίαις occurs Soph. Aj. 759.

742. ὀρθουμένων, sc. τῶν νῦν ὀρκω-  
 μάτων, ‘if they are rightly and duly  
 observed.’ Or perhaps πραγμάτων is to  
 be supplied, as in Theb. 263, εὖ ξυντυ-  
 χόντων, ‘if matters go well.’ It is at  
 all events needless to read ὀρθουμένοις.

Schol. γεννωμένων,—a strange comment,  
 which adds to our present difficulties.  
 Perhaps he wrote γινομένων δὲ φίλων or  
 συμμάχων, viz. τῶν Ἀργείων. Nothing  
 can be made of the passage as it stands.  
 Perhaps, ἀστοῖς ἂν ἡμεῖς εἴμεν κ.τ.λ., or  
 λαοῖς, the Argives in either case being  
 meant.

746. πάλαισμα. Schol. τὴν ἐμὴν ἐπι-  
 κουρίαν. Rather (the words being ad-  
 dressed to Athena in her attribute of  
 Νίκη), ‘may you have a way of wrestling  
 from which your enemies find no escape.’  
 The same metaphor as in τριακτῆρ, ‘a  
 victor,’ Ag. 165.—ἄφυκτον, cf. Ar. Nub.  
 1047, μέσον ἔχω σ’ ἄφυκτον. Plat.  
 Theæt. p. 165, B, τί γὰρ χρήσει ἀφύκτῳ  
 ἐρωτήματι, τὸ λεγόμενον ἐν φρέατι συνεχό-  
 μενος;—Apollo and Orestes here depart,  
 the latter for Argos. Athena, the Furies,  
 and the Areopagites remain.

750. ἐγὼ. The verb is deferred to  
 v. 757. Cf. v. 95. This is better than  
 to take μεθεῖσα for μεθήσω with the  
 Schol. She meant to say ἐγὼ γενήσομαι  
 δυσσώστα, but puts it in the form of a  
 deliberative question.—ἰδν, ‘poison,’ as in  
 v. 700.—ἀντιπενθῇ, Schol. ἰσοπενθῇ, ὁμοία  
 δρῶντα οἷς πέπονθα. Hermann confi-  
 dently connects ἀντιπενθῇ καρδίας. But  
 καρδίας goes more naturally either with  
 μεθεῖσα, ‘letting fall from my heart a

καίνουμαι  
 γεν. = 16  
 τινελ δ.ο.

ἐν γὰρ τᾷδε, φεῦ,  
 ἰὼν ἰὼν ἀντιπενθῇ μεθεῖσα καρδίας,  
 σταλαγμὸν χθονὶ *causam suam in terra et*

ἄφορον ἐκ δὲ τοῦ λιχὴν ἄφυλλος, (785)

ἄτεκνος, ὧ δίκαια, πέδον ἐπισύμενος, 755 *h. v.*

βροτοφθόρους κηλίδας ἐν χώρᾳ βαλεῖ

στενάζω; τί ρέξω; γένωμαι  
 δυσοίστα πολίταις ἄπαθον; (790)

ἰὼ, μεγάλα τοι, κόραι δυστυχεῖς

Νυκτὸς ἀτιμοπενθεῖς. 760

ΑΘ. ἐμοὶ πίθεσθε μὴ βαρυστόνως φέρειν  
 οὐ γὰρ νενίκησθ', ἀλλ' ἰσόψηφος δίκη (795)

ἐξῆλθ' ἀληθῶς, οὐκ ἀτιμία σέθεν.

ἀλλ' ἐκ Διὸς γὰρ λαμπρὰ μαρτύρια παρῆν,

poison in return for what I have endured, a drop causing sterility to the land' (of. *παράγεται χερὸς*, v. 270), or better still perhaps with *ἰὼν*, as *ἰδς καρδίαν προσήμενος* Ag. 807, *ἰδς ἐκ φρονημάτων* sup. 456. In *ἄφορος*, ἄφυλλος, ἄτεκνος, the three usual conditions of prosperity are alluded to, viz. the increase of flocks, corn, and the human race. See the note on Suppl. 671. Properly, *ἄφορος* is 'not bearing,' as *δένδρεα καὶ καρποφόρα καὶ ἄφορα πολλὰ*, Herod. ii. 156. Here it obviously means 'causing the state of *ἀφορία*, or non-productiveness.' By *σταλαγμὸν* some kind of red fungus (*robigo*) was meant, which, like 'red rain,' was superstitiously referred to blood.—*λιχὴν*, 'a blight,' Cho. 273. The dochmiac verse would be improved by reading *ἐκ δὲ τοῦδ' ἄφυλλος λιχὴν*. The words would have been transposed on account of the hiatus, if *τοῦδ'* was written *τοῦ*.

756. Hesych. *κηλίδες*· μολυσμοί.

758. *δυσοίστα*. So Müller for *δυσοίστα*. The feminine form is defended by several examples, as *πανακρέτη* Cho. 61, *εὐφιλήτη* Theb. 104, *περικλίστη* Pers. 598. *πολυφόρβη* Hes. Theog. 912. *ἀκλίστη* Iph. A. 121. *καλυπτὴ* Antig. 1011. Porson on Med. 822, "femininas formas, cum jam paullatim obsoleviscent, poetae et Attici, vel ornatus vel varietatis ergo, subinde revocabant." 'Should I become intolerable to the citizens, for

what I have endured from them?' *sc. δι' ἃ ἔπαθον*. The MSS. give *ἔπαθον*. The correction in the text was made by the present editor before Hermann suggested it. But Hermann, Linwood, and Dindorf give *γελῶμαι* from Tyrwhitt, comparing *οἶμοι γελῶμαι* Antig. 838, while others with the Schol. very harshly repeat *τί* with *γένωμαι*.

759. *μεγάλα τοι*, i. e. *δεινὰ ἔστιν ἃ ἔπαθον*. Pind. Ol. ii. 23, *ἔπαθον αἱ μεγάλα*.

761 seqq. Here Athena first attempts to assuage the wrath of the Erinyes, and to convert them into *Eumenides*, or "well-wishers" to the Athenian land, in which they are destined henceforth to dwell. To this passage Photius alludes in v. *Εὐμενίδες*. *Αἰσχύλος* *Εὐμενίσαν* εἰπὼν τὰ περὶ τὴν κρίσιν τὴν Ὀρέστου φησὶν ὡς ἡ Ἀθηνᾶ ἐπράυνε τὰς Ἐρινύας· ὥστε μὴ χαλεπῶς ἔχειν πρὸς τὸν Ὀρέστην· *Εὐμενίδας* [δὲ] αὐτὰς ὠνόμασεν.

763. *ἀληθῶς*. Here for *ἀδόλως*, fairly and really. Pallas means to assure them that the equality of votes was independent of her own ballot, and that such equality being neither a victory nor a defeat, they have nothing to complain of on the latter score.

764. *ἀλλὰ—γάρ*. The sense is, *ἀλλ' ἐκράτησεν Ὀρέστης, ἐπεὶ κ.τ.λ.*—It is probable that such words as *μαρτύρια* were often pronounced as a trisyllable. The final *ιᾶ* seems, in fact, to have had

*ἡ ἀκμή ἡνὸς ὁ* i. *huc mori* v. *scilicet*, ὁ *δὲ* *ἡ ἀκμή* *ἡνὸς*  
*κρίσις* *στάν* - / *huc* *ἡ ἀκμή* *ἡνὸς*.



αὐτός θ' ὁ πείσας αὐτὸς ἦν ὁ μαρτυρῶν, 763  
ὡς ταῦτ' Ὀρέστην δρῶντα μὴ βλάβας ἔχειν.

ὕμεις δὲ χάρα τῇδε μὴ βαρὺν κότον (800)

σκήψητε, μὴ θυμοῦσθε, μηδ' ἀκαρπίαν

τευξήτ', ἀφείσαι † δαιμόνων σταλάγματα,

= ( βρωτῆρας αἰχμὰς σπερμάτων ἀνημέρους' ) 770

nearly the metrical power of αἰ. So sup. 107, *χοὰς τ' αἰόλους, νηφάλια μειλίγματα*. v. 463, *ὕμεις δὲ μαρτύριά τε καὶ τεκμήρια καλεῖσθ'*. Ag. 1568, *αὐτοῦ ξένια δὲ τοῦδε δύσθεος πατήρ*. Oed. R. 301, *ἄρρητά τ' οὐράνιά τε καὶ χθονοσιβῆ*. Soph. El. 326, *Χρυσόθεμιν ἔκ τε μητρὸς ἐντάφια χερσῶν*. Eur. Suppl. 1196, *ἐν ᾧ δὲ τέμνειν χρή σφάγια σ' ἄκουέ μου*, where Elmsley would read *σφάγια χρή σ'*. The grounds for the supposition proceed (1) on the known principles of hyperthesis, as *τάλαινα* for *ταλάνια*, *λέαινα* for *λεάνια*, &c. (2) On actual examples of *ia* pronounced like *ya*, as *διὰ* is constantly a long monosyllable, e. g. Pers. 565. Cho. 774. Theb. 343, &c., and so *στόμια* Theb. 194, *καρδία* Suppl. 68, &c. (3) Words in *ios* which must have been pronounced *yos*, as *αἰφνίδιος* Prom. 698, *μυριόνταρχον* Pers. 972 (where see the note). So Martial has *Marcelliano*, ii. 29, where the *i* was pronounced as *y*. (4) The uniform regularity of the Aeschylean senarius, which naturally rejects resolved feet in these places. (See however Suppl. 382.)

765. *ὁ φήσας* Hermann for *ὁ θήσας* (Φ for Θ). I have restored *πείσας* from sup. 84, where Apollo says *καὶ γὰρ κτανεῖν σ' ἔπεισα μητρῶν δέμας*. So in Ag. 1602, *παίσας* has been corrupted to *πῆσας*. Franz gives *ὁ θήσας* with Wieseler. The Schol. has *ἐφάσκει γὰρ ὁ Απόλλων, γνῶμη Διὸς μαντεύεσθαι*, though this is an explanation, and a correct one, of the preceding verse. Turnebus edited *ὁ χρήσας*, which has been admitted as the common reading, though destitute of authority. Compare Aesch. frag. 266, *ὁ δ' αὐτὸς ἡμῶν, αὐτὸς ἐν θοίνῃ παρῶν, αὐτὸς τάδ' εἰπὼν, αὐτὸς ἐστὶν ὁ κτανὼν τὸν παῖδα τὸν ἐμόν*. Xen. Anab. iii. 2, 4, *αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δοὺς, αὐτὸς ἐξαπατήσας, συνέλαβε τοὺς στρατηγούς*. Plat. Polit. p. 268, A, *αὐτὸς τῆς ἀγέλης τροφὸς ὁ βουφορβός, αὐτὸς ἱατρὸς, αὐτὸς οἶον νυμφευτὴς καὶ—μόνος ἐπιστήμων*.

Translate, 'The very god who urged the deed was also he who bore testimony (from Zeus), that Orestes for doing this should receive no harm.' (Or perhaps, 'so that he has got no harm from doing these deeds.') Compare *ὡς—εὐθενεῖν* inf. 855.

767. I have edited *χάρα* for *γῆ*, supposing that the latter was a gloss, or the result of some metrical botching. Weil's reading is very ingenious, *ὕμεις δὲ μὴ θυμοῦσθε, μήτε [μῆδὲ] τῇδε γῆ βαρὺν κότον σκήψησθε* κ.τ.λ. Hermann reads *τοὶ* for *τῇ*, the Med. and others having *ὕμεις δέ τε τῇδε γῆ*. In the next verse Elmsley corrected *σκήψητε* for *σκήψησθε*. The aorist conveys the notion of a momentary stroke, while the present *θυμοῦσθε* implies the endurance of their wrath.

769. *δαιμόνων*. This word is doubtful, though it derives some little countenance from *βόσκημα δαιμόνων* in v. 292. Various conjectures have been proposed: Mr. Davies would read *μαινάδων*, comparing v. 467; *πνευμόνων*, Wakefield; *διὰ γόνων*, Franz; *μαινολῶν*, *furantium*, Weil; *σκήψητ'*, *ἀφείσαι δαίτων σταλαγμάτων βρωτῆρας αἰχμὰς*, Hermann, who encloses the intermediate words in brackets, as a mere tautology, and joins *σπερμάτων ἀνημέρους*. He ingeniously remarks, that the *βῆσις* will thus have thirteen lines corresponding with that next after the choral ode. It is singular too that the concluding iambics of the goddess are also thirteen, v. 863 seqq. I formerly proposed *λαϊμάτων* or *λαϊμόνων*, 'from your throats,' as we have *ἐμεί τὸν ἰδὼν* v. 700. Cf. Ar. Av. 1562, *κᾶτ' ἀνῆλθ' αὐτῷ κάτωθεν πρὸς τὸ λαῖμα τῆς καμήλου Χαιρεφάν ἢ νυκτερί*. Photius, *λαῖμα*: *ἀπὸ τοῦ λαϊμῶν εἴρηται, τὸ βρένθυμα*. Perhaps *καρδίας*, as sup. 752, or *δυσμενῶς*. The Schol. records a variant *στενάγματα* for *σταλάγματα*.

770. *αἰχμὰς*, 'influences,' Schol. Aeschylus uses *αἰχμή* in a very peculiar sense; see on Ag. 467. Scaliger proposed *αἰχ-*



ἐγὼ γὰρ ὑμῖν πανδίκως ὑπίσχομαι  
 ἔδρας τε καὶ κευθμῶνας ἐνδίκου χθονὸς  
 λιπαροθρόνοισιν ἡμένας ἐπ' ἐσχάrais  
 ἕξειν, ὑπ' ἀστῶν τῶνδε τιμαλφουμένας.

ἐν δὲ σαυῶν ἀντρον  
 (805) here.

XO. ἰὼ θεοὶ νεώτεροι, παλαιοὺς νόμους ἀντ.  
 καθιππάσασθε, κακὰ χερῶν εἵλεσθέ μου. 776  
 ἐγὼ δ' ἄτιμος ἂ τάλαινα βαρύκοτος (810)

ἐν γὰρ τᾷδε, φεῦ,  
 ἰὼν ἰὼν ἀντιπενθῇ μεθεῖσα καρδίας,  
 σταλαγμὸν χθονὶ 780  
 ἄφορον· ἐκ δὲ τοῦ λιχὴν ἄφυλλος, (815)

ἄτεκνος, ὦ δίκαια, πέδον ἐπισύμενος,  
 βροτοφθόρους κηλίδας ἐν χώρᾳ βαλεῖ·  
 στενάζω ; τί ῥέξω ; γένωμαι  
 δυσοίστα πολίταις ἄπαθον ; 785 (820)

ἰὼ, μεγάλα τοι, κόραι δυστυχεῖς

Νυκτὸς ἀτιμοπενθεῖς.

AΘ. οὐκ ἔστ' ἄτιμοι, μῆδ' ὑπερθύμως ἄγαν  
 θεαὶ βροτῶν στήσητε δύσκηλον χθόνα. (825)

μοὺς, but the Schol. has αἰχμαὶ βιβρώ-  
 σκουσαι τὰ σπέρματα. Here it refers to  
 ἀφιέναι, 'darting poison-drops like arrows.'

772. ἐνδίκου. This is said by a kind of  
*prolepsis* or anticipation, 'made just by  
 your presence amongst them.'

773. λιπαροθρόνοισιν. The temple of  
 the Σεμελαί at the foot of the Areopagus  
 contained, besides a subterranean chasm  
 (κευθμῶν, θάλαμοι, κεύθη, inf. 958. 989),  
 certain low hearths or fire-places, which  
 are here called 'resplendent with fat,'  
 because the goddesses seem to have been  
 worshipped with oil poured upon greasy  
 wool. Such is the ingenious conjecture of  
 Müller, Diss. p. 181, who quotes Pausan.  
 viii. 42, 5, to prove that the black De-  
 meter, also an Erinyes, was thus honoured  
 at Phigalia. The epithet may indeed  
 only mean 'richly-enthroned,' as λιπαρὰ  
 was a favourite epithet of Athens itself.  
 But the following passages may be cited as  
 adding weight to Müller's view:—Lucian,  
 Alexandr. p. 238, εἰ μόνον ἀλημιμένον  
 που λίθον ἢ ἐστεφανωμένον θεόσαιοτο, προσ-  
 πίπτων εὐδὺς καὶ προσκυνῶν. Theophrast.

Char. περί Δεισιδ., καὶ τῶν λιπαρῶν λίθων  
 τῶν ἐν ταῖς τριῦσιν παρὶν ἐκ τῆς λη-  
 κύθου ἔλαιον καταχεῖν, καὶ ἐπὶ γόνατα  
 πεσῶν καὶ προσκυνήσας ἀπαλλάττεσθαι.  
 Pausan. x. 24, 5, ἐπαναβάντι δὲ ἀπὸ τοῦ  
 μνήματος λίθος ἐστὶ [Δελφοῖς] οὐ μέγας·  
 τούτου καὶ ἔλαιον ὁσημέραι καταχέουσι,  
 καὶ κατὰ ἑορτὴν ἐκάστην ἔρια ἐπιτίθεασι  
 τὰ ἄργα. So the stones which served as  
 seats before the heroic palaces (types,  
 perhaps, of the later Ἀγυαῖς, or stone  
 pillar) were λευκοί, ἀποστίλβοντες ἀλεί-  
 φματος, Od. iii. 408. Compare the offer-  
 ing of oil to the stem of a tree, Theocr.  
 xviii. 45.

789. στήσητε, for καταστήσητε. Lin-  
 wood conjectures κτίσητε. — δύσκηλον,  
 Schol. δυσθεράπεντον. The word only  
 occurs here, and seems formed on a false  
 analogy, since the εὐ in εὐκηλος comes  
 from the digamma in Φέκηλος. Weil  
 reads δύσκηλιν. Hesychius has a cor-  
 rupt gloss, δύσκημον ἄφρανα, δυσσιάνισ-  
 τον, where Schmidt conjectures, from  
 this passage, δύσκηλον φρένα· δύσοιστον.  
 — βροτῶν is added to χθόνα for the sake

ἐν δὲ  
 καὶ ἀντρον  
 unknown to

κάγῳ πέποιθα Ζηνὶ, καὶ τί δεῖ λέγειν ; 790  
 καὶ κλήδας οἶδα δωμάτων μόνη θεῶν,  
 ἐν ᾧ κεραυνός ἐστιν ἐσφραγισμένος·  
 ἀλλ' οὐδὲν αὐτοῦ δεῖ· σὺ δ' εὐπειθής ἐμοὶ  
 γλώσσης ματαιάς μὴ ἔκβάλῃς ἐπὶ χθόνα (830)  
 καρπὸν, φέροντα πάντα μὴ πράσσειν καλῶς. 795  
 κοῖμα κελαινοῦ κύματος πικρὸν μένος,  
 ὥς σεμνότημος καὶ ξυνοικήτωρ ἐμοί.  
 πολλῆς δὲ χώρας τῇσδ' ἐτ' ἀκροθῖνια, (βείς).  
 θύη πρὸ παίδων καὶ γαμηλίου τέλους, (835)  
 ἔχουσ' ἐς αἰεὶ τόνδ' ἐπαινέσεις λόγον. 800

ΧΟ.

ἐμὲ παθεῖν τάδε, φεῦ,

στρ.

ἐμὲ παλαιόφρονα, κατὰ τε γὰρ οἰκεῖν

of the antithesis with *θεῶν* (see on v. 674. Cho. 122), and is not to be taken with *δύσκηλον*.

790. καὶ τί δεῖ λέγειν; An Attic formula when something is suppressed which it is superfluous or disagreeable to add. Plat. Symp. p. 217, c, *συνεγυμνάζετο οὖν μοι καὶ προσεπάλασε πολλάκις, οὐδένος παρόντος. καὶ τί δεῖ λέγειν; οὐδὲν γάρ μοι πλέον ἦν*. Ag. 581, καὶ νῦν τὰ μάσω μὲν τί δεῖ σ' ἐμοὶ λέγειν; Eur. Andr. 920, *ἀλεῖ γάρ μ' ἐνδίκως· τί δεῖ λέγειν*; Herc. F. 1270. Phoen. 43, &c. Demosth. p. 126, init. καὶ τί δεῖ τὰ πολλὰ λέγειν; The sense is, 'I have the means at my disposal to compel you if I please;' or, 'I too could cause harm; but I prefer to try the arts of persuasion' (v. 845. 928).

791. δωμάτων. The rooms, or store-houses. Cf. Cho. 649. Eur. Tro. 80, ἐμοὶ τε (sc. Ἀθήνα) δώσων φησὶ πῦρ κεραυνιον, βάλλειν Ἀχαιοὺς ναῦς τε τιμ-πράναι πυρί. Q. Smyrn. xiv. 444, ὦ τέκος—ἔντεα πάντα, τὰ μοι πάρος ἦρα φέροντες χερσὶν ὑπ' ἀκαμάτησιν ἐτεκ-τήναντο Κύκλωπες, δόσω ἐελδομένη. Ar. Av. 1537, καλλίστην κόρην (Βασίλειαν), ἥ τις ταμιεύει τὸν κεραυνὸν τοῦ Διός.—ἐν ᾧ, sc. τόπῳ. Hermann gives δώματος, Linwood ἐν οἷς, with the Farnese MS.

793. σὺ δ'. It is to be observed, that Athena has heretofore generally addressed the Erinyes collectively. From this place to the end the Coryphaeus alone speaks and is spoken to, the singular being used throughout.

794. γλώσσης ματαιάς καρπὸν, a rashly uttered curse. Cf. inf. 862.—ἐπὶ, 'over the earth,' like σπείρειν σπέρμα, καρπὸν, &c.—φέροντα κ.τ.λ., Schol. τὸν πάντα ποιῶντα κακῶς πράττειν.

796. κελαινοῦ κύματος, a metaphor from a storm brooding over the sea, as Cho. 1065.

798. πολλῆς χώρας, i. e. μεγάλης. So ἄλω πολλήν, ἀσπίδος κύκλον, Theb. 484. See Baehr on Herod. iv. 109. Offerings of the first-fruits of the earth shall be made to them in behalf of prolific marriages. These offerings are called τὰ ἐκ γῆς δυσφρόνων μειλγμματα, Cho. 270. Schol. ὡς προτέλεια θυόντων Ἀθήνησι ταῖς Ἐρινύσι.—πρὸ παίδων, cf. Ag. 978, τὸ μὲν πρὸ χρημάτων κτησίαν ὕκνος βαλὼν, for ὑπὲρ, 'in behalf of.'

799. Hesych. θύη· θυάματα (θυμιάματα?), ἀρώματα. The singular occurs Ag. 1381, the plural Il. vi. 270, ἔρχεο σὺν θυέεσσιν, and Eur. El. 1141, θύσεις γὰρ οἷα χρή σε δαίμοσιν θύη.

802. παλαιόφρονα, holding the ancient or old-fashioned ideas, in opposition to the νεώτεροι θεοί.

Ibid. κατὰ γὰρ οἰκεῖν. The same as κατοικεῖν γῆς, in allusion to Athena's proffer of a permanent settlement and cultus in the land. If this be the sense, ἀτίετον μῦθος shows that it is spoken of ironically as a thing of no worth after the dishonour they have suffered. Hermann has οἰχεῖν and μῖσος, in which latter Franz and Minckwitz agree, the Med. and others having μῦσος. Both corrections seem probable. In the same sense οἰ-

ἀτίετον, φεῦ, μύσος.

πνέω τοι μένος ἅπαντά τε κότον. (840)

οἱ οἱ, δᾶ, φεῦ. 805

† τίς μ' ὑποδύεται πλευράς ὀδύνα ;

θυμὸν αἶε, μάτερ

Νύξ· ἀπὸ γάρ με τιμᾶν

δαναίων θεῶν (*δαναῖος θεῶν*) (845)

*hard to struggle  
with*

δυσπάλαιοι παρ' οὐδὲν ἦραν δόλοι.

AΘ. ὀργὰς ξυνοίσω σοι· γεραιτέρα γὰρ εἶ. 810

καὶ τῷ μὲν εἶ σὺ κάρτ' ἐμοῦ σοφώτερα,  
φρονεῖν δὲ καμοὶ Ζεὺς ἔδωκεν οὐ κακῶς. (850)

ὕμεις δ' ἐς ἀλλόφυλον ἐλθοῦσαι χθόνα  
γῆς τῇσδ' ἐρασθήσεσθε· προὔννεπώ τάδε.

οὐπιρρέων γὰρ τιμιώτερος χρόνος 815

ἔσται πολίταις τοῖσδε· καὶ σὺ τιμίαν

ἔδραν ἔχουσα πρὸς δόμοις Ἐρεχθέως (855)

τεύξει παρ' ἀνδρῶν καὶ γυναικείων στόλων *bands*

χομαι often means 'I am done for,' 'there is an end of me.'

806. This verse seems defective, as it does not fall in with the dochmiac metre. Hermann gives τίς μ' ὑποδύεται, τίς ὀδύνα πλευράς ;

809. δαναίων. So Franz and Linwood with L. Dindorf for δαμίων or —αν. The Schol. must have read δαμίον or δαμίαν. The former is explained οἱ δόλοι γὰρ τῶν θεῶν ὥς οὐδὲν παρήρην με τῶν δημοσίων τιμῶν, the latter τὴν δημοσίαν ὑπὸ θεῶν δεδομένην. This ὑπὸ θεῶν δεδομένην, which Hermann professes not to understand, arose from wrongly construing τιμᾶν θεῶν. He himself gives τιμᾶν ἀμᾶν. But cf. γέρας παλαιδὼν v. 372.—παρ' οὐδὲν, sc. θέμενοί με, as Ag. 221. The phrase αἶρειν τινα ἀπὸ τιμῶν is remarkable. It seems to mean, (as sup. 340,) 'to lift one and carry him off from, i. e. dispossess him of his appointed duties.'—δυσπάλαιοι, difficult to grapple with. Cf. Suppl. 846. Ag. 1509.

810. ὀργὰς κ.τ.λ. Here also we may notice unusual Greek, συμφέρειν τινί τι, and its close coincidence with our idiom, 'to bear with a person in something,' for ἀνέχεσθαι. Cf. Med. 13, πάντα συμφέρουσ' Ἰδσόνι. Herc. F. 1366, ψυχὴν

βιάζου τὰμὰ συμφέρειν κακά. The next verse may have been intruded by some one who thought the idea of φρονεῖν not sufficiently conveyed by γεραιτέρα. We may however for καὶ τοι μὲν σὺ read καὶ τῷ μὲν, i. e. τῷ εἶναι γεραιτέρα. Schol. διὰ τὸν χρόνον. Pallas was before complimented by the chorus as the goddess of wisdom, τῶν σοφῶν γὰρ οὐ πένει, v. 409.

813. ὕμεις δ' κ.τ.λ. 'You, if you leave me in disdain and depart for some other land, will be enamoured of this, and regret that you resigned it ; I forewarn you of this ; for my citizens are destined to come to great glory in the course of time, and will build you a temple hard by the Acropolis, where you will obtain such honours both from men and women as you would not be likely to meet with from others.' The warning is, not to expect such a cultus elsewhere (e. g. of the Σεμναὶ at Sicyon) as would be accorded at Athens. Mr. Shilleto suggests ἔρ' for ἐς.

817. πρὸς δόμοις Ἐρεχθέως. The temple of the Erinyes lay between the Areopagus and the Acropolis, which is here called 'the palace of Erechtheus,' because the Erechtheum formed the prominent feature of the citadel.

(ἐρᾶν Ῥοισε) ἔραμαι μὴ.  
ἵπτ' ἐρασθῆσθαι σοι. ἡρᾶσθαι.



ὅσων παρ' ἄλλων οὐποτ' ἂν σχέθους βροτῶν.

σὺ δ' ἐν τόποισι τοῖς ἐμοῖσι μὴ βάλης 820

|| μὴθ' αἵματηρὰς θηγάνας, σπλάγχνων βλάβας  
| νέων, αἰοῖνοις ἐμμανεῖς θυμώμασι *αιεσε* (860)

μῆδ', † ἐξελοῦσ' ὡς καρδίαν ἀλεκτόρων,

ἐν τοῖς ἐμοῖς ἀστοῖσιν ἰδρύσης \* Ἀρη

ἐμφύλιόν τε καὶ πρὸς ἀλλήλους θρασύν. 825

θυραῖος ἔστω πόλεμος, οὐ μολίς παρῶν

| ἐν ᾧ τις ἔσται δεινὸς εὐκλείας ἔρως· (865)

| ἐνοικίου δ' ὄρνιθος οὐ λέγω μάχην.

819. ὅσων. So the syntax seems to require for *δσν*, which appears to have originated in the idea that it referred to *ἔδραν*. The genitive removes every difficulty, and seems more probable than to suppose a verse lost, with Hermann, Linwood, and Dindorf. Weil objects to the 'concurus ingratus' of —ων, and reads ὅσ' ἂν with Ahrens.

821. σπλάγχνων βλάβας νέων. 'Incitements to blood, injurious to young hearts,' because the loss of the *young* was an especial grievance to a military state. Cf. Suppl. 648, ἥβας δ' ἄνθος ἄδρεπτον ἔστω, μῆδ' Ἀφροδίτης εὐνάτωρ βροτολοιγὸς Ἀρης κέρσειεν ἄωτον.—ἐμμανεῖς, agreeing with *θηγάνας*, may mean 'carried to madness by rage,' and this seems safer than to give it an active sense, *ἐκμαινόνσας*. By *ἄοινα θυμώματα* are meant quarrels not proceeding from wine, like mere drunken brawls of the *κῶμος* (Ag. 1160), but the deadly hatred of party feelings. Hermann does not appear to have improved on the passage by his new punctuation, μὴθ' αἵματηρὰς, *θηγάνας* σπλάγχνων, βλάβας, Νέων αἰοῖνοις ἐμμανεῖς θυμώμασι. Perhaps ἐμμανής. See sup. 107.

823. ἐξελοῦσ' ὡς. 'Having taken out the heart as from fighting cocks, establish among my citizens a civil war, and one that is mutually merciless.' Musgrave's conjecture ἐκρέουσ' ὡς derives some support from ἐξέρεσαν in Theb. 706, and ἀναλείουσα μέγαν χόλον, Apoll. Rhod. iv. 391. The Schol. has ἀναπτερώσασα.—θρασύν, 'cruel,' 'remorseless.' So Prom. 42, αἰε γὰρ δὴ νηλὴς σὺ καὶ θράσους πλέως.

826. θυραῖος. 'Let there be *foreign* (not civil) war, coming without stint

to him who shall feel a strong desire for glory; but of *domestic* broils not a word be spoken.' The object of the poet, as Müller remarks, Diss. p. 86—7, is to recommend *conquest* to the Athenians, as the best means of diverting them from party contentions. From v. 746 one might suspect some military enterprise was about to be undertaken.—οὐ μολίς, Ag. 1049. Scholefield rightly understood this passage, 'quantumcunque sit, nihil moror, dummodo non sit domesticum.' Compare Propert. v. 6, 9, 'ite procul fraudes, alio sint aere noxae.' Mart. Ep. vi. 25, 7, 'bella velint Martemque ferum rationis egentes.' Theognis 311, θύρηφι δὲ καρτερὸς ἔη, *vim foris, non domi, exerceat*. Soph. Trach. 469, σοὶ δ' ἐγὼ λέγω κακὸν πρὸς ἄλλον εἶναι, πρὸς δ' ἐμ' ἄψευδεῖν αἰε. The οὐ so completely negatives μολίς, that the more correct particle μὴ is scarcely required after the imperative. Cf. Cho. 814. Hermann, misled by the Schol. οὐ μακρὰν, by which he meant 'soon,' gives ἡ for οὐ, 'foris sit bellum, aut brevi spatio remotum, in quo magnus erit gloriae amor.' Significatur autem pugna Marathonica." (So a marginal gloss on *θυραῖος* in the Med., δ Περσικός.) All the commentators take ἐν ᾧ for ἐν ᾧ πολέμῳ.

828. οὐ λέγω. 'But I prefer not to speak of the contest of the domestic bird.' See on Pers. 752, ἐνδον αἰχμαῖν. Pind. Ol. xii. 20, ἐνδομάχας ἀλέκτωρ. The phrase οὐ λέγω was used by a sort of euphony when any ill-omened subject was brought forward. The custom of cock-fighting is very ancient; for Sir Charles Fellows found it sculptured on one of the Xanthian marbles (Travels in Asia Minor, 1835). Aelian, Var. Hist. ii. 28, says

See L. D.  
i.e. male  
member to wife

τοιαῦθ' ἐλέσθαι σοι πάρεστιν ἐξ ἐμοῦ·  
 εἷδ' ὁρῶσαν, εἷδ' πάσχουσαν, εἷδ' τιμωμένην, 830  
 χώρας μετασχεῖν τῇσδε θεοφιλεστάτης.

ΧΟ. ἐμὲ παθεῖν τάδε, φεῦ, ἀντ. (870)  
 ἐμὲ παλαιόφρονα, κατὰ τε γὰρ οἰκῆν  
 ἀτίετον, φεῦ, μύσος.

πνέω τοι μένος ἅπαντά τε κότον. 835  
 οἶ οἶ, δᾶ, φεῦ.

† τίς μ' ὑποδύεται πλευρὰς ὀδύνα ; (875)

θυμὸν αἶε, μάτερ

Νύξ· ἀπὸ γάρ με τιμᾶν  
 δαναϊᾶν θεῶν

δυσπάλαμοι παρ' οὐδὲν ἦραν δόλοι. 840 (880)

ΑΘ. οὔτοι καμοῦμαί σοι λέγουσα τὰγαθὰ·  
 ὥς μήποτ' εἵπης πρὸς νεωτέρας ἐμοῦ  
 θεὸς παλαιὰ καὶ πολισσούχων βροτῶν  
 ἄτιμος ἔρρειν τοῦδ' ἀπόξενος πέδου.  
 ἀλλ' εἰ μὲν ἄγνόν ἐστί σοι Πειθοῦς σέβας, 845 (885)  
γλώσσης ἐμῆς μείλιγμα καὶ θελκτήριον,  
 σὺ δ' οὖν μένοις ἄν· εἰ δὲ μὴ θέλεις μένειν,  
 οὐτᾶν δικαίως τῇδ' ἐπιρρέποις πόλει

that the Athenians adopted the practice after the Persian war, Themistocles having been struck with the courage with which these birds contended, not for homes, glory, nor freedom, but simply not to be beaten.

841. οὔτοι καμοῦμαι. 'Be assured I shall not tire of telling you the honours you will find.' This ῥῆσις (to 849) is transposed by Weil with that at 810. But there would be no point at all in οὐ καμοῦμαι, unless an enumeration of ἀγαθὰ had already been given.

844. After this verse Weil inserts the distich 850—1. It is however right enough as it stands, some ellipse like ἀλλὰ μὴ θέλε ἀπιέναι being supplied.

845. Πειθοῦς σέβας. This is a confused construction, apparently for εἰ σεβίξει τὴν Πειθᾶ, γλώσσης ἐμῆς μείλιγμα, καὶ εἰ θελκτήριά σοί ἐστι. Or perhaps we should read thus: γλώσσης τ' ἐμῆς μείλιγμα σοῦ (or σοί) θελκτήριον, 'and if the

soothing eloquence of my tongue can appease you.' Cf. Suppl. 442, γένοιτο μύθον μύθος ἂν θελκτήριος. It is also possible (cf. inf. 928) that ἐστί μοι Πειθοῦς σέβας should be restored. The Schol. gives the general sense pretty correctly, εἰ πείθῃ τῷ μείλιγματι τῆς ἐμῆς γλώσσης. Hermann's explanation is too complex for Aeschylus, εἰ πειθοῦς γλώσσης ἐμῆς ἄγνόν σέβας ἐστί σοι μείλιγμα καὶ θελκτήριον. Mr. Drake succeeds better in making ἄγνόν καὶ θελκτήριον, "holy and propitiatory," the predicate: but the use of θελκτήριον as a noun may be defended by 671 sup., ἐρυμὰ τε χώρας καὶ πόλεως σωτήριον. Soph. Trach. 553, ᾗ δ' ἔχει, φίλαι, λυτήριον λύπημα, i. e. ᾗ λύπη ἔχει φάρμακον (vulg. ἔχω).

847. On σὺ δ' οὖν, 'then by all means stay,' see v. 217.

848. ἐπιρρέποις is here active, as it seems to be in Agam. 331, unless we

μῆνιν τιν' ἢ κότον τιν' ἢ βλάβην στρατῶ.

ἔξεστι γάρ σοι τῆσδε γαμόρῳ χθονὸς 850 (890)

εἶναι δικαίως ἐς τὸ πᾶν τιμωμένην.

XO. ἄνασσ' Ἀθάνα, τίνα με φῆς ἔχειν ἔδραν;

AΘ. πάσης ἀπήμον' οἰζύος· δέχου δὲ σύ.

XO. καὶ δὴ δέδεγμαί· τίς δέ μοι τιμὴ μένει;

AΘ. ὥς μὴ τιν' οἶκον εὐθενεῖν ἄνευ σέθεν. 855 (895)

XO. σὺ τοῦτο πράξεις, ὥστε με σθένειν τόσον;

AΘ. τῷ γὰρ σέβοντι ξυμφορὰς ὀρθώσομεν.

XO. καὶ μοι πρὸ παντὸς ἐγγύην θήσῃ χρόνου;

AΘ. ἔξεστι γάρ μοι μὴ λέγειν ἂ μὴ τελῶ.

XO. θέλξῃ μ' ἔοικας, καὶ μεθίσταμαι κότου. 860 (900)

AΘ. τοιγὰρ κατὰ χθόν' οὖς' ἐπικτήσῃ φίλους.

XO. τί οὖν μ' ἄνωγας τῇδ' ἐφυμνήσαι χθονί;

AΘ. ὅποια νίκης μὴ κακῆς ἐπίσκοπα·

should read ἐπισκήπτους, comparing v. 768. These two words appear also to be confused in Cho. 52.

850. τῆσδε γαμόρῳ. So Dobree for τῆδε γ' ἀμοίρου. Dr. Donaldson gives τῆσδ' ἐπ' εὐμοίρου χθονός.

852. Perhaps, τίνα δέ φῆς μ' ἔχειν ἔδραν;

854. καὶ δὴ δέδεγμαί. 'Supposing now I do accept it; what honour is in reserve for me?' On this idiom, in which a contingent case is regarded, for the sake of argument, as realized, see Elmsley on Med. 380. So Cho. 556, καὶ δὴ θυρωρῶν οὐτίς ἂν παιδρᾷ φρενὶ δέξαιτ'. Vesp. 1224, ἐγὼ εἴσομαι· καὶ δὴ γάρ εἰμ' ἐγὼ Κλέων. Herod. vii. 10, καὶ δὴ συνήνεκε ἦτοι κατὰ γῆν ἢ καὶ θάλασσαν ἐσσωθήναι. To the same usage we should perhaps refer Suppl. 493, καὶ δὴ φίλον τις ἔκταν' ἀγνοίας ὕπο, 'Supposing one should kill a friend through not knowing him.'

855. εὐθενεῖν. So Scaliger for εὐσθέ-  
νειν or εὐσθενεῖν. Cf. v. 904, and for ὥς, 766.

856. σὺ τοῦτο πράξεις κ.τ.λ. 'Will you effect this,' viz. by your own personal influence over your citizens?

857. τῷ γὰρ σέβοντι. 'Yes, for we will direct aright the fortunes of him who reveres you.' This is significantly said. 'To reverence the Erinyes' is to have a just awe of them (sup. 660—1), and therefore to live conscientiously, and in consequence

happily: compare 973. Similarly τὸν σέβοντ' εὐεργετεῖν, sup. 695.

858. ἐγγύην θήσῃ. Will you give me a security for all future time, i. e. will you guarantee that this privilege shall last for ever? viz. that in v. 855.

859. ἔξεστι μὴ λέγειν. 'Yes, for I am not obliged to state what I will not perform.' Literally, 'it is in my power not to state,' &c. Cf. Dem. Mid. p. 538, ἐλθὼν ἐπὶ δείκνον, οἱ μὴ βαδίζειν ἐξῆν αὐτῷ, 'whither he need not have gone.' Plat. Gorg. p. 461, fin., εἰ μὴ ἐξέσται μοι ἀπιέναι καὶ μὴ ἀκοῦειν σου. Phaedr. p. 252, c, τοῖσι δὴ ἔξεστι μὲν πείθεσθαι, ἔξεστι δὲ μή. Eur. frag. Antiop. 211, ὅστις δὲ πράσσει πολλά, μὴ πράσσειν παρὸν, μῶρος. Alcest. 284, θνήσκω, παρὸν μοι μὴ θανεῖν. Heracl. 969, χρῆν τόνδε μὴ ζῆν.

861. ἐπικτήσῃ, you shall gain my people as new friends. Cf. 641, καὶ τόνδ' ἐπικτήσαιο σύμμαχον, θεά. Weil reads, strangely enough, τοιγὰρ κατὰσον οὐδ κ.τ.λ. The sense simply is, μένουσα ἐν χώρᾳ τοὺς ἀστούς ἔξεις φίλους.

862. τί οὖν. For the hiatus see Suppl. 301.

863. νίκης μὴ κακῆς. 'Such prayers as have for their aim a not dishonourable victory.' Hermann, Linwood, and Donaldson give νίκης, which Herm. renders opta quae bonae contentiois, non, qualis ante tua fuerat rixa, [quae] malae pro-

σημοροί, ἡρμοροί, a kind answer at Athens, ὅτι τοῦ ἀπαιτεῖν ἐν  
the one hand and ὁρμηνοροί on the other.



καὶ †ταῦτα γῆθεν, ἔκ τε ποντίας δρόσου, OC 1591  
 ἐξ οὐρανοῦ τε κἀνέμων ἀήματα 865 (905)  
 εὐηλίως πνέοντ' ἐπιστείχειν χθόνα·  
 καρπὸν τε γαίας καὶ βοτῶν ἐπίρρυντον *not coming*  
 ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ,  
 καὶ τῶν βροτείων σπερμάτων σωτηρίαν.  
 τῶν δυσσεβούντων δ' ἐκφορωτέρα πέλοις. 870 (910)  
 στέργῳ γάρ, ἀνδρὸς φυτυποίμενος δίκην, *not fit — curious*  
 τὸ τῶν δικαίων τῶνδ' ἀπένθητον γένος.  
 τοιαῦτα σοῦσι. τῶν ἀρειφάτων δ' ἐγὼ

*vida sint.* But *νίκη*, as remarked on Ag. 1349, is a word of doubtful authority. We have *νίκη κακή* also in Theb. 713, but that is a rather obscure passage. Here, as Müller rightly takes it (Diss. p. 86), the goddess means, that victory over foreign enemies, not the inglorious one of carrying the day in party strifes (*Ἄρης ἐμφύλιος*, v. 825), is to be one point of the choral hymn they are to sing for the city. And so in fact we find it, inf. 933 seqq.—ἐπίσκοπα, Cho. 119. Ajac. 976, ἥτης ἐπίσκοπον μέλος. Hesych. ἐπίσκοπα τυγχάνοντα τοῦ σκοποῦ.

864. καὶ ταῦτα. Though this speech may have intentionally extended to *thirteen* verses, like the pair of speeches of the goddess preceding (see on v. 769), one is disposed to think that something is here wanting to the sense, like εἶχον δ' ἀπειδῶς ἐσθλὰ πέμπεσθαι βροτοῖς. As the text stands, καὶ ταῦτα is suspicious. We should expect ὅποια νίκης μὴ κακῆς ἐπίσκοπα εἶχαι· τὰ γῆθεν τ'—ἀήματα κ.τ.λ., 'favourable airs from earth, sea, and heaven.' Cf. v. 934. Or perhaps, κάπειτα, or ἐλθόντα γῆθεν, or καὶ πάντα γῆθεν, supplying from the context εὐμενῇ γενέσθαι. Here, as below v. 900 &c., we see the power of the Erinyes, as Chthonian beings, but in their more benign capacity as Eumenides, to regulate the elements and the produce of earth for man's benefit. On the triple wish conveyed in this fine passage, which Hermann thinks was imitated by Ennius in Cic. Tusc. Quaest. i. 28, see the note on Suppl. 671.

867. βοτῶν. So Stanley for βροτῶν. The same error has been corrected in two passages of the Supplices, v. 672 and 836.—εὐθενοῦντα μὴ κάμνειν, 'may never fail (or tire) in thriving.' Cf. v. 841.

869. σωτηρίαν. See sup. 631.

870. ἐκφορωτέρα. 'But of the godless (who may bring harm on the good) may you make a riddance out of the city yet more and more,' i.e. τοὺς δὲ δυσσεβεῖς μᾶλλον ἀπελάσαις. Compare ἐπιφορώ-  
 τας in Cho. 798. The metaphor, as we may infer by the γάρ in the next verse, is not from funerals (ἐκφορά), but from a nurseryman rooting out and carrying away weeds or superfluous plants. Aeschylus' dislike of *δυσσεβία* is apparent from many places, e.g. Ag. 364. 734, sup. 506, where he condemns it as the parent of insolence.

872. τῶν δικαίων τῶνδε. The citizens in general, addressed as present in the theatre, are called 'righteous' as opposed to the *δυσσεβεῖς* just mentioned.—ἀπένθητον, 'spared from mourning' (Ag. 868), is the consequence of probity and virtue, v. 520. 973. Mr. J. B. Mayor suggests ἀπόρθητον.

873. ἀρειφάτων πρεπτῶν ἀγώνων. 'I will take care,' she says, as the War-goddess, 'that my citizens shall be victorious in every contest.' It is uncertain whether she means the contests at the great games, or real wars, in allusion to her advice about foreign conquests, v. 863. As Pallas was the goddess of war, but not directly of the games, to which indeed ἀρειφάτοι is hardly applicable, the former is probably meant. Thus 'war-slaking contests' will be a periphrasis (from the Homeric ἀρηίφατος) for 'battles,' which are πρεπτοί, conspicuous to all Hellas. The genitive depends on ἀστώνικον, as we have δορὸς νικηφόρον in v. 747, and τιμῶν (ὥστε εἶναι) ἀστώνικον is an idiom familiar to most. Hesych. ἀρεῖφατον λῆμα· ἰσχυρὸν, ἀντὶ τοῦ Ἀρεῖ εἰκόσ. Αἰσχύλος Νεανίσκοις.

- πρεπτῶν ἀγόνων οὐκ ἀνέξομαι τὸ μὴ οὐ  
 τήνδ' ἀστυνικὸν ἐν βροτοῖς τιμᾶν πόλιν. 875 (915)
- ΧΟ. δέξομαι Παλλάδος ξυνοικίαν, στρ. ἀ.  
 οὐδ' ἀτιμάσω πόλιν,  
 τὰν καὶ Ζεὺς ὁ παγκρατῆς  
 \* Ἀρης τε φρούριον θεῶν νέμει,  
 ῥυσίβωμον Ἑλλάνων ἄγαλμα δαιμόνων· 880 (921)  
 ᾧτ' ἐγὼ κατεύχομαι,  
 θεσπίσασα πρενμενῶς,  
 ἐπισσύτους βίου τύχας ὀνησίμους  
 γαίης † ἐξαμβράσαι 885 (925)  
 φαιδρὸν ἁλίου σέλας.
- ΑΘ. τάδ' ἐγὼ προφρόνως τοῖσδε πολίταις σύστ. ἀ.  
 πρᾶσσω, μεγάλας καὶ δυσαρέστους  
 δαίμονας αὐτοῦ κατανασσαμένη.  
 πάντα γὰρ αὐταὶ τὰ κατ' ἀνθρώπους 890 (930)

878. τὰν καὶ Ζεὺς. 'Which even Zeus the omnipotent and Ares rule (cf. 972) as the stronghold of the gods.' The meaning of φρούριον θεῶν is explained by ῥυσίβωμον ἄγαλμα, the delight or pride of the Hellenic divinities as the protector of their altars, viz. from destruction in the Persian wars: cf. Pers. 805. For the acropolis, a fortified space in great measure occupied by temples, is well called φρούριον. On καὶ — τε see sup. 75. Theb. 576.

881. κατεύχομαι. This, and the details of the prayer, allude to v. 862 supra.

885. ἐξαμβράσαι. The conjecture of Prof. Scholefield for ἐξαμβρόσαι (ἐξαμβρόσαι Ven. Flor. Farn.). The aorist active of ἐκβράσσω does not seem to occur except in a passage which he quotes from S. Gregory of Nyssa, Orat. 2, οὐχ ἡ γῆ αὐτομάτως, ὥσπερ τοὺς τέττιγας, ἐξέβρασε. But the analogy of the passive aorist strongly supports it. Hesych. ἐκβρασθεῖν ἐκβληθεῖν. Cf. Herod. vii. 188, αἱ δὲ (νῆες) περὶ αὐτὴν τὴν Σηπιάδα περιέπιπτον, αἱ δὲ ἐς Μελίβοιαν πόλιν, αἱ δὲ ἐς Κασθαναίην ἐξεβράσσοντο. Ibid. 190, πολλὰ μὲν χρύσεια ποτήρια ὑστέρῃ χρόνῳ ἐκβρασσόμενα ἀνείλετο. Pausan. iii. 24, 3, καὶ ὑφ' ἡμῶν τὰ ὑπὸ τοῦ κλύδωνος ἀπαθούμενα ἐς τὴν γῆν ἐκβεβράσθαι

καλοῦσιν οἱ πολλοί. The word appears therefore to have been peculiarly used of wrecks cast ashore. Mr. Davies proposes ἐξαμπρεύσει, 'shall draw up,' comparing Ar. Lysist. 289. There is less to be said in favour of Hermann's ἐξαμβρῶσαι, adopted by Franz, Minckwitz, Weil, Donaldson, though the metre of 907 supports it. For βρῶω is an intransitive verb, and is unlikely to have had a transitive aorist ἐβρῶσα. (Hermann refers however to Lobeck on the Ajax, p. 93.)

887. ἐγὼ, emphatic: 'This is what I do in kindness to my citizens, in settling among them these powerful deities.'

889. κατανασσαμένη. 'Having settled here,' κατοικίσασα. See Elmsley on Med. 163. Iph. Taur. 1260, Θέμιμ δ' ἐπεὶ γὰρ ἰὼν παῖδ' ἀπενάσσατο ἀπὸ ζαθέων χρηστηρίων. Vesp. 662, ἐξ χιλιᾶσιν, κοῦπω πλείους ἐν τῇ χάρᾳ κατένασθεν. We have the active νάσσαι in Pind. Pyth. v. 94. Od. iv. 174. Compare δάσασθαι from δαίω, μάσασθαι from μάομαι.

890. τὰ κατ' ἀνθρώπους. See v. 300, λάχῃ τὰ κατ' ἀνθρώπους ὥς ἐπινωμᾷ στάσις ἀμὰ.—ὁ μὴ κύρσας βαρέων τοῦτων, 'he who has not found them adverse, i.e. who has not aroused or offended them knowingly, knows not whence sudden

ἐλαχον διέπειν· ὁ δὲ μὴ κύρσας  
 βαρέων τούτων οὐκ οἶδεν ὅθεν  
 πληγαὶ βιότου \* προσέπαισαν.  
 τὰ γὰρ ἐκ προτέρων ἀπλακήματά νιν  
 πρὸς τάσδ' ἀπάγει, σιγῶν ὄλεθρος,  
 καὶ μέγα φωνοῦντ'

895 (935)

ἐχθραῖς ὄργαις ἀμαθύνει. (*ἀμαθος*) *utterly deslous*

ΧΟ. δενδροπήμων δὲ μὴ πνέοι βλάβα, *ἀντ. ἀ.*

*τὰν ἐμὰν χάριν λέγω,*

φλογμός τ' ὀμματοστερῆς

900 (940)

φυτῶν τὸ μὴ περᾶν ὄρον τόπων,

μηδ' ἄκαρπος αἰανῆς ἐφερπέτω νόσος·

μῆλ' αὖτ' εὐθενοῦντα γᾶ

ξύν διπλοῖσιν ἐμβρύοις

905 (945)

strokes befall him in life; whereas it is the sins of his ancestors which really hand him over to the Erinyes, and bring him to nought in the midst of his boasting that he has hitherto escaped affliction.' The right interpretation of this passage depends in part on the doctrine of πάθει μάθος (Ag. 169), and partly on the view of the danger of pride, enlarged upon sup. v. 531, where τὸν οὐ ποτ' αὐχοῦντα corresponds to μέγα φωνοῦντα in 896. Franz gives ὁ δὲ δὴ κύρσας, Linwood ὁ γε μὴν κύρσας. Hermann, who complains that "multa mirabilia de his versibus prolata sunt," has himself made a most preposterous alteration, ὁ δὲ μὴ κύρσας βαρέων τέκτων, *si quis non commisit peccatum*.—βαρέων, though agreeing perhaps with λαχέων, implied in ἐλαχον, virtually means the goddesses themselves.

893. προσέπαισαν. Supplied from conjecture by Hermann. Minckwitz suggests προσέκυρσαν, which is objectionable from the preceding κύρσας. For this idea, that punishment followed even ancestral crimes, compare Eur. Hipp. 831, πρόσθεθεν δὲ ποθεν ἀνακομίζομαι | τύχαν δαιμόνων | ἀππλακίαισι τῶν παροί-  
 θέν τινος. Plat. Resp. x. p. 613, Α, τῷ θεοφιλεῖ πάντα γίγνεσθαι ὡς οὐδὲν τε ἄριστα, εἰ μὴ τι ἀναγκαῖον αὐτῷ κακὸν ἐκ προτέρας ἀμαρτίας ὑπῆρχεν.

895. σιγῶν ὄλεθρος. Hermann has σιγῶν δ', and takes καὶ for 'even.' By

'silent' he means 'giving no warning of their approach.' Cf. Hes. Opp. 102, νοῦσοι δ'—αὐτόματοι φοιτῶσι—σιγῇ, ἐπεὶ φωνὴν ἐξέλιετο μητίετα Ζεὺς.

897. Hesych. ἀμαθύνει· ἄμαθον ποιεῖ, ἀφανίζει, καὶ φθείρει.

898. βλάβα, blight, damage, properly used of trees, as sup. 631.—τὰν ἐμὰν χάριν, because as Chthonian powers they can exercise a beneficial influence over the produce of the earth. They wish to show the citizens, that to them and not to Pallas they will owe the blessings of life.

900. ὀμματοστερῆς, destroying the young germs or buds, which Virgil technically calls *oculi*, Georg. ii. 73.—τὸ μὴ περᾶν κ.τ.λ., so as to prevent them from spreading beyond the limits assigned them when first planted. The poet speaks of vines, olives, and fig-trees. See on Suppl. 979.

902. μηδ'—ἐφερπέτω. This is formally to cancel the threat uttered at v. 457.—αἰανῆς, 'long enduring,' sup. 642.

904. εὐθενοῦντα γᾶ. So Dobree for εὐθενοῦντ' ἄγαν. The wish here expressed is the same to the letter as that dictated by Pallas, v. 864 seqq. Mr. Davies approves Meineke's correction Πᾶν for γᾶ, observing that Pan is more than once mentioned by Aeschylus, perhaps from his supposed connexion with the defeat of the Persians.



τρέφοι χρόνῳ τεταγμένῳ γόνος \*δ' αἰὲ  
πλουτόχθων ἐρμαίαν  
 δαιμόνων δόσιν τίοι.

- AΘ. ἦ τάδ' ἀκούετε, πόλεως φρούριον, σύστ. β'.  
 οἷ' ἐπικραίνει; μέγα γὰρ δύναται 910 (950)  
 πόντι' Ἐρινὺς παρὰ τ' ἀθανάτοισιν  
 τοῖς θ' ὑπὸ γαίαν, περὶ τ' ἀνθρώπων  
 φανερώς τελέως διαπράσσουνται,  
 τοῖς μὲν αἰοιδᾶς, τοῖς δ' αὖ δακρύνω  
 βίον ἀμβλωπὸν παρέχουσαι. *bedimmed* 915 (955)  
 ΧΟ. ἀνδροκμήτας δ' ἄωρους ἀπεννέπω τυχᾶς, *ἀπεννέπω* στρ. β'.  
 νεανίδων τ' ἐπηράτων (960)  
 ἀνδροτυχεῖς βιότους δότε, κύρι' ἔχοντες,  
 θεαὶ †τ' ὦ Μοῖραι ματροκασιγνήται, 920  
 δαίμονες ὀρθονόμοι,  
 παντὶ δόμῳ μετὰκοῖνοι,  
 παντὶ χρόνῳ δ' ἐπιβριθεῖς (965)  
 ἐνδίκους ὀμιλίας,  
 παντᾶ τιμιώταται θεῶν. 925

906. δ' αἰὲ. These words were supplied by Musgrave. Dr. Donaldson gives γόνος δὲ γᾶς. Hermann refers γόνος πλουτόχθων to the mineral wealth of Athens, mentioned more specifically in Pers. 236. On this supposition τίοι will refer to the tithe paid to the gods, and ἐρμαίαν will be the usual epithet, 'lucky,' applied to treasure trove. The middle syllable is short, as in ἱκταίου Suppl. 379, and occasionally in δειλῆιος, γεραῖος, &c., if the reading in the strophe be correct. See Monk on Hippol. 170.

909. πόλεως φρούριον. Schol. δ' Ἀρεοπαγίται.—The metre suggests that πόλεως is here a spondee.

911. παρὰ τ' ἀθανάτοισιν. This must mean the οὐράνιοι or Olympian gods, on account of the apposition with τοῖς ὑπὸ γαίαν. But in v. 330 seqq. the Furies themselves had disowned all connexion with these ἀθάνατοι. The truth is, *there* they were angry with Pallas and Apollo; *here* they are appeased and friendly. This is one of the many instances where Aeschylus shows his desire to *reconcile* the two orders of gods.—ὑπὸ γαίαν, more

commonly γαίας, occurs also in Eur. Alc. 896. Hec. 149.

916. ἄωρους, 'untimely,' viz. the death of youths, sup. 821. Suppl. 648.

919. κύρι' ἔχοντες, 'ye gods that have power over marriage,' sc. Κόπρις, Ζεὺς τέλειος and Ἥρα τελεία, sup. 205. The omission of the article is justified by Od. xx. 79, ὡς ἐμ' αἰστώσειαν Ὀλύμπια δώματ' ἔχοντες.

920. θεαὶ τ' ὦ Μοῖραι is Hermann's excellent restoration of θεαὶ τῶν Μοῖραι, in which θεαὶ was vainly supposed to agree with ἔχοντες, like δρόσοι τιθέντες, Ag. 545. The Fates, as the daughters of Night, were sisters by the mother's side of the Erinyes, though elsewhere regarded as unconnected and superior, v. 321. In Eur. Electr. 1252, the Erinyes are called Κῆρες, a synonym perhaps of Μοῖραι.

921. ὀρθονόμοι (νέμω), 'justly-awarding.' Hermann distinguishes this from ὀρθόνομοι, 'having good laws' (νόμος). The same idea is conveyed by the epithet ἐνδίκους, 924.

925. παντᾶ, 'everywhere,' 'all the world over,' because they are universal

ΑΘ. τάδε τοι χώρα τῇ 'μῇ προφρόνως μεσῳδός.  
ἐπικραينوμένων γάνυμαι· στέργω δ'  
ὄμματα Πειθοῦς, ὅτι μοι γλώσσαν (970)  
καὶ στόμ' ἐπωπῆ πρὸς τάσδ' ἀγρίως  
ἀπανηναμένας· 930

ἀλλ' ἐκράτησε Ζεὺς Ἀγοραῖος·  
νικᾷ δ' ἀγαθῶν (scil. 420). cf. Od. viii. 346.  
ἔρις ἡμετέρα διὰ παντός. (975)

ΧΘ. τὰν δ' ἀπληστον κακῶν μήποτ' ἐν πόλει στάσιν ἀντ.  
τὰδ' ἐπεύχομαι βρέμειν· [β'.  
μηδὲ πιούσα κόνις μέλαν αἷμα πολιτῶν 935 (980)  
δι' ὄργαν' ποινὰς ἀντιφόνους ἄτας  
ἀρπαλίσαι πόλεως.

χάρματα δ' ἀντιδιδόειν many they would mutual joy  
κοινοφιλεῖ διανοία, 940 (985)

καὶ στυγεῖν μιᾷ φρενί·  
πολλῶν γὰρ τόδ' ἐν βροτοῖς ἄκος.

ΑΘ. ἄρα φρονοῦσαι γλώσσης ἀγαθῆς ἀντισύστ. β'.

in their operation, διανταῖαι, v. 320. The MSS. give πάντα against the metre. Hermann πάντα. See on v. 245.

927. ἐπικραينوμένων. An unusual middle verb, but Aeschylus has many other such; see Prom. 43.—στέργω, not unlike αἰνῶ, Eur. Suppl. 201. Bacch. 10, &c., 'thanks to the eye of Persuasion,' sup. 845.

931. Ζεὺς Ἀγοραῖος. The god of eloquence and convincing argument; see Suppl. 618, and Elmsley on Heracl. 70.

932. ἀγαθῶν ἔρις. Herod. viii. 79, speaking of the dissensions between Aristides and Themistocles, ἡμέας στασιάζειν χρεόν ἐστι ἐν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε, περὶ τοῦ ὁκότερος ἡμέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. By ἡμετέρα she shows that she and the Eumenides have now made common cause; and though νικᾶν would properly imply that one side prevailed over the other, the idea here clearly is that the good, which they are both equally anxious to effect, has prevailed over the bad which had been threatened by one of the parties.

935. πιούσα κόνις. Cf. Theb. 733, καὶ χθονία κόνις πῆ μελαμπαγὲς αἷμα φοίνιον, and Suppl. 646.—δι' ὄργαν', 'through

anger take satisfaction for murders to the destruction of the city.' Weil retains ποινὰς, the reading of the Med. (al. ποινᾶς), comparing ἀντικτόνοις ποινᾶσι in 442, and taking ἄτας πόλεως in apposition.—The dust is said ἀρπαλίσκειν, eagerly to lick up, to catch at as an animal seizes its food, the slaughter of the citizens for other slaughter, i. e. the blood shed in civil broils. But πόλεως perhaps depends directly on ἀρπαλίσσαι. Cf. Cho. 281.

939. χάρματα. Here a synonym of χάριτας, mutual favours and kindnesses.—κοινοφιλεῖ, the slight but important correction of Hermann for κοινωφελεῖ or κοινοφελεῖ, is confirmed by στυγεῖν in the next verse. The infinitive depends rather irregularly on ἀντιδιδόειν, in which some verb is implied like ἐν νῷ ἔχοειν. The notion of unanimity, which is 'a remedy of many (evils) among men,' is expressed by the common Greek idea, τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομίζειν.

943. φρονοῦσαι—εὐρίσκουσι. This is the conjecture of Musgrave for φρονοῦσιν—εὐρίσκει. One MS. only (Ven.) gives φρονούσης, with ed. Rob. Hermann reads εὐρίσκειν with Pauw, and puts the



ὁδὸν εὐρίσκουσ' ; ἐκ τῶν φοβερῶν  
τῶνδε προσώπων μέγα κέρδος ὁρῶ (990)

τοῖσδε πολίταις· τάσδε γὰρ εὐφρονας 945

εὐφρονες αἰεὶ μέγα τιμῶντες

καὶ γῆν καὶ πόλιν ὀρθοδίκατοι

\* πρέψετε πάντως διάγοντες. (995)

ΧΟ. χαίρετε χαίρετ' ἐν αἰσιμίαισι πλούτου· στρ. γ'.  
χαίρετ' ἀστικὸς λεῶς, ἵκταρ ἡμενοὶ Διὸς, 950

παρθένου φίλας φίλοι σωφρονοῦντες ἐν χρόνῳ. (1000)

question at *πολίταις*, *num, si sapiunt, his civibus magnum ab his horribilibus vultibus lucrum video donae linguae viam invenire?* Weil *φρονοῦσα*—*εὐρίσκεις*, with Dind. Mr. J. B. Mayor adopts Hermann's reading, and translates, 'if they are wise enough to find the path of a good tongue.' But in fact Pallas addresses the citizens (as is clear from *πρέψετε*, v. 948), and asks them whether the Furies are not now becoming wise in finding the way of a good tongue, i. e. in at length uttering blessings for curses (794). This is equivalent to saying, 'Will you not now respect and worship these goddesses who promise to be your benefactors?' The corruption of *φρονοῦσαι* led to the change of the verb into the singular, and thus threw the whole passage into confusion.

945. *εὐφρονας*. In this epithet, immediately contrasted with the *φοβερά πρόσωπα* as described sup. 47 seqq., the new title of Eumenides is implied. See also v. 984. Some have fancied a passage must have been lost from the conclusion of the play, in which this was expressly specified; and Müller (Diss. p. 174, note) has gone so far as to question if the play was entitled *Εὐμενίδες* by the poet himself. Hermann conceives the *lacuna* to occur at v. 983, where see the note.

947. *ὀρθοδίκατοι*. On this adjective *γῆν καὶ πόλιν* depend, 'just and upright both in territory and city,' i. e. not depriving your neighbours of the one nor badly governing the other. All the MSS. however, except one of the latest, give *ὀρθοδίκατον*, and it is a question whether *πρέψετε* is not here active, as it certainly is in Ag. 1299. So *διαπρέπειν* in Plat. Gorg. p. 485, *fin.* The sense would then be, 'you will make your land and city conspicuous for justice,' because,

as before remarked, the cultus of the Eumenides was the respect for the dictates of conscience. Hermann, Franz, and Linwood give *καὶ γῆ καὶ πόλις*.—*πάντως* is the reading of MS. Ven. for *πάντες*, which is tame and superfluous.

949. ἐν αἰσιμίαισι πλούτου. 'In possession of the blessings of wealth.' Etym. M. *αἰσιμία* ἀγαθή. Weil reads *ἐν αἰσιμίαισι*, from Hesych. *ἐν αἰσιμία* διοσημία.

950. ἵκταρ ἡμενοὶ Διὸς. There was a statue of Zeus Πολιεὺς (Pausan. i. 24, 4) just above the theatre on the southern summit of the Acropolis. See *Athens and Attica*, p. 96. Hermann explains this as a phrase of superior virtue and excellence, quoting Plato, *Phileb.* p. 16, c, οἱ παλαιοί, κρείττονες ἡμῶν καὶ ἐγγυτέρω θεῶν οἰκοῦντες. De Rep. iii. p. 388, B, Πρίαμον ἐγγὺς θεῶν γεγονότα, and the noble lines from the Niobe of Aeschylus (*Frag.* 146, Dind.),

οἱ θεῶν ἀγχίσποροι,  
οἱ Ζηνὸς ἐγγὺς, ὧν κατ' Ἰδαίον πάγον  
Διὸς πατρός βωμός ἐστ' ἐν αἰθέρι,  
κοῦπω σφιν ἐξίτηλον αἶμα δαιμόνων.

—ἵκταρ, for ἐγγὺς. Cf. Agam. 115. Hesiod, *Theog.* 690, οἱ δὲ κεραυνοὶ ἵκταρ ἅμα βροντῇ τε καὶ ἀστραπῇ εὖ ποτέοντο. Plat. *Republ.* ix. p. 575, c, πόλεως, τὸ λεγόμενον, οὐδ' ἵκταρ βάλλει. Photius, ἵκταρ ἐγγὺς εἴρηται δὲ παρὰ τὸ ἐφικνεῖσθαι.

951. φίλοι. The citizens are so called, and with great propriety. They are said *σωφρονεῖν ἐν χρόνῳ* because they have at length established among them that respect for conscience, that moral awe, which is meant by the cultus of the Erinyes, as clearly appears from the chorus 491 seqq. Hermann pronounces the common reading "*admodum ineptum*," and gives *φίλοις εὐφρονοῦντες*,



Παλλάδος δ' ὑπὸ πτεροῖς ὄντας ἄζεται πατήρ.

- AΘ. χαίρετε χῦμέις· προτέραν δ' ἐμὲ χρῆ ἀντισύστ. ἀ.  
στείχειν θαλάμους ἀποδείξουσιν  
πρὸς φῶς ἱερὸν τῶνδε προπομπῶν. (1005)  
ἴτε, καὶ σφαγίων τῶνδ' ὑπὸ σεμνῶν 960  
κατὰ γῆς σύμεναι τὸ μὲν ἀτηρὸν  
χώρας κατέχειν, τὸ δὲ κερδαλέον  
πέμπειν πόλεως ἐπὶ νίκη.  
ὑμεῖς δ' ἡγείσθε, πολιτισσοῦχοι (1010)  
παῖδες Κραναοῦ, ταῖσδε μετοίκους· 965  
εἴη δ' ἀγαθῶν  
ἀγαθὴ διάνοια πολίταις.

- XO. χαίρετε, χαίρετε δ' αὖθις, ἐπανδιπλοῖζω, ἀντ. γ'.  
πάντες οἱ κατὰ πτόλιν, δαίμονές τε καὶ βροτοί, 971  
Παλλάδος πόλιν νέμοντες· μετοικίαν δ' ἐμὴν  
εὖσεβοῦντες οὔτι μέμψεσθε συμφορὰς βίου. (1020)

*nobis Minervae amicis benevolentes deinceps.* Why should the chorus have used the masculine φίλοις rather than φίλαις?

952. ὑπὸ πτεροῖς. These words have more than a merely metaphorical meaning. There is a reference to the statue of Pallas Νίκη, made by Phidias in 460, to which Aristophanes alludes in *Av.* 574, αὐτίκα Νίκη πέτεται πτερυγοῖν χρυσαῖν. See Wordsworth, *Athens and Attica*, p. 97. This goddess was represented with wings. Hence Eur. *Ion* 457, ὃ πόντα Νίκα, μόλε Πύθιον οἶκον Ὀλύμπου χρυσεῶν θαλάμων παμένα πρὸς ἀγυιάς.—After this verse Mr. Davies proposes to transfer the speech of Pallas 975—85, and to substitute 953—67. He observes that πέμψω in 976 is a promise of the procession which the anapaests introduce.

957. προτέραν στείχειν. Here again Hermann, in his zeal to contradict Müller, has wrongly denied that Pallas heads the procession, and maintains that she only “abit de scena ante pompam.” “To whom,” asks Mr. Drake, “was she to show their chambers, if not to the Furies?”

959. προπομπῶν. So Bentley for προπομπόν. See also v. 976. “Aeschylus imagined the procession which escorted the Eumenides to their temple (a chasm

in the Areopagus), as descending the rocky steps above described from the platform of the Areopagus, then winding round the eastern angle of that hill, and conducting them with the sound of music and glare of torches along this rocky ravine to this dark enclosure.” *Athens and Attica*, p. 80.

960. ὑπό. On this peculiar use see Monk on Hippol. 1294. So Ar. *Ach.* 970, εἴσεμ' ὑπὸ πτερύγων κιχλῶν καὶ κοψίχων.

961. ἀτηρόν. Bentley's correction for ἀτήριον. The genitive probably depends on κατέχειν, ‘to keep back from,’ as we often find εἶργειν πόλεως, and the like. Cf. ἀρπαλίσαι πόλεως in v. 937, πολέμου ἔσχον, *Thuc.* i. 112. But perhaps we should read χώρας, ‘to keep back whatever is hurtful to the country.’—ἐπὶ νίκη, cf. Cho. 853, εἴη δ' ἐπὶ νίκη.

966. εἴη κ.τ.λ. ‘May there be a good feeling,’ or sense of gratitude, ‘on the part of the citizens for the good done to them.’ Or perhaps, ‘may they have good intentions of doing good.’

970. ἐπανδιπλοῖζω. So Herm. for ἐπιδιπλοῖζω. Cf. *Prom.* 836, ἐπανδίπλαζε. Dindorf gives ἔπος διπλοῖζω, and so Franz and Donaldson.

972. νέμοντες, ‘ruling;’ cf. 879.

974. εὖσεβοῦντες. See on Ag. 329.

- ΑΘ. αἰνῶ τε μύθους τῶνδε τῶν κατευγμάτων, 975  
 πέμψω τε φέγγει λαμπάδων σελασφόρων  
 εἰς τοὺς ἔνερθε καὶ κάτω χθονὸς τόπους,  
 ξὺν προσπόλοισιν αἶτε φρουροῦσιν βρέτας  
 τοῦμὸν δικαίως. ὄμμα γὰρ πάσης χθονὸς (1025)  
 Θησῆδος ἐξίκουτ' ἄν, εὐκλεὲς λόχος 980  
 παίδων, γυναικῶν, καὶ στόλος πρεσβυτῶν  
 φοινικοβάπτοις ἐνδυτοῖς ἐσθήμασι.  
 προβάτε, καὶ τὸ φέγγος ὀρμάσθω πυρὸς,

Others read εὖ σέβοντες, against the MSS.—μέμψεσθε, see sup. 566.

975. αἰνῶ τε. Hermann so reads for αἰνῶ δέ. For φέγγει he also, with Müller, gives φέγγη, which Franz states to be found in MS. Flor. They refer it to the actual tossing of the torches into the cavern which the dread goddesses were supposed to haunt (*κευθμῶνες*, v. 772). But, if we assume Pallas to take part in the procession (see on v. 957), it is simpler to translate, 'I will escort you with the light of flashing torches.' So Pers. ult. πέμψω τοί σε δυσθρόοισιν γόοις. On the cavern in question see *Athens and Attica*, p. 79. Eur. El. 1271, πάγον παρ' αὐτὸν χάσμα δύσονται χθονός.

976. σελασφόρος: λαμπροφόρος (λαμπαδηφόρος?).

978. ξὺν προσπόλοισιν. From this passage Müller argues (*Diss.* p. 62) that the procession set forth from the Acropolis, and not from the Areopagus; and consequently that the scene was never shifted from the former to the latter place. Either supposition involves some difficulty: but the greater of the two is to conceive the institution and first judicial proceedings of the Areopagus to have been detached in imagination from its own proper locality: for it is clear that the scene could not have been in the Acropolis and also in the Areopagus at one and the same time. See the note on 655. It does not follow, because Pallas brings her πρόσπολοι to swell the pomp of the procession, that they must have issued from the temple itself.

979. δικαίως. 'honestly,' in regard perhaps to the treasures in the temple. Cf. Ag. 781. The particle γὰρ is used in reference to πομπή implied in πέμψω.

982. ἐνδυτοῖς. Hermann remarks that the word always implies a garment put

on for the sake of additional ornament, as ἐνδυτήρα πέπλον Trach. 674. If the passage be correct, the dative can only mean that the people who went in procession were clad in scarlet robes, this being the colour peculiar to the worship of the Chthonian goddesses, as Müller thinks (*Diss.* p. 173), though he is not justified in saying that the Furies themselves were clad in blood-red garments. They are distinctly called *μελανεῖμονες* and *παλλεύκων πέπλων ἄμμοιροι*, vv. 332, 353. There was a curious ancient custom of putting on scarlet when any very solemn oath was about to be taken; and the connexion of the Furies with 'Αρα we have seen above, v. 395. Cf. Lysias contra Andoc. p. 107, 52, ἐπὶ τούτοις ἱέρειαι καὶ ἱερεῖς σπάντες κατηράσαντο πρὸς ἐσπέραν, καὶ φοινικίδας ἀνέσεισαν, κατὰ τὸ νόμιμον τὸ παλαιὸν καὶ ἀρχαῖον. The ancient Romans seem to have held this colour to be proper for rites of peculiar sanctity. Ovid, Fast. iv. 339, 'Illic purpurea canus cum veste Sacerdos Almonis dominam sacraque lavit aquis.' Aelian observes (*Var. Hist.* vi. 6), that ἔχει ἡ χρῶα σεμνότητός τι. It is still seen in academic robes and cardinals' hats.

983. προβάτε, 'march on,' i.e. start the procession. So I have edited for τιμᾶτε, π and τι, μ and β being often confused, and *προβαίνειν* being a technical word in this sense, e.g. Ar. Ach. 257. Vesp. 230. Hermann contends that some verses must have been lost here. (1) Because there is an abruptness in this imperative, and (2) a want of connexion in the context. (3) There is no mention of men, young and old, as sup. 818. (4) Pallas must have assigned to the Erinyes the distinctive title of *Εὐμενίδες*, from which the play took its name, and which



ὅπως ἂν εὐφρων ἦδ' ὁμιλία χθονὸς (1030)  
τὸ λοιπὸν εὐάνδροισι συμφοραῖς πρέπη. 985

## ΠΡΟΠΟΜΠΟΙ.

βᾶτε †δόμῳ, μεγάλοι φιλότιμοι στρ. α.  
Νυκτὸς παῖδες ἄπαιδες ὑπ' εὐφροني πομπᾷ,  
(εὐφameíte δὲ, χωρίται,) (1035)  
γᾶς ὑπὸ κεύθεσιν ὠγυγίαισιν ἀντ. α.  
τιμαῖς καὶ θυσίαισιν †ὕπαι πυρισέπτοι, 990  
(εὐφameíte δὲ πανδαμί,)  
ἴλαοι δὲ καὶ εὐθύφρονες γᾶ στρ. β'. (1040)

the author of the Greek argument and Harpocration (evidently from him, however) assert that the goddess actually did do. Weil marks the loss of a verse after 980. On the other hand, Müller (Diss. p. 174, note) denies that there is any lacuna; and with his opinion the present editor is disposed to agree. For (1 and 2) the imperative *προβᾶτε*, as well as *ὁμάσθω*, conveys the order to the procession to start at once, and the words are addressed to the *προπομποί* to commence the concluding song. (3) The males may have been sufficiently mentioned in v. 965, or the procession may have consisted of women alone, according to the sex of the Furies, even though in v. 818 they are promised a general honour from both men and women. The latter supposition is probable, for *ὀλολύγατε* (v. 995) is properly used of women only. (4) This objection is answered on v. 945, to which add the remark of Müller (p. 173), that *Εὐμενίδες* was the Sicyonian, *Σεμναί* the Athenian name of the goddesses. Photius, *Σεμναί θεαί* κατ' εὐφημισμὸν αἱ Ἑρινύες ὥσπερ αἱ αὐταὶ καὶ Εὐμενίδες ἐκαλοῦντο. They were known by the latter name at Colonus, close to Athens, as we know from Sophocles, Oed. Col. 42, τὰς πάνθ' ὀρώσας Εὐμενίδας ὃ γ' ἐνθάδ' ἂν εἴποι λεώς νιν ἄλλα δ' ἀλλαχοῦ καλά.

985. *πρέπη* κ.τ.λ., 'may henceforth be noted for (causing) circumstances favourable to the life of men.' Cf. v. 916.

986. *βᾶτε δόμῳ*. The MSS. give *ἐν δόμῳ*, corrected by Wellauer. The usual construction would be *δόμῳ*. But if the poet wrote thus, how are we to account for the corruption? The dative however

is not easily defended. Perhaps, *βᾶτε δόμους*, or *βᾶτε δ' ὁμοῦ*, or *βᾶτ' ἐν ὁδῷ*.

987. *παῖδες ἄπαιδες*. Mr. Drake (with Dr. Donaldson) omits the epithet, and thinks *τύχα τε* a mere metrical addition in 990. Mr. J. B. Mayor is of the same opinion. They may be right; but *παῖδες ἄπαιδες*, which Mr. Drake thinks can neither mean 'old' nor 'childless,' may be defended by *vāes ānaes*, Pers. 676, 'children who are no children.'—*εὐφροني*, the correction of L. Dindorf for *εὐθύφρονη*.—*χωρίται* Herm. for *χωρεῖτε*. So *χωρίτης δράκων*, frag. 114. *χωρίτης ὄφης*, Soph. frag. 219.

989. *ὠγυγίαισιν*. 'Dark;' probably connected with the Celtic *ogof*, a gloomy cave. The 'goaf' in a coal mine, and the word 'fogou,' a cave, in the Cornish dialect, seem to belong to the same root. Hence 'lost in the mists of antiquity,' as *πόλιν ὠγυγίαν*, Theb. 310.

990. *ὕπαι*. This seems a plausible correction for the corrupt *τύχα τε*, the MSS. having *καὶ τιμαῖς καὶ θυσίαις περισέπται τύχα τε*. The true reading is however doubtful. Herm. has *περίσепта τυχοῦσαι*, Linwood *τύχαις τ' ἐρίσепται*, Franz, H. L. Ahrens, and Scholfield, *περίсепта τύχοιτε*, Weil *τύχαις περιсепται*, i.e. 'your fortune is an honoured one in the dark caves of earth, by offerings and sacrifices.' If *θυσίαισιν ὕπαι* was wrongly written *θυσίαισι τύχαι*, the rest would follow almost as a matter of course.

992. *ἴλαοι*. The first two syllables appear to be long. In these epithets, as in *εὐφρων*, v. 984, there is again an allusion to the new appellation of *Εὐμενίδες*. Linwood proposes *εὐφρονες ἀεὶ*, Meineke *εὐφρονες αἶα*.



δεῦρ' ἴτε, Σεμναί, \*ξὺν πυριδάπτῳ  
λάμπᾳ τερπόμεναι καθ' ὁδόν  
 ὀλολύξατε νῦν ἐπὶ μολπαῖς  
σπονδαὶ δ' εἰσόπιν ἐνδᾶδες ἴτων.  
 Παλλάδος ἀστοῖς Ζεὺς \*ὁ πανόπτας  
 οὕτω Μοῖρά τε συγκατέβα.  
 ὀλολύξατε νῦν ἐπὶ μολπαῖς.

995

ἀντ. β'.

(1045)

993. The ξὺν was added by Hermann.

994. λάμπᾳ. See on v. 365. The Med. has λαμπάδι, but with the last two syllables written over an erasure.

995. ὀλολύξατε. This is addressed to the female company (see on Ag. 577), who are bidden to raise a joyful sacrificial shout after the strains, and as a conclusion bringing a happy omen upon the entire ceremony. With such an ὀλολυγμός, without doubt, the procession finally leaves the stage.

996. εἰσόπιν—ἴτων. The conjecture of Linwood for ἐς τὸ πᾶν—οἴκων, which is retained by Herm. and Dind. So a procession ends the Plutus of Aristophanes, δεῖ γὰρ κατόπιν τούτων ἔδοντας ἔπεσθαι. Perhaps ἐνδαιδες is the more correct form, as Homer shortens the α in δαῖδος. Franz edits ἐνδᾶίδες τοὶ ἐν

οἴκῳ.

997. ὁ πανόπτας. So Herm. for Ζεὺς παντόπτας, a form which occurs Suppl. 130. The sense appears to be this:—‘Let libations accompanied with torches follow behind. Thus hath all-seeing Zeus and Fate entered the contest on behalf of the citizens of Pallas.’ But Hermann, placing the stop at ἀστοῖς, gives a widely different meaning: “*Pax in omne tempus cum lumine taedarum in sedibus (Furiarum) Palladis civibus: Juppiter et Parca sic consenserunt.*” We have the plural σπονδαὶ for ‘libations’ in Suppl. 959. On the metaphor in συγκατέβα see Cho. 713. The assent and consent of the Μοῖρα are necessary, because Zeus himself can do nothing without the Fates, who are closely associated with the Erinyes; see Prom. 524.

P. in the  
 case "

# I.

## INDEX

OF

REMARKABLE WORDS, PROPER NAMES, AND WORDS  
EXPLAINED IN THE NOTES.

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